

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.

Announcement.

So many have been calling upon Mrs. Chenoweth recently for treatment, advice and help, as to seriously interfere with her 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.

Awake to Righteousness.

(Delivered at Eden Vale, May 10th, 1891.)

We depend upon Thee O God, for strength and life. We depend upon Thy power and Thy wisdom to give us all we have to say and to guide us in all we have to do that we may give unto these children this day the true bread of life as Thou handest it unto us. Let us be servants unto Thee, let us labor as Thou wouldst have us labor and not according to our own will and wish. Give us the life that these children of Thine need to bring them into Thy heavenly kingdom where there is no suffering, where all fleshly imperfections shall be destroyed by the perfect love of Thine own countenance, as Thou seest fit to give us. May we feel this day that even Thy countenance is more for us than all we can receive on earth. If we work for Thy attributes and follow them we are sure to come into Thy divine presence. As Thou hast Thy life permeating us so as to let us think and feel and understand, we find ourselves in a condition to ask of Thee more and more. If we are obedient to Thee, that is the asking. If we follow Thee it means we have faith in Thee, and by this we receive and attract unto us Thy life and Thy principles of holiness. As they are shed abroad in our hearts and organisms we feel there is nothing else but Thy purity of life that can satisfy our souls, nothing else but Thy divine presence coming into our natures that can build us up to enjoy anything in nature, even though we feel and know that Thy life is within everything. It is the purer, better and holier life we ask for to-day; it is that part of Thyself that we know brings nothing but elevation, happiness, peace, love and contentment. Not contentment in doing nothing, but contentment in doing with our might what our hands find to do. And may we continue to drink in Thy spirit of truth, which is Thy life, until our whole natures are lifted up so that we can go to the fountain to receive more and more, until we shall be satisfied to know that our God is a living principle of truth, life and

love to every one. May we not depend upon one or another of Thy children anywhere but let us depend upon Thee and know our duties. Let us be guided and attracted by Thy life so that we may reach every one where our duties call us. Then we are in the road in which Thou wouldst have us walk, in that straight and narrow path that leads unto Thy life and to Thy divine principle of truth. And only as we follow this road can we know anything of Thee. It is the only way in which we can learn to understand Thy laws and that kingdom of heaven which is within each individual who has been raised into a condition of purity to receive Thy life and Thy divine truth. May we ever be blessed with that great gift, Thy spirit of truth. Let that be shed abroad in the hearts of these people as they are capable of receiving it, as Thou hast shed abroad Thy life in our hearts and organisms, is my prayer. Amen.

"Awake to righteousness and sin not," are the words given to me this moment. Awake to righteousness and sin not. What does this mean? Let thy spirit be stirred, let that voice within every individual be heard, let thy ears be unstopped and thy eyes opened, child of earth, that thou mayest hear the divine voice of God as it reaches you and see His divine truth. When that voice speaks to each one of you, be not drawn either to the right or left but awake to that purity of life, to that divine principle of truth, that you can be attracted to nothing but that which is Godly, pure and holy. Be not in your daily life, while mingling with the material things, drawn down to that condition of materiality where thy life is sensuous, where thy thoughts are imperfect and where thy whole body is filled with darkness and death, but remember to think quickly enough and look up to that great power of goodness, of God, so as to resist the tempter that you have to resist and overcome. Think quickly enough, that is what we mean by being awake to righteousness that we may not sin. It is that awake feeling that brings man into relation with God. Think quickly enough to resist everything that is not the best and look forward to something that shall feed your life with holiness, beauty and purity. Then you can not sin because the tempter is destroyed within you. If that be destroyed, no earthly thing nor anything of a material kind, can ever tempt you to do an evil

or sinful act or think an evil or sinful thought. So let us all be awake to righteousness and sin not through the fleshly attributes or by listening to the tempter within. Let the will power guide you and it will bring you into relations with the divine life and these divine principles, knowing that it is of no benefit to follow after the fleshly lusts within the physical life or the physical body. Know that these have been tried long enough by the world. Wars, contentions and bloodshed have been the consequences of following these, and when we see this, should we be willing to again leave our homes to go hither or thither for the sake of killing our brothers and causing our sisters suffering and pain the same as heretofore in wars, rebellions and strifes of all kinds? Lift up the minds and be awake to righteousness. May you ever be awake to this reality and to the great necessity of substituting for the old, fleshly life and conditions, more and more of God's life within your natures.

During these conditions which we have had in the past, some of which I have mentioned, has the world been made better, except by the suffering people have had to pass through? You will say that it has not. But obedience is better than sacrifice, and if you are obedient to what we teach you here to-day, there is no need of any more wars, no need of any more bloodshed. If man's mind can only be brought where he can realize that the divine Father is love, purity and holiness, if he will only be obedient to the laws of God and the highest light within himself how much there is for man to enjoy, no matter whether he is black or white, bond or free, no matter what his nationality is, he can attract unto himself God's life just as he wishes or wills it. As a man desires and as his faith is so shall it be unto him. If you care nothing for God or will not hear His voice, if you are determined to go in another direction than that which you know is the best, you can not receive anything from God and He can not do anything for you. But if you are in a condition to say, "O God, give me light and give me of Thy mercy to make me happy," He points out the way to you. You are not happy, and that is because you have not learned to overcome your natural tendencies and deny yourselves of any gratification that is not the highest. That is what troubles you and gives you misery. If

you cling to these tendencies in your nature, you can not hear God's voice and He can not hear your call for help. You have to overcome and make yourselves perfect before God, and when you are perfect before God you are perfect before the world and humanity. And if you are not perfect before God, you are not perfect before God, the Creator and ruler of your lives, and you will fail every time. Your greatness before the world amounts to nothing before God; sooner or later you will have to pay the debt of being a disobedient child.

So let us realize that obedience, I say it again, is better than sacrifice, and it is by obedience we are made righteous, and when you are made righteous you have no more sin in the physical body, but there is a new creature or a new man. May God develop every one of you who are here to-day to realize that he may commence, if he never has before, a new life and be determined to raise his mind where God intended he should, and that is above the brute. If man were born to be a brute or an animal he would have been made in the form of an animal, but you see God has made man to stand upright, and that means he should stand upright in his life as well and become righteous. He should be upright in obedience to God and in purity and holiness of life. If he is not he will fail. Sooner or later he will have to pay the debt in the destruction of the physical body, disease and death. Be righteous and sin not, are the words of the scripture, be righteous and you will not sin, and then you will not have to suffer the consequences of sin. The way to become righteous is to overcome the flesh and this is the only way, and you know just as well as I do what that is.

What shall we do then? Are we going to live on and on indifferently when we know we are in the mud and mire and that we have to struggle along ourselves to get out of it and cleanse ourselves? No man can cleanse and purify us; only that part of God that we, ourselves, have to develop within us can do it. No one else can do it any more than another can go through the struggle of death for us. All your friends may stand around you, your children, your husband or wife, and mourn for you, but when God says "Come unto me," in the way of calling you over to the other side, you will find you will have to

obey His command. And so it is when you think you can cast your sins upon Christ, that you can pass into the other life and Christ will take your sins away from you, you will never find that Christ. I will repeat to you what I said to a few the other evening, there is not, never was nor ever will be any Christ in the hereafter. Christ, the mediator, must come in the flesh, and no flesh nor blood can ever pass into the next state of existence. It is only the spirit part that goes there. Christ said that He would not come again but would send the comforter, the Holy Ghost. So don't you see there is no condition of purity where Christ sits on the throne, except in the hearts of the people. He sits on the throne only in your own organism and there reigns and rules with His holy spirits and angels when you have grown to that condition to live His life. How are you to be saved by a Christ that you believe lived years and years ago and then went to His Father? He is not represented to have said that He would come back again, but would send the comforter. He could not take your sins upon Himself, therefore, and right in that Book it says that you must work out your own salvation with fear and trembling. You have to work out your own salvation, I will repeat it again and again until every one learns it by heart. How is Christ to take your sins away from you? The only way that I see He can ever do it is when you have Christ grown in your own life. By being obedient to this great life of truth and love and holiness and purity, Christ is born within your own organism and in that way you are saved, in that way you become righteous.

But many people on this earth care more for a drink of whiskey, a plug of tobacco, a cigar or a worldly pleasure or amusement than for their Christ, for while they think of these constantly, they think of Christ only three or four times a year, perhaps, and then they think of Him as the one that will make everything right without their own individual efforts, instead of thinking of this great principle that they are to build up within themselves. Do not expect Christ or God to come into your lives in this way to take your burdens away from you. Make your bodies fit tabernacles for God's spirit to dwell in. If you do not make your bodies fit tabernacles for God, He has not a home with you, and you can not attract

His life until you have a desire and are determined to make that home for Him in your nature. When you have, each one of you will find that you will not follow after the physical that leads you away from this life where God is nigh thee, where there is glory, holiness and loveliness and where you are helped to live under all circumstances.

I believe, as I have said once or twice before, that it is impossible for one to be a true Christian, one that is truly a follower of Christ in every thing, to ever be poor in material things. I believe it is just as impossible as it would be for me as a mother to have an abundance of everything and let my children go without the necessities of life, without home food and shelter. God in His wisdom and power will not allow one of His children to be without garments, home, or money enough to aid him in his desires to do fully what he is capable of doing, if he truly is a child of God. He will get it honestly and without taking it from others. God will pour it into his hands just as he desires and is in a condition to receive His spirit into his life. God will not let one live in want and need who has the spirit of God within to rule him. If so, I will say to you as children of earth, He could not be a God for me to worship, a God that was partial and would do differently with me than with others of His children. It is impossible, as I look at it, for a person to be obedient to God and still be poor in material things. He may be a moral man, he may be an honest man, he may be that which men consider a Christian, but there is another life, there is another body to resurrect, that is the spiritual body. If you do not resurrect that spiritual body while you are here, I can assure you that you will be in a weak state when you pass over to the other side. You will be nothing but babies in the hand of some nurse trying to take care of you and bring you up. It would be better for you to be a strong man or woman when you pass from this life into the next than to be a baby, void of spirituality and principle. Let us all arise and make the garments which we may make by our own actions and deeds. Let us weave a web just as fine as we can, as beautiful and delicate as can be desired. We are daily weaving our own spiritual garments and if you love beautiful garments, make your lives beautiful, and then when you pass over

you have a beautiful life, a beautiful home and beautiful garments, and the whole world of spirits and angels will know what your lives have been. May God help you all to see the necessity of beginning to weave these garments for yourselves, if you have not already begun, of the most beautiful material, of spirituality, purity and holiness, is my prayer. Amen.

MARY HAYES-CHYNOWETH.

"He that will not work, neither shall he eat." If you are not willing to work for the blessing of God; if you are not willing to labor for that kingdom of heaven and its righteousness, are you worthy of it? Would you be able to enjoy it if you could get there without labor? Could the Lord say unto you: "Enter in to my joys?" You must answer, no. All of these blessings would be lost to you and to the world. God does not do this. He has placed a law within every human breast and organism that according to thy action and thy life so shalt thou receive, and be blessed according to thy merits. Man can not be blessed unless he is active in doing the duties faithfully that present themselves before him. It does not matter whether you are in one place or another, if the sick and dying are there, I say unto you that you may be the very one to allay their pain. And when you come in contact with diseases or a broken heart, you may be the one among many to take that sickness upon yourself or to bind up that wounded heart and elevate all of these imperfections in the life and organism, where he shall have the peace and comfort of the heavenly kingdom that God has established in the heart of the one who can do this.

M. H. C.

CHRIST fasted by doing no evil. The angel gave him the bread from heaven—that is, the truth, and gave him all the power necessary to preach the gospel. When you have fasted in the same way, you will be led out, and the angel will minister unto you and you will have the same power.

M. H. C.

THE Christ spoken of in the Bible was first the son of man, then the son of God. If Christ is an example for you to follow, you can see that you can grow out of the son of man condition to be a true son of God.

M. H. C.

Address.

(Delivered at Eden Vale, Cal., April 3rd 1891.)

Please explain what the expression means, made use of in 1 John, Ch. 3d, V.2d, "For we shall see Him as He is."

(Subject by one in the audience.)

A child born into this world does not know anything about it and it is the same with one that first has the Holy Ghost power come into his life, he does not know God as He is, because he has not grown under the spiritual law to understand Him as He is. But when a man has grown under the spiritual law he can see Him and know Him by his life, because that God is developed within him a living entity. Man can never see God in person only as he sees him developed in individualities. If it were possible for Him to be seen, His own assertion in the Scripture would be false. God is all in all. It is not possible for man to come into this life where he can see God while he is natural, to see God in everything. There is nothing but growth under the spiritual law that will open the eyes of the blind so as to make them see God in everything. When they possess that divine principle, and nothing else but that governs them, they know nothing of the bark of the tree, the physical life of the serpent, or even the physical life of the blossoms and flowers that look so beautiful to them while in the natural. It is that divine principle, that spiritual part, which they observe as naturally as they can see the physical part with the physical eyes while under the physical law. I know this to be a truth because I have been brought by this power over me into a condition where I could pass the flowers and they were nothing more than sticks to me, until all at once my eyes would be opened to discern the spiritual part, which was far more beautiful than all the beauties you see with your natural eyes in the most rich and beautiful flowers. And so when we come under the spiritual law to know the Father as He is, we know Him in everything where there is life. And that, my friends, is a growth you must all attain.

The possibilities of the child, embedded in his nature, you can know but little about. But you know that from little children you have developed to have intelligence and to see and understand something that you could not understand while you were babies in your mother's arms. And as

that law is perfected and you are advancing in age, are you not in a condition to understand and realize much of the physical law? Then see how much more you can see and understand of the spiritual law when you are born and awakened to the spiritual realm. After spirituality within your own being has been awakened and your whole nature that is beneath is governed by that, you will see as much in one day as you have seen in your whole life since you have been developing and advancing under the natural law. God has power enough to grow the seed you plant in the ground, when the right conditions are placed around it, to make it germinate and grow and you will see it grow up higher and still higher. As with the seed starting into new life with all its great possibilities, such as we could not imagine possible were it not that we had seen it and experienced it over and over again, so it is with man when he is born under the spiritual law, he will advance so fast and learn so much that he never could comprehend while under the physical law. It is wonderful, indeed, to see the difference in the spiritual action and the natural action. My experience will prove to you if you believe that I tell the truth, but I have witnesses that can testify to the truth of what I say.

If a person has a cancer upon his hand, or any part of the body, you will find that it proceeds from imperfect and impure blood. If doctors are to cure it, it takes quite a process to eat or burn it out. Then they have to cleanse and purify the blood, which takes a long time and perhaps never is accomplished by any process or remedy known and used. My experience with cancers is that they will grow and be sore and be painful, and I believe they are never thoroughly eradicated from the system by any remedies known, but if scattered by the remedies they will break out in one place or another and produce some disease or other in the individual afterwards. But by the spiritual law, how quickly it can be done instead of by a slow and uncertain process of months and years. I have explained to you heretofore how this power over me has speedily and completely cured cancers by taking them upon my hand.

There was a child who had been having spasms for three years, sometimes forty times a day, the father told me. I knew nothing of him, he was a stranger to me, but as he walked into the house,

I was thrown into spasms just like those he used to have. The child was cured of his spasms immediately and never had them again. The father had tried all the best doctors for three years and had procured some of the best remedies for spasms, but it was all of no avail, but by coming into rapport with this power he was cured in the twinkling of an eye. I have cured many persons in the same way, even dyspeptics have been cured instantaneously. From this you can see the difference between the spiritual action and the natural action. According to thy faith so shall it be unto you under the spiritual law. It can be done through the Holy Ghost only when you have sufficient faith to enable you to come in rapport with that divine principle. But it is not by faith or belief as the world counts it. Through true faith harmony is established between the divine principle and your life and the work is done immediately. So I say to you that you can grow spiritually to learn and understand more in one day, or even one hour, than you can in years in the natural.

What, then, is there to keep us under the natural or physical law? What makes people stick to the old life? It is because they have not evidence that they are to gain anything better by working for the other. They have been in the habit of seeing no results, or feeling that they knew what results would come through their action before they began, and that is what keeps them from this divine growth and life. If they could only believe, as the Scripture says believe, that they can live to possess this Holy Ghost power, I will repeat what I have said so many times, they could have that power by to-morrow morning just as well as in ten, twenty, thirty or a hundred years. It is one experience after another that brings that condition of faith strong enough to make you overcome and lay aside all that is not the best and be perfect enough to receive it. By that condition of faith being strong enough in you to believe it is true, it would change the desires of your whole natures so that all you have would be dead to you. You would never want to do the things you have in the past. The Holy Ghost would come into your lives and you would be born under the spiritual law. I know it is as I have told you. In the twinkling of an eye this power took possession of me and I learned more in one week than in my whole life of twenty-six or twenty-seven years. And I had been a worker, trying

to know and understand all things that I could in the natural way.

Then look and see what our lives may be in the spiritual if we will only deny ourselves and take up that cross of Christ and follow after that which is eternal and everlasting. What is the cross of Christ? It is denying yourselves and forsaking everything of the natural for the spiritual. You need not wait to fight to overcome one thing and then another. When you have grown this God-life within you, your appetites change, your desires are different and your souls are elevated to that realm where there can be no such thing as finding enjoyment in that which is of the earth. The enjoyments in the spiritual are greater and the pleasures sweeter, so that you have no desire to partake of the fleshy life any more.

See, then, how you can know the Father, how you can come into His life to understand all His nature and all his attributes and everything pertaining to Him that will ever be. As you advance step by step in growth, you see more and more plainly what He is and you know Him better and better in all ways. You have to grow to the condition where He can live in your heart, so that you can have your affections satisfied by His love instead of living under the law of lusts. That is what places man with the angels and what gives him an opportunity to become one with God. This is what we all desire and what we believe will always be our desire. I do not believe there is one man but that will ever desire to be better in heart, that he may see and know God in everything. I do not believe there is one in this room but that he would rather be an angel to-night than to be what he is. In other words, he would rather that the angel within him should rule him instead of his lusts and passions. If that be so, are we not right in asserting that the desires will ever be that way? And if they are, they will surely bring you to become what you wish for. If you ask believing, as the Bible says believe, by living the principles of God, ye shall not be denied. My heart yearns within me to-night for every one of you to come to this life, that you may be living witnesses to the power over me here. I want every one to testify to it by living it within himself, so that the world at large and all the church shall see and know just what this God-life is in the heart.

I never had such a feeling in my whole life for people as I have to-night that you should behold God in everything that you see, and see Him as He is. And when you are elevated into the divine presence of God, when you come in contact with that holy life, you are not mistaken any more than you are when you see, feel and assert that the sun shines upon your person in a cold winter day and you feel its soft and pleasant effects upon you when you are cold and frozen. People freeze to death in the natural life. There is not the love of God that comes in to warm their souls, filling them with happiness which they desire. When the sunlight of God shall beam upon you and warm you through and through, your holiness will be so great and so much happiness will fill your being that you will want to extend it to every person on earth. There will be no chance for you to sit down and think and do nothing, because that power of God is active, and God can not in you, any more than He can in the universe, be silent and inactive. The planets have their duties to perform; every creature has his, and God is keeping everything alive and active by His law and life. There is health where there is proper action, and when you become harmonious to know enough of His life, and you have wisdom instead of intelligence, you will see Him as He is and see Him in all things.

Understand, I have repeated that the intelligence of man is necessary for his physical body and it stands with the rest as a foundation for his spiritual life in the physical. But it is not to be coveted as something to endure forever. When wisdom takes the place of intelligence in man and he educates that, he can comprehend vastly more and he is not going to be fool enough to spend his time studying in books to see what a man thinks or knows about this or that thing when God is a truth within him. So when wisdom takes the place of the intelligence of the head, you will find that you will learn more of God in a very short time than you can know of Him in fifty or a hundred years living in the natural body without the spiritual life developed.

These are facts that should encourage you. Be not satisfied to cling to mammon, but as fast as you can build yourselves up with something better, leave that as dross behind you. Secure that which lives forever and let all else be as naught. Remember that character is what you

wish to establish. Live for that and it will bring you where you wish to come. You can not come into this holiness and heaven by believing with the head. You can not keep putting it off. Many of you think that if you only repent when you are on your death bed you will be saved, but remember that people sometimes are taken very suddenly and ushered into the unknown world. You take the train, the cars run off the track and in an instant's time you are in a strange country, and you will find that you are no better off than you were here, so far as your soul's salvation is concerned. What, then, are you going to do to be saved? You can be saved only by your own life, and not until you grow into that condition I have explained to you so often and which you can live here as well as anywhere. You must come in rapport with God's divine principles of truth and have it the ruling principle of your whole nature and life, and unless you have that you are not saved? What I want is for all of you to look at it in that light.

Money is good in its place. It is the root of all evil if people do not know how to handle it aright. But if you are using it for a good purpose, as a means to accomplish good ends and not making a god of it, it is of the greatest benefit to man. It then becomes a means given to him for his growth and development. But if a man spends his time and energy in hoarding up riches and then squanders it for the gratification of his selfish, animal desires, drinking, gambling and fooling it away, he has all the time been working to no purpose. It is even worse than if he had sat down for so many years and done nothing, although he then would have been something like a nonentity. A man has to work to develop his talents and bring himself into a condition where he can use these for the best purposes. He should grow himself to the condition where he, when he sees his children suffer from what he has given them by nature, can have power to counteract it all, so that he can feel that although he has given his children such characteristics as he has, he has the power to help them to overcome it so that they shall not suffer. How much better would it be were all parents to live so that their children should not have to be converted in bringing them up, so that their children should have nothing to overcome, so that they should know nothing of

the pangs and suffering of the natural, but be growing right into the life of perfection, being one with the parents, the parents one with God.

This is the only true life. I could speak to you of the difficulties between the nations, lecture upon different subjects, of what we see and know of the planetary system, of the old country, of great principles that we have come in contact with, but it all amounts to nothing compared to the one principle of God. You can spend your whole life, going from one part of the country to another, see great men, great minds, see historic places, but it all is nothing to you in the way of progress and development under the spiritual law, because it is necessary for you to keep your eye single that your whole body shall be filled with light, and that light is God. You must learn to see God in everything and see Him as He is before all this can be of any value to you. While you are feeling you have great intelligence, God will never notice it. When you pass over to the other side you will not be asked to what church you belong, what politics you have or how much you have read or seen in the world. You will be asked nothing of this. You will go to just that place where you belong according to your soul's development. You will go exactly to the place you belong and which you have merited. You can not enjoy that which you have not grown to enjoy and so you can not expect a greater heaven than you have when you leave this earth. You can not enjoy the spiritual principles here unless you have grown to understand them and to take them in. And so it is in your future home. Unless you are in a condition to understand what heaven is, it will be worse to you than a wilderness. You could not enjoy any such place as the ideal heaven unless you were developed into purity of life so as to live the higher principles. You could not comprehend these any more than a baby could comprehend the value of gems and jewels placed in its hands, which it would throw and handle exactly like pebbles. Neither could you prize the most beautiful spirit home that could be portrayed, unless you had something developed within you so as to come in rapport with the divine principle to know God in that place, to know Him as He is and know that you belong there in strength of your development, else you never could enjoy it.

How many people have told me that before having grown out of their own lives, when they first came into our house and we were pleasant and good to them, as they thought, it was the greatest hell for them to be brought into our presence. There is no person that can feel at home in a beautiful, harmonious room where people are elevated in their lives, unless he is so himself. He will get out as soon as he can and seek something more congenial. So how should you ever be in a condition to enjoy heaven if you did not have it within you. Your anticipations have been brought to you by wrong teachings. You have been taught that heaven is a place where God is sitting upon the throne, and you have believed something of heaven and something of God without being able to comprehend it at all. What I want you to do is to so grow the God within you that you may know for yourselves what I mean when I speak of God in the heart, and how you there are to know Him as He is, and then you will know what heaven is as well. Let us work together under this great law of growth and unfoldment, and let us loosen the earth around our existence, that it may receive something more of God. Loosen the earth, means that we should lay aside all obstinacy and resistance in our natures and become negative to the great power that has all life and love, all goodness and beauty, all attraction and affection, all peace and holiness and everything that is good and desirable.

Let me, O God, come to Thee for Thy children who are weak in the physical and who feel that they have so little to do. Let them feel that the responsibility of their life grows greater and greater as they receive more and more of Thy life and light within them. May they ever be watchful that they do nothing to drive Thee out of their hearts. Let them be prayerful, asking of Thee all they need and asking for this watchfulness and this prayerfulness. We know that Thou art the Father; no matter if Thy children are as many as the sands on the seashore, Thou hast heart large enough to take them all in. O God, help us to consider what we are to Thee and help us to grow stronger and stronger each day of our life that we may bless these people by our life, and let them realize the great importance of coming up higher and higher, each day taking a step up the ladder, until they at last at the top of that

ladder shall find rest in the kingdom of heaven. Amen.

MARY HAYES-CHYNOWETH.

LET us continually pour out our spirits to the great Father that He may give us more and more of that light and that life that shall ultimately be given to the children of earth whether they be here or elsewhere. Let us force nothing only through that love that shall reach and penetrate the hearts of the people, and let them realize that they have something to do to undo what they have already received and tried to live. The undoing takes longer than to receive, and when we realize it we must be charitable to every person who is innocent in his action and thinks it is his duty to join the churches of men instead of belonging to the Christ church to be truly free in Christ. How can man be free from the world as Christ exhorts him to be when the children of the world are the world and none are secluded from it. They mingle and have communion with the world. How can they do it and belong to the Christ church, meaning that nothing but God rules them? No selfish life or thought or principle can possess them in the least; all is heaven, all is brightness and glory when God is their only ruler.

M. H. C.

No lazy person can enter the kingdom of heaven because every man has to work out his own salvation, and he can never do this without working in the physical and doing willingly whatever his hands find to do. I do not care what is the style of the life and what is the condition, whether they be wealthy or poor they all must work. Workers are what we want to be to come into the kingdom of heaven. When man is brought into that condition of harmony where there is something in his soul that prompts him to act and do something for himself and for humanity, then he is commencing to build that house or mansion not made with hands, and if he had millions and millions of dollars he would not lie still or be idle. Be active and when you are not active in the spiritual be active in the physical.

M. H. C.

THERE is no strength on earth to help you out of your condition. Look upwards, therefore, and believe that God is able to do all things.

M. H. C.

Address.

(Delivered at Eden Vale, Cal., Dec. 28, 1890.)

QUESTION (By one in the audience): It is said in the Bible that when Christ went to his father, he said he would send the comforter. This was done so long ago, and after that we have seen the dark ages and the terrible persecution carried on against his followers, and later on in his name. And so I would like to know where that comforter came in.

ANSWER: That is just what I would like to know. I could not stand here before you and try to answer this question which our friend has asked in the way the world would answer it, for that would be folly, but I shall have to answer it according to what is a truth to me. It is just as great a folly to believe that Christ has lived and was crucified and has gone to his Father and sent the comforter here, as it is to believe that a great elephant is the great God to worship; I would just as soon believe in the one as the other. Men worship God according to the development of their minds and souls, and in the time of the heathens, way back in the dark ages, they worshiped nothing that was like the God that we worship to-day. Sometimes they worshiped one thing and sometimes another, anything that seemed great, grand and noble to them. Now to me, when they worship the Christ that lived eighteen hundred years ago, a man, Jesus Christ, and believe him to be the savior of the world, it is just as great a folly. In the first place, I could not believe in the literal interpretation of his birth, nor his death, because it does not harmonize with my spiritual life as we understand it. So I would say that that question could not be answered in any way by me only by saying that there was no Christ who has lived, as has been stated, and so there was no comforter. There is no history of him that can be relied upon, and if there is no life there is no death of the body, no crucifixion and resurrection, as is being preached to-day. The comforter could not be sent by that personage if he never existed. So this is the answer.

But we believe in that personage Christ, we believe it is all in prophecy. And why do we believe it? We believe it because we have a knowledge from our own experience that that is a principle in nature. And I believe that those elements that we are composed of all have to be lived, or, in other words, have to be spiritualized and brought into harmony with the spirit. We believe that

everything that has been laid down in the Bible by the inspiration of God concerning Jesus Christ is true to all humanity, but it is in prophecy instead of having been lived. So as we believe this, we believe that this life is for every one of us if we will only come into it by our own exertions and by our own development or action. Now as to the dark ages and the comforter coming to all of us. The dark ages have been before man developed into the intelligence that he has to-day, but during these dark ages we can see that there is a God in every human life, no matter how low it is, no matter how undeveloped it is. There is always something in people to make them worship something, to make them feel that there is some one that has a power and oversight over them, and away back among the heathens there was that principle of God within them so as to make them believe in the ideal of a god. They had a comforter that gave them something that helped them to grow into an intelligent people, not the comforter that Christ gave them, but this something implanted in them. I feel it my duty to say that God has given Himself in a way and form to develop the spiritual nature of every person by having them look up to something, by placing some ideal before them, that they should feel a trust and confidence in something superior and above them and that they were to be cared for. And in that way mankind has developed by stages, and each generation has a different God from the generation before it, until we have in this generation that we see on earth to-day a different God from all the others. All worship God in a different way, and so it will be until all mankind, all of God's children in the universe, are brought up to that condition of purity where the spirit will rule their lives.

When we come into a condition to have the Christ born within our hearts and organisms, we stand before the people as representing the principles of God; we are possessed of the same power and ability as the Christ represented in the Bible possessed. When we come to that condition there will always be persecution; there will always be those that will stand as the Jews before the Christ and want to crucify him. The world is in such a condition of darkness concerning spiritual things that it can not understand the law of God as it is active in the human form, and the crucifixion comes

by the opposition there is in the world. That opposition tries to crucify the principles and the life and light promulgated. If you make any advancement in the world, there will always be those people who will oppose whatever you do. How many years ago was it that people would say it was all foolishness for one to prophesy what we are now enjoying. How many times have I been opposed when I have told people that the time would come when people would be talking through wires as well as sending messages that way, and I was laughed at and made fun of because I said it. And so with every new principle that is brought before the world, there is always that opposing element.

Now this is what we call the crucifixion of Christ. Christ to me is a principle, the embodiment of God, as we have said so often. God can never be represented to man, or to any object on earth, in any other way than through the organism of some being, and He can never be fully understood by any mortal being. And so you see that no man has ever seen God in the true sense of the word. He can not be seen and understood by any mortal or any spiritual being, not even the angels in heaven can know and understand God, the whole of Him. But when one knows and understands Him well enough to live His principles and possess His attributes, then he will know at least something of God. God is the life of everything, and He can not be concentrated in one individual, can not be concentrated and held, as has been preached so many years, in one individual body. Christ is God developed in man to a perfection not to be found in any other creature. He is developed so that God can work through him, and the persecution comes when people oppose the truths of God which they can not understand, because they have not developed so as to understand them. When that Christ, or that embodiment of principles is active in one, doing the works that Jesus Christ is represented to have done, then the persecution is sure to come. When I was called out into the world, all the churches went against me and persecuted me and my principles, and there are some in this house that know this as well as I do. They tried to break down my principles and crucify me in my action and life. But this only gave me an opportunity to show my principles more thoroughly

before the world, and so while I was waiting in the sepulchre of my existence, they went on for two or three weeks in their action to crucify. I became more and more spiritual, and when they came there I was resurrected into a higher life. Every one that comes under this law has to pass through the same experience. The persecution of the ignorant concerning your life will be very hard to bear and hard to contend with. This crucifixion then, so much preached about, is to come. Every one has to come into a condition where he can feel, see and know that the life of Christ is to be his. His body will remain while his spirit ascends to the Father. He has all of this great spirit of Life within, giving it out to one and another, and that is the comforter. Suppose that I never should speak to you again, have you not received enough of my life, have not I given you enough of that spirit so that I could reach you at a distance and give you comfort and strength in your life? Have I not done this to the people at Hurley and other places even though I still possess this body? Have I not done this repeatedly to my sons in their business? I say that there will always be enough of my life that will give you comfort whether I be present with you or away; there will be enough to comfort you and to help you to grow into that life that I am in myself. This is the way I consider the comforter will come to the people of this earth. If I should die and pass over to the other side I believe that my hearers who are here to-night would be the apostles that should be left on earth to continue the promulgation of my principles as the comforters and helpers to those that they might come in contact with, as we come in contact with you.

And so we see that when this principle is once started upon earth there can never be any going back to the dark ages or to the worship of dumb idols, and the influence of this divine spirit when once established on earth can never be destroyed. There is always that life behind that shall be a light, a power and knowledge to lead man, and he will know for himself. So this is the only crucifixion, death and comforter that we know anything about. It is to me one of the grandest and noblest things to think of, that God has given to His children His life, and a hope that they can come under a law that they can stand before the

world and meet it as it is in darkness, and still continue that life of God. When one is pure and Godlike there is nothing on earth can disturb him. There is nothing in his nature but that will bring forth the highest principles in all persecution instead of bringing him down. If they should try to kill one and crucify him and his principles, it always resurrects him into a higher and better condition. Where I used to live when I first began my work, people came together on the same plane, working for the same purpose and the same end, that of destroying my action, but instead of destroying my action they destroyed their own. Never since then have they had any meetings in their midst that have amounted to anything. Some of the ministers had to go into some other business to support their families, and some of the churches have since been used for storehouses of implements and such. They could not see and feel but that they were right, and thought that I was trying to destroy their churches. I never said a word against their churches or their religion. I preached my own, and that led them to feel that something was wrong, and they thought it was with me when in reality it was with themselves.

This is the Christ, and will be with every one of you who are here to-night when you come into a true condition of life. You will know what Christ is and what the Christian people of to-day are. You will know what the persecution is and you will know what the crucifixion and everything else spoken of in the Bible means because you will have the power of the Holy Ghost to lead you into all truth. But until you come to this life, remember that the comforter will come to you if you so desire. If you desire in your heart to live the principles of God, you will always have enough of God within you to give you a hope and an incentive and a faith that you shall some day have a better life and get out of all suffering. But the worst of it is, when man is so ignorant that he places the results so far away from him that they seem so vague and so far from him that they do not mean anything to him. I do not ask you what church you belong to or what your life has been, but I am determined to save every soul I can from darkness and misery and quicken the spirit implanted in you, that you may know what true life is.

MARY HAYES-CHYNOWETH.

“And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw aught. And he looked up and said, I see men as trees walking. After that he put his hands again upon his eyes, and made him look up; and he was restored, and saw every man clearly.”

(Mark, Chap. 8th, 23d to 26th verses.)

We are naturally blind, and not until we have the love of God in our hearts can we see men even as trees walking. But when Christ spits on our eyes, and after He puts His hands again upon our eyes, and makes us look up, shall we see every man clearly. This represents a growth spiritually. To be restored to sight is very essential to enable us to walk in the light of God. Though our friends on this side and on that side be all around us, and our sight not restored to us, we could not see them or realize them even as trees walking. Every step we take towards commingling our thoughts together, and concentrating our thoughts on God, is one step nearer to eternal life. Let us look inward and grow that embryo God placed in each individual heart, that, like the leaven placed in three measures of meal, it may leaven the whole lump. This is the way we must work out our own salvation, and this is the true light that lighteth every man that cometh into the world. When our sight is fully restored we may become discerners of the thoughts and intents of the heart. I have an ardent desire to become a doer of the works of Christ, and I want those signs to follow me that followed Christ and His apostles.

Now, I think my organization just as good as St. Peter's, who denied his Lord thrice before the cock crew, and my heart as much a receptacle as St. Paul's when he was kicking against the pricks. I pray God to take away every hindrance to my spiritual growth, that I may not be an unprofitable servant in my Master's vineyard, but a true believer and a faithful worker in the vineyard of the Lord. Faith in God is very necessary to the upliftment of us all, and may we press onward towards the mark of the high calling, grow as the grass after the former and the latter rain upon the earth. May we fear God; keep His commandments; love the brethren; do unto others as we would be done by; be charitable unto all; love God with all our hearts, might, mind and strength and our neighbor as ourselves.

JEREMIAH FOLSOM.

EDEN VALE, Cal., April 26th, 1891.

Forsake the World—Everything outside that is a detriment to the growth of the spirit, for the flesh and everything that pertains to it is in opposition to the spirit and must be overcome.—THE TRUE LIFE.

The sentiment herein expressed could well be taken as a rule of action by everyone who wishes to cultivate his possibilities, and remove the troublesome vicissitudes of his existence; and are contrary to those sentiments which form a rule of action and govern the life of one who is subject to the capricious will of what is termed public opinion.

Public opinion of itself cannot be depended upon as a guide for right action. There is something beyond and above it that must control one who wishes to be either moral or spiritual, and which in time changes that opinion and molds it into better shape. It was, is and I expect always will be the eternal, divine principle of the universe, actuating one or at the most a few, that has relieved and still does relieve the majority from the thrall-dom of superstition and bigotry, children of ignorance—the ignorance that is the cause of man's yielding to his animal nature. For what person would continue long to yield to the promptings of his animal nature, did he really know that it was the cause of his suffering, his troubles and failures, and that the longer he continued such a life, the harder would he have to struggle to overcome! And furthermore, if man really knew his possibilities, if he knew he had a spiritual nature the development of which would bring him joy, peace and happiness, far excelling the momentary pleasures coming from yielding to the promptings of his physical nature, and that it was necessary first to overcome and resist such promptings before he could come into the joys of the spiritual life, do you think that he would long remain in his present condition? Such a belief, if maintained for one year by the people would remove more suffering from their lives than a belief in the atoning power of Christ's literal blood without any effort on their part to overcome would remove in a century.

Public opinion is that belief or theory that prompts the thoughts, feelings and actions of the majority of mankind, and differs in different nations, and is that which makes the different governments of nations what they are. Public opinion is not stable, and is misleading. It too frequently encourages, or at least permits, dishonesty and corruption in both private and public life, and at

times when its sins are too flagrant and excessive, threatening the disintegration of society, it braces itself up for a time, and raises its voice against its own evil tendencies to check them. But, alas! it is helpless to correct the evils that are daily practiced by its sanction.

We regard this, our country, as having established a government that gives its people the most freedom of thought and speech, and the greatest independence of action of any government; yet its public opinion as now expressed in the lives of the people, is far from being a correct guide to action, and catering to its wishes would never bring man to the development of his spiritual nature. Alone, away from the alluring influence of public opinion, must you and I overcome that which is grossest and meanest in our nature and develop the highest and noblest, the eternal principles of God's divine nature implanted within us.

I have said that public opinion was not stable. It is sometimes too stable, so stable as to be hard to change for the better, and, in a political sense, has only thus far been changed by the physical and moral courage of the few who have devoted their life time working for what they consider to be the right. For example, it was the action of the few working upon the feelings of the majority that changed public opinion previous to the revolutionary war and caused the uprising that made this country independent of all foreign powers. It was a similar action that caused public opinion to change in regard to slavery and caused its removal from our midst. And still public opinion is far from being perfect; still there are evils attacking the most vital parts of society, and as long as they exist public opinion cannot be very elevated. The people of this country are held down by a greater power to-day and tyrannize over more by their own lusts and passions, than were they when controlled by the whole power of England a century and a half ago, and they are in greater bondage than were their slaves some thirty or forty years ago.

Public opinion must be further educated. The semblance of a moral and religious life should not satisfy. No one should be pleased to be called better than he is. Love of approbation, regardless of true merit should be discouraged. The true state of affairs should be disclosed to the public gaze and one filled with the power, wisdom and

love of the Holy Spirit of God should lift up the voice of public opinion against the secret sins practiced by its members. The secret or private sins of man must be removed before much progress can be made, and if the people could be stirred up against them as positively as they could be against their public foes, however severe the struggle might be, success would surely crown their efforts. When the foes within each household are vanquished the work is done, the victory is won, and then comes for the whole people a rapid growth into a spiritual life. And now the question comes, Can public opinion be changed? Can the secret sins of society be checked? Or, are they so entwined in the nature of man and hugged so closely to his bosom that they cannot be removed? I believe in God. With Him all things are possible. He has implanted a moral and spiritual nature in every person. To be sure in many it is covered up by a thick crust of earth, but eventually that crust must be penetrated. The way God takes to remove the crust is one of His mysteries.

There is one in our midst, who by the purity of her life has attracted the power, wisdom and love of God. She works as God directs and never murmurs at His will. For about thirty-eight long, eventful and successful years she has been working for mankind, alleviating their sufferings, bitterly opposed by public opinion, nevertheless has she removed from the minds of the people much bigotry and superstition and by her efforts has the moral sentiment of the people been an hundred fold improved. She teaches us that a man must be moral before he can be spiritual and for that reason has she worked to bring a stronger moral sentiment into the lives of the people. And there will be a still greater and more noticeable change in their thoughts and lives, when her spiritual power, which has always moved her to action, through the wide-spread circulation of her principles can be felt.

The sentiments I first quoted are hers. It is true that the world must be forsaken. If it is full of dishonesty, corruption and secret sins, and if we wish to live a pure and upright life, the less we have to do with it the better; that is, with "everything outside that is a detriment to the growth of the spirit." And the growth of the

spirit brings a pure and upright life and all that which causes us to be dishonest, corrupt and licentious must be overcome.

LOUIS CHYNOWETH.

EDEN VALE, May 10, 1891.

WE must not care for what others may say to us or of us, not working for position or money or anything of that kind, but let our whole object in life be to do what is right before God and man. We shall lose nothing in the way of money, we shall lose no position and certainly we shall gain the greatest reward. It should be impressed upon the minds of the people that each one must be trying to do as nearly right as he possibly can and live in a way that shall please God and under a different law than that which he now lives under. It is astonishing to see the life lived by people in general, so indifferent, so thoughtless, not knowing or caring for anything only to gratify their present wants. When we look over the world and see the way in which mankind lives we can only say it is very, very weak, and we must lay a foundation that is strong and give to the world. If we have greater light than others then we have greater responsibilities to aid others in their weaknesses. As we receive light we must give it to them; by doing this you grow stronger and stronger in this true life and in the knowledge of God.

M. H. C.

SUPPOSE that you went out digging potatoes and you found that two-thirds of the crop were rotten. You would not insist on taking the rotten ones because they were more, if you had your choice between the two. You would at once choose the sound ones and let the others go. It is just as inconsistent for you to cling to the earthly characteristics instead of saying, I will have nothing to do with this corruption. Take all that is sound and good and perfect and pure, and let everything else alone.

M. H. C.

THE angels have lived hundreds of years in their celestial homes and return to the inhabitants of earth to bless, to instruct and to help them Godward.

M. H. C.

When the heart is developed and the God within acts, then the voice of God is always heeded and there is no temptation.

M. H. C.

The Personality of God.

When we speak of God, do we mean a great man sitting on an immense throne far away in the skies, holding the scepter of divine power in his hand and ruling heaven and earth? When we write of our Heavenly Father do we desire to convey the idea of a great and good man into whose family we have been adopted through the intervention of that other good man, His son Jesus? When we read of our Lord and Master do we think of an individual like unto ourselves? These are the conceptions of the infinite God which the finite minds of men have formed. Reading that God created man in his own image, the inference has been that since man is like him, then he is like man, in form, feature and appearance. This physical idea being in contradiction to the expressed truth that God is all in all, has done much to make skeptics and atheists of reasoning men. And I must say that if man's idea of a God like unto himself is the only idea that one has ever heard, I cannot blame him for disbelieving in such a God and for being skeptic, atheist, infidel. For the truth is that there is no such God and the one who preaches him or believes in him is himself the atheist—the one without God.

The great God of the Universe is that principle of life that is "in all" in the Universe, and he is more than that, for he is "all in all," is the Universe itself. In a figurative and finite way of expressing it, all the matter of the Universe, goes to make up His physical body; all the life to make up His life; all the forces of nature to make up His nature; all the intelligence and spirit to make up His intelligence and spirit; and more than this, for it all came from God and is God. It is also equally true that God made man in the image of Himself. We must remember that man is himself a part of God, and we are taught that there is a spark of that very principle of God in the heart of every man, and that in that spark of God is all that ever was or ever will be; that there is a possibility, nay, a necessity for every individual to develop that spark of God so that it will envelop and take in all his natural being, and for that individual to become pure, powerful, perfect even as the great God is perfect, and so be like Him.

It is plain to be seen that this great principle—God, could not express Himself directly to us. For he is not an individual outside of ourselves,

we are a part of Him. His will must and does reach us through the medium of ministering spirits and angels, who have developed His principle within themselves until in purity and goodness they are one with Him and can feel and know His will, and have power to execute it. So we cannot hear God's voice except through his angel, and even to hear the angel's voice requires a development far beyond what is considered by the most advanced in the world to be necessary, to feel and understand the divine will. The best and highest conception of God that the mind of worldly man ever had, would not do justice to the lowest of His angels. For the angels to be such must have reached a development to have inherited something of the infinity of God, and no finite mind can understand infinity. God has reached physical man through the mediumship of the angels and those ministering spirits who were in a condition of development to hear the voice of the angels and yet were not grown to that perfection of purity that they could not reach man. These spirits have touched the hearts of men into activity and made them feel the inspiration which they felt was from God direct. Even these spirits are so developed in purity, goodness and the principle of God that many times the minds of those who feel the inspiration from their presence could not understand them. Those instances in the Bible where men heard the voice of God are frequently cited as proof and are responsible for some of the belief that God can and does speak direct to man. Yet upon investigation it will be found that the book itself explains that it was God speaking through one of his angels or ministering spirits. It was the angel of the Lord that appeared unto Moses from the burning bush, and he was God to Moses; the highest God he could understand. Though in Exodus it is said that God spake to Moses; in the New Testament it is explained that it was the angel that spake to him. (Acts vii 38. Gal. iii 19. Heb. ii 2.) And in Exodus (xxiii 20 et s. q.) it is plainly told that the angel stands in the place of God to man. Even Moses was far enough advanced that he was commanded "thou shalt be to him (Aaron) instead of God." (Exodus iv 16.)

It is right and good that the angels and spirits have stood to men for God, for they could understand nothing higher. It would be well if we would let angels still stand to us for God, for we

recognize that the principle of God is developed in them and that we should worship the principle wherever we see it. Much better is it if we can find that God principle grown within an individual here, and worship it in him, since one who is here in the body can reach us so much more readily. It is that same God principle developed in our leader, Mrs. Hayes-Chynoweth, which we worship and which we strive to follow in such a manner that it may also become developed in us. She stands in the place of God to me, for I know that He reaches me through her and always will reach me through the instrumentality of her divine purity and goodness. It would be best, if that God were developed within our own beings so that we were one with her as she is one with the Holy Spirit, who is her God. It will be best for us and we can best know God and can best hear His voice when we have become one with her. Until that time I know that when I hear her voice speaking to my soul I hear God's voice; when I am obedient to her I am obedient to God; and when I worship her in the true sense of worship, I worship God. She has much more of God's life and principles than I am, or any other physical man, is now capable of understanding, and the manifestation of that God in her daily life bears me out in what I say. No man has yet been able to explain the principle that governs her life and the power she exhibits, nor ever will until he possesses the same, for it is the spirit of God, the Holy Ghost which possesses her.

Has God personality? It seems to me that it is one of the greatest teachings of the Bible that he has. Not in the sense that He is a massive individual formed like a man but in the sense that when His life and purity possess an individual developed to show it, men can see God's personality in him. Whether that individual is here on earth matters not. God's personality is expressed by angels to those that can see them, for in them there is nothing but God and they are individualized. His personality is shown by the Christ, who is God manifest in the flesh. (I Tim., 3-4.) There is nothing ungodlike in the Christ. He surely manifests the personality of God. God is not a person and He can not manifest personality so that man can see it, except through a person. He is the principle that will

be the personality in all persons when they have grown to receive Him.

My friends, there is a deal of religious cant in the world founded upon the literal interpretation of the Bible and used by those who would make an appearance of religion. Let us not make the mistake of giving these terms the same literal meaning from association. When we say, God, let us mean that divine principle of truth and life shown in the Christ, and when we say, Christ, let us mean the God which is manifest in the flesh today to those who are willing to see it and not the literal man whose authenticity as an historical character is not established. We know the Christ principle exists in our leader and when we refer to Christ we should think of and should mean her. God, Christ, Savior, Lord, Master Heavenly Father, Holy Ghost, all have but one meaning to me, and that meaning is expressed in her life. May we all make ourselves in her spiritual image.

W. P. LYON.

EDEN VALE, April 25th, 1891.

THERE is no annihilation with God; nothing will ever be destroyed. It is all God's, and he has pronounced it all good. He has wisdom and knows what everything is made for, and when man gets knowledge he will also know what every little particle in the great universe is made for. God knows what every person requires to produce what he wishes him to produce. And when one says it is too bad with that boy, or that girl, that he or she should do so, or that this should happen to this one or that to another, that this one should be sick or that one not have a better opportunity, it shows that man has not wisdom, else he would see what it all means. He would not then speak of it as though God had made a mistake. He would not speak about it in the way we often hear, if God could be present with him personally, and what I ask of you is that you do not say anything behind His back. Most people seem to believe that they are talking and acting behind his back. But remember that you can not do a thing or say a word without God knowing it, no matter where you are. You are never alone. M. H. C.

IF your desire is for the faith you get faith. Belief is not faith. Under spiritual law where God is ruler you get faith. It is a pure element that comes naturally to you when the desire is strong enough. M. H. C.

The Blind Man.

My subject is taken from the 9th chapter of St. John:

"And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did this sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents, but that the word of God should be made manifest in him. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool of Siloam, (which is by interpretation Sent.) He went his way therefore, and washed and came seeing. The neighbors therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? And it was the sabbath day when Jesus made the clay, and opened his eyes."

We have been taught in the past that this miracle was performed by Jesus in exactly the way that it reads, but I have undertaken to get the spiritual meaning of these verses, and in doing this I have tried to discard from my mind the old theory that there was born into the world a man, without eye-sight from birth, and that he was given literal sight by anointing his eyes with clay mixed with the spittle of Jesus. We who have striven to understand the principles that are taught here begin to realize the fact that we are *all* born blind. That our eyes can be opened only by taking more of God to ourselves. To do this we must come humbly asking, be willing to receive from God that which he metes out to us, anoint our eyes with the clay, the physical part of God, then wash them clean in the pool of Siloam, and in this way receive the inspiration of His power to do faithfully the physical duties of life with a spiritual motive; do them for the growth and development we can derive, and our eyes will surely be opened and the light of God's love will dawn upon us.

It seems to be one of God's laws that man who is born blind, as to spirituality, is sooner or later to receive sight. If this were not so, man would be in ignorance of the great God-power, and there would be no God to him, there would be nothing to live for, nothing to strive after either in this world or the next. But such is not the case. In this chapter which I have selected, one of the miracles performed by Jesus is recorded, and it has been understood as read—that the literal eyes were opened. If this were so, truly it would be a great miracle. But when we come to understand the

true meaning, we see in it a greater beauty and can more thoroughly understand the great power of God as manifest through His word, wherein we are told that the blind shall be made to see and the lame to walk. To come to realize that Jesus is passing by, is a condition of receptivity that all must reach before we can expect to receive from the great God power, and when we have by constant labor grown ourselves into this condition of light, we can see the beauty in all nature. The physical things of earth will be understood, and as the blind man from the clay, so we shall receive our sight and growth from things pertaining to mother earth. It seems in this we are taught that we can learn of God from the lowest condition of life, and that being born in sin is in reality a blessing, particularly if understood and overcome, for the reward is for overcoming, and the lower the condition that is overcome the greater the reward.

The spirit of God is continually working, and sooner or later it must be felt, for Christ says, "I must work the works of him that sent me and that, too, while it is day." This tells us plainly that the day will surely come in the life of every man. That "still small voice" which speaks to every man will ever speak until the spirit of God will be felt if it be only as the passing by of Jesus. I believe man can not be so low but there are times in his life when that "still small voice" cries out for light, and when it does, so surely does the day begin to dawn, and he can catch a faint glimmer of hope. But as surely as this condition comes to man, so does the night-time come,—times of trial and suffering, when the whole world seems dark and loathsome. If, instead of giving way to this low, dark condition, we come to realize that it is but the perfect workings of God's law, how much sooner would our eyes open to the true light. The lesser God power, or what the world has called Jesus, is ever striving with man and when he comes into a condition of humility asking for help, as did the blind man, the sabbath day will begin to dawn, and Jesus will pass by and God's love will be made manifest.

The Bible tells us that it was on the Sabbath day when Jesus healed the blind man, and that because of this the Pharisees did not believe it to be the power of the Holy Ghost, feeling that the God that they worshipped would not allow so generous a deed to be performed upon the Sab-

bath, the seventh day of the week. This is what we would understand if we were to take it as it reads, but when we apply to it a spiritual meaning we understand it quite differently. It seems strange that the people generally still cling to this theory. This reminds me of what I have been told, how in the times not very long ago, there was enacted what were called the Blue Laws, when it was considered not only a sin but an offense for a person to drive to meeting faster than a walk, or to whistle or sing a lively tune, and some were so religious that they would not kiss their wives or children upon the Sabbath day, fearing that it would displease God. This idea in a measure is kept up by some denominations to the present time.

If I understand aright, we are taught that the Sabbath day comes to man when he has overcome his evil tendencies, when he is in a condition to have the Holy Ghost active. Then every day is a Sabbath day because he is in a condition of rest; his labor in overcoming the physical is performed. According to this view, there are few who know anything about it. There is but one person on earth to-day, who I believe is enjoying a Sabbath day and every day of her life is a Sabbath day, because she is doing God's will. Every act of her life is for the good of mankind, and every day of her life she is making the world better. She is doing as we are told Christ did,—healing the sick and causing the blind to see. Healing the sick in spirit and making them strong in God, imparting to them her life by word and deed; opening the eyes of those who are blind to the true Christ life, awakening their vision of higher thought until, like the tiny seed, it bursts forth a living reality. I cannot help wondering as I catch a glimpse of this wonderful problem of God's love, and I am not surprised that the world has been all these years solving it, and is still in darkness, for it is a problem that can not be mathematically worked or theorized; *but it must be lived*. There must be a desire to know the truth and that desire must be backed up by actual life. It must be a continual prayer made real by living the life.

The old theories and dogmas have made it too easy for man to enter the heavenly portals. According to them he has but to pass through the gate on a death-bed repentance, or a once-a-week

devotion. This, I believe, accounts for the conditions of inharmony existing in the so-called Christian world of to-day, in the church and outside of it as well. I surely believe that light is dawning and it needs but the living to prove to all mankind who are groping in darkness that there is a life that man can lead which will not only bring him happiness here, but will fit him for a greater work in the life beyond. The example of the blind man is a good one, and shows to us that to attain this condition of sight and life, we must ask—ask, believing. We read in this chapter the Pharisees exclaimed, "Is not this he who sat and begged?" showing that he was begging for help. There must be more than a passing desire; we must beg for light and as fast as we receive it acknowledge it by living it. We must say to the world as did the beggar, "It is I who can see and was blind." Christ must be acknowledged and his power proven by the life we live.

It seems natural for the physical man to persecute all who are striving to outgrow their evil tendencies; this is all right, and should help to stimulate us to stronger action. We can not expect to change the law that was given us from the first, and rise higher, or gain the victory in any easier way than did our Master. But if we plunge into the wilderness of our own soul and there wrestle with the Satan within, we must expect to come in contact with thorns and thistles, and if we pluck them we must expect to feel the pricks and stings of these foul weeds. In speaking of the thorns and thistles in man's nature, it reminds me of the thorns and thistles that will inevitably grow in uncultivated fields. The farmer knows this, and he is continually guarding against them. He begins by thoroughly cultivating the soil in the spring-time; he takes the choicest seed from his granary and cleans it with a mill again and again until he is confident the foul seeds have been eradicated; then he sows, and the result is a bountiful harvest of nice clean grain. If this same process could be applied to man in the spring-time of his existence, how much grander would be his growing time, and later his garnering. But as God has seen fit to allow the rank weeds of dissipation to sprout and grow in our nature we have but one alternative, and that is to pluck them, root and branch, and in this way not only

keep them from ripening for the reaper's knife, but keep their seeds from mixing with such grain as we need as food for the spiritual life. If we could thoroughly realize that the seed sown from one of our imperfections will multiply in the lives of others, as does the thistle of the farmer, the seed from which will seed his whole farm and extend to his neighbor's farm in countless millions, would we not be more cautious in growing them? I think we would. So let us strive harder than ever to *live* and make our bodies a fit dwelling-place for God's Holy Spirit; be receptive to that which is good, discarding all that is evil, praying God that our eyes may be opened that we may see the beauty all around us, and praising God by living a pure and holy life, and thus hasten the time when every day of our life will be a Sabbath day.

Let us continually ask for light until, like the blind man, we are known as the blind beggar, and as soon as our eyes are opened to this true life let us acknowledge our sight as we receive it by living to our highest light until we can truly say, "It is I who was blind, and through God's power I did wash in the waters of Siloam and can see, and to God is all the glory."

C. A. HASCALL.

HURLEY, Wis., May 4th, 1890.

CHRIST saw when he was led into the wilderness of his own nature his possibilities. He wanted power within himself to accomplish all things; he felt that he might be a leader among the people; that he might gain honor and glory, position and wealth by living a worldly life. But he had wisdom to say, "Get behind me satan" to all those temptations, and by so doing he made himself the greatest leader the world has ever seen. Instead of setting himself up, claiming the highest place and the greatest attention, he became humble. He associated with the lowly and despised. He ministered unto the people's necessities, he washed the disciples' feet, he spoke words of the greatest love and encouragement to those who were stained with crime, he made himself of no repute, but God exalted him. And as he is only an example for us, so it will be with every one of us when we put away all our worldly ambitions, our desire to be great, powerful, wealthy and influential according to the ideas of the world, and bring ourselves to see and feel what we are, O God, that thou shouldst be mindful of us. E. C.

The Spiritual Age.

The history of man, as far back as we have any record, shows that there has been a slow upward progress, and we are taught that man in every age, from the earliest time, was in perfect harmony with his surroundings, that adaptation and general order are a strong feature of the natural world. Yet the state of mankind during the past ages presents a scene of extreme darkness, and when we consider that the human family always possessed the same faculties that we possess to-day, we are led to inquire the reason of this upward progress. From what source do we acquire this elevating power? It can not be from a material source. It must then be from the intellect acted upon by a spiritual power.

The development of the world, so far as man can classify, seems to have consisted of definite ages, or, rather, stages through which it has passed, but I do not intend in this paper to follow them from a geological point of view, but I shall attempt to show that the human family have slowly ascended from a state but a few degrees above the brute creation and are to-day on the eve of a greater transformation than all the past ages together have witnessed. I think it must be evident to all that the dawn of a spiritual day is about breaking. We have a power being exercised all over this world whose tendency is to reunite the various branches of mankind which, though descended from the same parent, have been so long disunited. We also see the tendency to-day among the various denominations of the Christian faith towards a reunion instead of being alienated from each other and too often in open hostility.

Now, whence comes this power and why has it been so long in having any visible effect upon the welfare of mankind, is the great question. It may seem rather presumptuous in me to attempt the answering of such a question. Yet I can conceive that the general changes have come from those who have passed from this earth and who have continued to develop spiritually until they acquired the power under the spiritual law to communicate with this material world. I can further understand that while they may have been so desirous of communicating ages ago, there had to be here a material body with a spiritual development sufficiently pure and advanced through which they

could act. We all know that the number of people existing to-day who are sufficiently pure in thought and action to become mediators is few indeed. But as they increase, as increase they must, for there can be no backward step, the change in mankind will be great. If you will only dwell for a short time upon the possibilities of such a revolution, you will see that even the Ninteenth Century will be looked back upon as only emerging from the great darkness. Men with a perfect knowledge of their immortality will act toward each other with far different feelings than those at present animating the great mass. We also know that like begets like, or, in other words, that we inherit from our parents their intellectual, moral and spiritual tendencies as well as their physical. We, therefore, readily see that in a few generations a far purer class of beings would and I believe, will inhabit this earth. We shall then have no thieves, murderers, drunkards, and will have no use for either prisons or insane asylums. For man with a purer and higher spiritual nature will have overcome his gross animal propensities and his physical body will become more pure. He will attain to a much greater age, as disease can have no lodgment in a pure body. He can then truly enjoy his journey through this life; he will see all the beauties of nature and see them in a higher light.

I could go on and fill my pages with the thoughts that crowd themselves upon me as to the glorious results that would be attained. Now, are we all willing to assist in this great movement? We can not, perhaps, all go forth and teach the great spiritual truths, nor yet can we all expect to become as competent to do so as our leader, Mrs. Hayes-Chynoweth, or her family, but we can do a great deal in our daily contact with people. We can so act toward them, and not only act but feel for them with such purity of thoughts that an atmosphere shall surround them and us which can not but be beneficial to both. The amount of good that even the most humble of us can do is great. The harvest is plenteous and the laborers are few. Doubt not but ye shall receive a pay which no man can deprive you of, a pay that excels any money consideration. I think we are told so in the Bible, and I can easily understand that we shall receive a spirit of contentment and joy which is above price. Then let us assist, as

assist all can, to usher in that glorious era when we can truly say, man's redemption draweth nigh.

And now in conclusion to our gifted leader, Mrs. Hayes-Chynoweth, who has spurred us on so far. Let me say I hope that if we do not fulfil her expectations at all times, and some of us may stumble in the path, that she will exercise that charity toward us which she so pre-eminently possesses.

JOHN ROBERTSON.

WE have the mineral, the vegetation and the animal principles in our organism. We must not destroy the mineral, if we do we cannot keep the vegetation alive, and if we destroy the vegetation, the animal cannot live. And so it takes the whole three kingdoms to produce the human form. You cannot annihilate one and keep the others alive, and so we must grow in them together. Every part of our organisms must have its place and do its work, else we cannot be perfect individuals. This is the way we see the physical body must be harmonized. All these different elements within us must be harmonized and be concentrated upon one grand principle of spirituality, and within that spirituality, or the spirit of God, we find the germ and the element that we find in all of this. God could not exist one moment if nature could be stricken out of existence. It takes both, God and Nature, to produce; there must be a positive and a negative element. If there were nothing but spirit, it would all be positive, but we see there is always that negative portion which, in harmony with the positive, will produce an action and bring forth a new principle through all eternity.

M. H. C.

LET us consider that we are nothing before God unless we live the life that He commands us to live, to be perfect as He is perfect. He enjoins us to love one another, if we do not do this we are not perfect in our lives and the law is not fulfilled. Labor to overcome all your weaknesses and imperfections and God will be in you the ruling principle. May we consider this and may we make that our whole and only aim and object in life and on that concentrate our efforts, that we may come under the new law so perfectly that it will be as natural for us to breathe the breath of God as it is for us to breathe this natural air and keep our lungs active and our blood circulating to give our physical bodies strength and life.

M. H. C.

"SEARCH THE SCRIPTURES, FOR IN THEM YE THINK YE HAVE ETERNAL LIFE; AND THEY ARE THEY WHICH TESTIFY OF ME. AND YE WILL NOT COME TO ME THAT YE MIGHT HAVE LIFE."

(Read at Hurley Wis., Sunday, June 6th, 1890.)

In searching for a subject or text for my weak effort this morning, I opened my Bible casually and my eyes fell upon these words, in the fifth Chapter of John: "Search the scriptures, for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me, that ye might have life." And as we have lately been admonished as to the importance of living our principles if we would have them be of any real benefit to us, I thought how few were impressed with the fact that the knowledge of anything without applying that knowledge to something practical was worth nothing.

I thought of the many thousands that would this day repair to the house of God to listen to beautiful sermons, and hear the Bible interpreted, or distorted, as the case may be, and how few of these myriads of hungry souls would take home with them some spiritual truth which they could apply to their daily life, and make them better men and women, and stronger to bear the many trials they are destined to encounter on their pilgrimage through this world. I think the people of this age make a grievous mistake in believing that a knowledge of the Bible is the chief end of religion. Because a man is able to quote the Bible and expatiate upon it at any length, it does not follow that he has religion. He might be able to repeat the Bible from Genesis to Revelation, and yet not know the first principles of religion. Knowledge of the scriptures, if it be a true knowledge, is only the first step towards religion. Religion is life. In the text, the difference between knowledge and life is brought out very clearly, and it is much as if the Lord has said: "Ye search the scriptures because ye think that in the mere knowledge of them ye have eternal life; and though they testify of me, and are a means of coming to me, ye are not willing to come to me that ye might have life."

In the first place, it is to be noted that what is condemned in this passage is not knowledge, but knowledge without life. The Lord did not command the Jews to give up their study of the scriptures. His words do not even imply a rebuke.

On the contrary they imply that such a study is useful and necessary in order that men may come to the Lord, since they "testify" of him. Except our knowledge come from a higher source, our ideas of religion must necessarily come from the scriptures. But to study the word and stop there without at the same time coming to the Lord, as the text reads, is to defeat the very purpose for which it was revealed. It is to acquire knowledge without making use of it. It is to learn a principle and neglect to apply it. It is as if one should learn the science of agriculture without sowing a seed, or learn the art of navigation without making a single voyage, or expect to grow rich by the study of a profession without ever practicing it. "Knowledge is power," it is true, not as it rests in the mind, but according to the way it is applied. Knowledge of the scriptures is valuable only to those who make use of it in coming to the Lord. We ought to read and study the Bible a thousand times more than we do, but the more we know of it the more it will condemn us, for we are plainly told we must each work out our own salvation.

Another portion of our text that needs our consideration is the coming to the Lord. It is evident that the coming to the Lord here referred to is a spiritual, and not a natural coming. Naturally we are as near to the Lord one place as another, and at one time as another. He is omnipresent, is neither here nor there, but everywhere. We read in the 139th Psalm:—"Whither shall I go from thy spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Coming to the Lord, therefore, does not involve any change of locality. We do not necessarily come to the Lord when we enter this or that church, nor either when we enter our closets to pray. The only distance that separates us from Him is a spiritual distance, and the only coming that can be thought of is a spiritual coming.

Therefore, we see that being near to, or far away from the Lord are conditions of the heart, for we read in Isaiah, "Behold, the Lord's hand is not shortened, that it cannot save, neither his ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and

your sins have hid His face from you, that he will not hear." The pure in heart are near Him, because they delight to do His will; the wicked are far from Him, not because He has driven them from His presence, but because they do not love Him, and do not desire to do His will. It is the state of our affections that determines our relations to the Lord, whether near or distant. In the spiritual world there is neither time nor space, we are told; therefore, there can be no separation except of the heart and mind. Love is the medium that binds the spiritual world together. Love for the same God, and mutual love. But here again we are told that love in the natural, and love in the spiritual, are two very different things. What in the natural we understand to be love is an affection we have for one another, but sometimes it is very easily broken. But spiritual love is not a mere sentiment that can be broken and cast off, but it is as everlasting as God himself, for it is one of his attributes. This love is the very motive power of the soul, and must find its expression in action; it means work. If a child love its parents, he will do as they desire, and so if a man loves the Lord he will be obedient to his commandments. "He that hath my commandments, and keepeth them, he it is that loveth me. He that loveth me not keepeth not my sayings."

Such being the case, it follows that if we would come to the Lord we must love Him, and if we would love Him we must keep His commandments. If our iniquities have separated us from God, and our sins have hid His face from us that He will not hear us, we must repent of our iniquities and put away our sins. I can have no other conception of religion, which is here described as coming to the Lord, than a pure and upright life. There has been enough of belief and ceremony in the past to teach us that that is not religion, and will never make the world better. Religion is a condition of the heart, and not an outward mockery to be donned on Sunday and doffed on Monday. But according to our idea, when a person has religion it stays with him at all times, and it is manifest in all the minutia of his every day life. When a person has religion he is at peace with himself and all the world, and is devoid of all selfishness. He is willing to do to others only as he would that they should do unto him, and his only desire is to do the will of God.

Religion pure and simple, is life, it is character and nothing more. And our life and character are all that we will take with us to the future life. When we enter that future state, I don't think we shall be asked to what church we belong, nor how many times we said our prayers, or whether we contributed liberally to the foreign mission fund. But rather, did we always in our dealing with our brother man treat him as a brother, and is the world any better for our having lived in it; did we at all times choose that which was high and elevating to the spiritual nature, or did we live but to indulge in that which was low and degrading and only gratified the lower nature? If our lives have been of the former kind then we are near unto Him, and are ready to take our place at His side and continue our journey in the path of progress and truth; but if of the latter, then we will be far from Him and His ear will not hear, and we will be forced to grope in the darkness and dwell in iniquity and sin as we have done here.

If we glance for a moment at the situation, I think we will come to the conclusion that to build up the spiritual character is the only life worth living. Man's span of life here, at best, is but a bubble on the sea of time. We are here to-day and gone to-morrow. We make calculations to live for a term of years, but we are exposed a little to the sun's rays, and we are stricken dead; or, in the winter we are exposed a trifle to the cold and we are stricken with peritonitis or pneumonia, and we lie on a bed of pain for a few days, and soon succumb to the grim forager. We work hard to accumulate a little of this world's goods, and in a moment it is taken from us. We bestow our love and affections on our love ones, and they are swept from our sides like chaff before the wind. There is no stability or security in anything human. The longer I live the more I find this to be true. How foolish, therefore, to spend all our energies in trying to secure that which will only turn to ashes on our lips, instead of cultivating those qualities of the heart and mind that will make us more God-like, and endure throughout eternity.

Here I can do nothing better than to echo the voice of our leader, and say: There is no other life worth living than this spiritual life we are trying to live here; to make our lives pure in every respect, physically, morally, and spiritually. Our

religion should be simply to make our lives better every day we live. To have nothing but pure and holy aspirations; to do only that which is truthful and upright before man and God; and to repel from our lives all that is low and unclean. In this way only can we come to the Lord. All other ways are crooked and misleading. Nothing is acceptable before God but a pure life, and the sooner we accept that fact the better. Men have been beating around the bush, and cheating themselves long enough. We know that belonging to a church, or a death-bed repentance, or a charitable bequest in our dying hour, will not wipe out the sins of a life-time. The only way to salvation is to overcome our sins and iniquities while here, and this is the best place to do it in.

We hear many times words of discouragement among our little circle. We have been shown the beauty of this life in such grandeur that at times it almost overwhelms us. Like looking at some very high object, we think we can never reach the top, but as in those high monuments we always find winding stairs by which we can reach the top without difficulty, so are our lives spiral in their construction, and every gyration brings us nearer to the top, if we but keep moving. It is true that at times we are on the shady side of the monument, but we do not want to remain there. We don't want to sit down and say, "O, I can never reach the top, there is no use." We must keep on and not lag. Once we have tasted these spiritual truths we can never go back, and we must know that every effort we make will take us one round higher toward God. And let us remember that every little duty we perform in life, in whatsoever station in life we find ourselves, is a step onward. Just as in our bodily growth we cannot perceive the increase of muscle, tissue and bone, so with the soul growth; every time we reject an evil, we take on a new life, which is the spiritual. And there is no other way of growing in the spiritual, except by overcoming the physical. And this is all the religion that is asked of us. In our text it is called coming to the Lord, and the only way of coming is so to harmonize our lives with the spirit of God that His holy inspiration will flow into our hearts to receive it. And by that means we will have made ourselves one with Him. And that is all there is to religion.

D. W. BOUCHER.

Our Schools.

The following excellent essays were all written by men working at the Germania mine, and read at the meetings at Hurley, Wis.

MAN'S RELATION TO GOD.

With the enlargement of mind and soul in man will perplexity as to origin and destiny vanish. So, by acquiring a perfect knowledge of the present we can take in sufficient of the past and future to assure us of the relation that man, as well as all creation, has to the Grand Source. But searching the rocks of past ages, tracing life in a line which is drawn by some theory, or philosophically picking up creation at any given point, and giving the fragment out as a theory of the grand whole alone will never disclose the mysterious power which holds soul and thought, matter and mind, and, in fact, binds all in all in its own grand self. That behind all there is a great intelligence that cherishes some grand design is a surety beyond question, a truth that bespeaks itself on ocean's bosom and mountain's peak, landscape's verdure and blossom's tint. The highland, lowland, woodland and the plain bear the imprint of His name. Yes, and grander and more vivifying still is His marked presence with the "pure in heart," enthroned therein in grandeur and beauty beyond the power of words to describe.

Although it is a great step in development to discern intellectually the attributes of God active in nature, yet God in nature is nature's God alone. As Goethe expresses it: "In His kindly arms embraced, the whole doth live and move by His pervading soul." The one God is active in all. It is true the plant has a material relation to the rock, yet God active in the rock is not the God of the plant. Neither is God active in nature the God of the human heart. So, we may clothe our ideas of the life-principle of the universe in all the flowery language and pathetic sentiments conceivable, unless we sense the pulsation of the vital spark within ourselves, responding to the action of the great Spirit without, we are entirely ignorant of our true relation to God. When we look at progress as a mechanical process, and unfoldment as a self-working and not supervised system, we place God within a mass of matter and ignore the true relation He has to His works. So when we endeavor to separate ourselves from her whose be-

ing is imbued with the inspiration of the All-powerful, we sail off in a frail bark of ideal patchwork, anchorless and rudderless on the sea of uncertainty, port whence and port whither unknown.

Conceive of a wheel, vast and mighty, thrown out and revolving from a center of infinite power, and one small segment vainly struggling to disengage itself by grasping at visionary pillars formed by its own revolutions. How vain the struggle, how fruitless the effort! Such a segment of the wheel of progress is man, while selfishness and caprice rule his existence. His doubts and fears, arrogance and pride, repulsion and hatred are the shadowy sand ropes which he tries to make fast to the visionary mooring rings of wordly ambition which are spiked to nothingness. If there is any such thing as chaos it is that condition of the fleshly mind that ignores the relation God has to man in God's action through agents who have developed to harmonize with the higher law. It is true that mind is not matter, but common reason teaches us that they are organically related, and furthermore, that the same relation may touch man's whole nature, so that all the characteristics now manifest in the human organism lay innate through ages. On the other hand, though man has evolved through the purification of matter, we can not say that he originated there. Nature is all around him, but his real relation is to God; so when mind in the natural wars with the spiritual, it clings to the past that belongs to life in the lower forms. In other words, it can be compared to a child who refuses to walk and stand upright, but keeps on creeping through all the years of childhood. Is there anyone who would want to crawl around on all fours until he emerges into manhood? And say in response to any admonition or entreaty given him to acquire a more stately means of locomotion: "Well, law says that the earth is my true mother and I must love my mother. I am a nearer relation to the earth than to the one who brought me to it, so I am going to stay as close to the earth as I possibly can," etc., etc. It is needless to dwell on the absurdity of such action and the ridiculous logic in defence of it. Yet while we cling to superstition and tradition, or, through pride and importance selfishly ignore truth when it is offered to us we form just such a picture in the eyes of those who have spiritual discernment. And all the argument and reason.

ing we use in our own defence are as flimsy as the excuses of the boy who refuses to walk or stand upright after he has learned to walk.

It matters little to man from what condition he has evolved. It is with the present condition his first and chief duty lies. As a sentient, moving, thinking entity, cognizant of law, to a certain extent, man can bring his whole being in rapport with "God in the highest." As we have been taught, God although unity in Himself is complex in His nature, and love is the moving principle which brings all the nature up to the highest. In His great wisdom He can see what is needed for the upliftment of any of the numberless parts which constitute the whole. He can see where and what to bestow and where and when to deny. When we calmly reflect on the fact that we are part of His nature in our relation to Him we can see that our experiences in joy or sorrow, privation or plenty, pain or pleasure are to elevate us to a higher standard in God Himself.

If in accordance with the will of the great Father, made known to us through His chosen agent, we deny the lower part of our nature, we bring it up to a higher standard within ourselves, for there is nothing even in the grosser part of man's nature but what must be refined and spiritualized in order to perfect the whole man. As there is nothing in all the universe, ethereal or material but what has its spiritual counterpart, so also have the mental characteristics and animal tendencies of man their spiritual counterparts.

The question may be asked: "Where shall we find God in the highest?" In Luke Chapter 11th, 13-14 Verses we read: "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying: "Glory to God in the highest and on earth peace and good will toward men." The meaning generally given to the above quotation is that some metaphorical being chanted those lines to distant Deity, clothed in the attributes of men. But a deeper and truer meaning is that when the Christ is born in the heart, divine inspiration reaches the remotest parts of the nature and bears the glad tidings to the faculties which are the shepherds who are watching the minor moral qualities, said qualities being the flock which is grazing on the field of thought through the night which precedes the dawn of the higher truth. When truth reaches the whole nature, man

with one accord joins in harmony, and so becomes a heavenly host and says: "Glory to God in the highest," in aspiration and prayer.

When soul meets soul in that sunlight of divine love and heavenly inspiration coursing through the holy channel which blesses our midst, then we shall see the manifestation of God in the highest, and through that channel alone can we learn of our true relation to God.

PAT. MORGAN.

WHAT DIFFERENCE DOES A MAN SEE BETWEEN A SPIRITUAL LIFE AND A PHYSICAL LIFE?

This question has to be decided by one who has experienced both. We have a great deal of experience in physical life, not so much in spiritual. But we need not have so very much experience in spiritual life to judge between the both. I will not relate the effects of a physical life, we all know the result and conclusion of it. But I will relate a few blessed facts of a spiritual life from what little experience I have been blessed with.

In the first place the feeling of gratitude toward God and His workers is overwhelming. From feeling that I have overcome a great deal of my physical tendencies during the days gone by. That is, I have by the help of God been able to resist the force of evil thoughts that come through a man's brain. I am too grateful to be able to express it on this paper, that I have been successful in overcoming my worst enemy, my temper. I work hard and earnestly in overcoming this giant called self, and the result is, thank God, wonderful. How happy does a man feel after his day's duty is over to look back on the day gone by and in surveying his deeds be able to say: "I have not been angry, I, have not thought evil things, but have thought of God and beautiful things."

Where does a man begin to live a spiritual life. Your conscience will tell you, right within yourself. Conquer self is the main thing, resist all evil thoughts, keep from getting angry. These seem hard things to do, but pray to God for help and it shall be given, and we shall succeed in conquering ourselves.

This is one blessed result a spiritual life brings forth. The second I shall name is in a man's household. When a man comes home from his duties with a feeling of satisfaction and a thankful heart to God for His blessings, he will not be inclined to

find fault with his family and surroundings, as is very often the custom in houses where the peaceful spirit of God has had no entrance. A man will feel merry and glad at getting home to his family. He is willing to forgive errors as God forgives him his errors. Everything will be bright and cheerful, his home will bloom and prosper, and every one will be happy, thanking God.

JOHN A. EMUNSON.

LET EVERY MAN PROVE HIS OWN WORK.

How many people in this world claim they have done mighty deeds, still we see no proof of their work. It is too much like professing and not possessing. The world in the past has been blinded by fine words and great displays. How many have been carried away by men of great intellect who have proclaimed that the great mystery of salvation could come in the twinkling of an eye and change them from their old physical condition into spiritual beings, free from all the sins of the past. Yet in these great teachers of the day, do we not see active all the conditions that exist in a purely physical man? Yet they claim they are one in Christ and that they are heirs of God and joint heirs with Jesus Christ. This is a progressive world and the teaching of the past will not suffice for to-day. The world at large has arrived where it wants something higher, something it can see active in the world. "Let every man prove his own work."

Think you with all the good that is said to be in the world and with so many who claim that they have Christ in their hearts that the world could be in the condition in which it is? We see humanity suffering everywhere from the condition people attract by their own lives. We hear of insanity, of murder, of vice of all descriptions. Think you, my friends, if Christ was so active in the hearts of those who claim to have Him developed that there could be so much suffering and so many crimes committed? I dare not judge, but does it not stand to reason that if there was so much of this Christ-love active in the world that it would have a stronger influence than we see given off to-day? Do you think, my friends, that our state prisons and jails and poorhouses would be occupied as they are to day if every professing Christian did his duty, fearing nothing but God and trying to do His bidding? It is not what a

person says he can do, but it is what he does, that proves his work.

As I write, a prayer ascends from my heart: O, for active, living work, a work that can be seen and felt in every human breast! If there was more heart culture in the teachers of to-day, who stand at the head of flocks, instead of so much learning, there could be more good done. George Herbert says; "A handful of good life is worth a bushel of learning. Not that learning is to be despised, but that it must be allied to goodness. Intellectual capacity is sometimes found associated with the meanest moral character, with abject servility to those in high places and arrogance to those of low estate. A man may be accomplished in art, literature and science, and yet in honesty, virtue, truthfulness and purity be entitled to take rank after many a poor and illiterate peasant." It does not make any difference whether we are educated or not, if we have a desire to help the world. We must live in accordance with our desire and get ourselves into that condition where nothing in the physical can tempt the spiritual part of our nature. The teachers of the world have been preaching from their intellect, and their teaching is so weak that there is nothing in it which appeals to the spiritual part of man. Therefore the world is in darkness in regard to true spiritual life.

The Bible, in 1st Corinthians, 3rd Chapter, 13th verse, says: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." This should inspire us to work that we may have something that is lasting, something that will stand the test whether it be by water or by fire, persecution or destitution. This work must begin with ourselves. We have to work out our salvation though it be with fear and trembling. In order to reform the world we must not, what has been done in the past, preach from the weak intellect of man, but the preaching must be accomplished by God's Holy Spirit, living in a pure spiritual being. This spiritual life does not come to one in the twinkling of an eye, but it must be grown and developed from these physical characteristics that God has implanted in man's organism. And not until we have every part of our evil natures brought up and made perfect in the

sight of God can we say that we are true spiritual men and women. Then our lives will be such that we can prove our own work.

W. J. SPARGO.

WHAT MAKES US SO AFRAID OF THE WORLD?

I would simply say that it is the physical man that keeps us in this condition of fear. How often have I been in the meetings with thoughts that I wished to express and had not strength enough to get up and express them. I thank God to-day that I can see myself growing out of this condition of fear and suffering. I believe that if the people in the world could be more rational with one another and talk over these great principles that are in the Bible without getting angry or jealous among themselves, there would be more spirituality in the world. We are taught here something different from what the world teaches. The world at large believe that by joining a church and going through a few ceremonies they are Christians, but they are only deceiving themselves. They can not deceive God. God can look deep down into our hearts and see by our actions whether we are Christians or not. It looks impossible to me now that people can have the love of God in their hearts while they indulge in all their physical appetites that make their bodies impure. The principles that have been put before us by that noble woman, Mrs. Hayes-Chynoweth, teach us that we must get the body in a pure condition before we can make it an abiding place for God. We all know that the principles we have heard her express were never known to fail when truly lived to; and the more truly we live to them the more faith we shall have in them. I always had confidence in them enough to believe that if we could live as we have been told, that we can not help but grow spiritually.

The first thing we must do is to give up all our old characteristics and put all our trust in this power that is over us. Until we do this we can not be living under this higher law that will lead us into a condition of peace, joy and happiness to the soul. The man in a physical condition can not comprehend what happiness these great truths will bring him if he only lives for them. I sometimes think to myself what a glorious condition it must be to have this great God

so developed that everything looks good and beautiful within our natures. I hope by the help of God and those around me that I shall be able to live a purer life than I ever did before. I wish from my heart that we might all come into a condition where we shall keep these principles uppermost in our minds and put them more into practice. By so doing we shall grow these loving links that bind us so strongly that they can not be tempted or broken. ROBERT KING.

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ENVY.

I once heard people in the old country say about a certain preacher, "What a nice man he is, when one hears his sermons he can not help but feel pleased with his own self." I had the same thought last Sunday while Mr. Smith was speaking. I felt pleased with myself. He spoke of envy and how he had succeeded in banishing envy from his life. Being a fair listener I took his sermon to myself and I was very much surprised to find out that envy had left me also, at least to a very large extent. This is one of the reasons why I am happier to-day than I used to be, that the envy which used to rage in my bosom has left me. Envy is one of the passions which is in itself strong enough to poison a man's whole life when allowed to act without control. It makes the man a most unhappy, querulous being. It is with him early and late and at all times. He thinks himself wronged and unjustly dealt with by God and everybody else. It is not for us to complain of others envying us. It is for us to pity them, as Mr. Smith said he pitied those who were gifted more than he in one direction or another, when he saw them fail to improve the golden opportunities they had. It is for us to pity those who are subject to envy instead of complaining of them.

Envy, like other passions, is a cruel ruler in a man's life. An envious man can not enjoy life, it is impossible. When he hears of some good, noble deed he is heartsick, because it is not he who is there to accept the praise and honor for such deeds. When some others are reaping the rewards for their sacrifices, their toil and their endeavors, he sits down on a stone and curses his evil fate. It is a miserable condition to be in. I know this because I have had my experience. How did I get out of it? Did I struggle very

hard to overcome this passion? While I have several times been down in Mr. Smith's lovely home, I can truly say that I never thought that he could easily speak about being contented and happy because he had that which could serve to make life enjoyable. Yet this would have been my thought not very long ago. It is a riddle to me how this passion of envy left me, and I really did not know that it had gone until I heard Mr. Smith speak of his experience. I have been struggling to overcome my old nature, but I can not say that I have been aiming at my envy, and it seems to me a wonderful accomplishment with but little effort. It must be that something else has been growing within and taken its place. I have all the time, wrongfully, believed that I had to change and refine my nature to a certain extent before God could have anything to do with me. I had no idea what time that God would come to my aid, except that I had to strive onward and look forward to that time. I am inclined to believe that God has been helping me all the time, and perhaps the envy I used to harbor was my greatest enemy and tormentor. It is hard to tell which is the hardest part to conquer when a man looks into his wild nature, but I think it will do a man just as much good, when he, by hearing a sermon, finds out that he has made some progress in the way of overcoming his evil nature, as it will do him to have his faults and errors pointed out at all times. Such has been the case with me. When I have listened to the sermons here, my faults and my weaknesses have been exposed to my view, and when I was alone with myself I still found more and more.

A light in this darkness was Mr. Smith's sermon last Sunday, and I feel tempted to exclaim: "What a nice man he is! When I heard him last I felt exceedingly contented with myself." Henceforth envy exists only as a name for me. I know that with more wealth and more advantages in one direction or another follows greater responsibility and care. When a man uses the gifts that are given him, in the best way possible he can conceive of, he can truly trust to God for the result and be contented with his accomplishments. On the other hand, when he fails to do this, when he fails to cultivate and develop what is given him, has he then any reason to complain that he was not given more? We

are so apt to think that we are burdened more than our fellow-men. One thinks that he has greater disadvantages and more trials than anybody else. He can see and feel his own incumbance but fails to see other's. But we should think that out of all our imperfections and shortcomings can the soul grow and unfold, leaving behind all the old conditions. Each man should think: This burden or this disadvantage is mine and I am going to take up my cross and carry it as long as it is God's will that I should, and make life as good and useful as possible under the circumstances in which I am placed. This is manful, and our cross will never be so hard to bear when we bear it with a will.

Envy's worthy brother is that feeling of contempt we are so apt to give way to when others can not do as well as we in every respect. We are not in a condition to receive God's blessings as long as envy and contempt have their free play in our natures, and I think we need not believe they will come. There would be no happiness in the possession of earthly prosperity unless we feel humble to God, and this feeling of humility will serve to keep out from our hearts envy and contempt.

N. MORTON.

THE Jesus to me, and according to the description of Christ in the Bible, is the physical part of each and every man born upon this earth. When mankind comes into a condition of growth and unfoldment, so that man can be controlled by the spirit of the Holy Ghost to lead him into all truth, he will have that same life that Christ was said to have had and will do the same deeds. Christ had a physical body, as the Scriptures represent him, and when he had done his work, the world being in a condition to persecute all spiritual action because no one could fully understand and comprehend the Christ life, God's work was fulfilled in him, and he was crucified. The world has condemned his persecutors, but every one of them had a duty to perform. Judas, according to the spiritual interpretation of the Bible, was the one next to Christ in growth; he was the one to point out the Christ—to explain and teach the people what Christ was. Mankind was not in a condition to realize the spiritual truths of Christ. Judas had grown to understand those principles and he was called by God to take this part.

M. H. C.

Question Department.

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

49. QUESTION; Why is it that people who live no purer life than others are influenced or controlled by spirits and become mediums and can do works that are impossible of accomplishment to those who are not so influenced or controlled? By what law or power are these things controlled?

ANSWER: To be a medium does not mean what the world generally thinks it does. To be a medium one must be susceptible to influence or be mediumistic, and this is a gift with some. That one is controlled or is a medium does not imply that it is a high influence that is controlling him, or that the medium is or needs to be pure in his life. The one living on the natural or animal plane is in just as good a condition to attract spirits to him as the one more highly developed. But, of course, he will attract low spirits instead of high ones. The spirits that come to earth are not always the most elevated although there are some very intelligent, pure and holy spirits that reach earth, and the mediums, so-called, receive the gifts to do different things. As the Bible says, "One can do one thing and another another thing." The spirits give them these gifts and the Holy Ghost allows this power to come into their lives. When a person is under the control of a spirit, and can only heal, for instance, it is not the power of the Holy Ghost in full. When we come to that stage of development where the Holy Ghost takes possession of us, I know by my own experience that these spirits are not permitted to control one. They could not control you. But by reason of the spirit and the medium acting in unison, they are, as you say, often able to accomplish things which are impossible to the one that does not have this control. One will know one thing, and the other another thing and by combining their forces these things are accomplished. But you must try the spirits to see whether they are of God. A medium might by virtue of this control accomplish great things, but if it does not tend to make him live a purer and better life, and enable him to help others to a happier existence, it is not the right kind of a spirit. You should

never allow yourselves to be controlled by any spirit that is not true and honest, any more than you would allow yourselves to be controlled by men that are not so. If you find that you are deceived in any way, you must get rid of that spirit or else you will be led astray. Unless one is highly developed spiritually he should not seek to be controlled, because the spirits which he attracts to himself by his own life can not help or benefit him. It is a dangerous thing for one who is not elevated and pure in his desires to seek to be controlled, because some undeveloped spirit may take possession of him and lead him astray. Many who follow these spirits have lost everything they had in the way of money and property, and some have even lost their reason and become obsessed.

Spirits go by the law of attraction and they are not controlled by any power more than you are. The same law of attraction exists there as here. This is why I insist that you must overcome your tempers and passions. You may by giving way once, or being in a low condition temporarily, attract to yourselves and be controlled by a spirit that is in an equally low condition at all times. If it does not fully control you, you attract that influence and have that to contend with together with your own nature, and that makes it so much harder for you to advance. Get yourself into a harmonious condition and you are protected against evil spirits with their influence.

50. QUESTION: When you say that one by seeking the kingdom of God and its righteousness shall have all things added, do you not simply mean that he shall find contentment in seeking that kingdom?

ANSWER: As that kingdom embraces everything it means contentment as well. But it does not mean that easy-going kind of contentment which has no aspirations and desires, but is willing to sit down in indolence and imperfection without any desire to improve the conditions of life. The true contentment one can not have until he has grown to possess it with the other of God's attributes and it has become a part of his life. If you have the kingdom of God you have true contentment. If you seek that kingdom of God and its righteousness you will have everything added unto you, that is, everything that is essential for your best growth and unfoldment will be given to you whether it be money, riches, position or any-

thing else. Everything that in your hands will serve the highest purposes in regard to yourself as well as those around you will be given to you, and you will have the keenest enjoyment in handling these things when you feel you work for God, and you will do your duty to God and humanity without fear and worry, but with the greatest pleasure and readiness.

51. QUESTION: Will you please explain what the scourging of the synagogue by Christ means?

ANSWER: I believe that everything in the Bible relates to one life, and all the synagogues, heavens, hell and everything spoken of refer to us, or to each individual life. The synagogue spoken of here is a certain condition in man's life. It is not the church, but it is something approaching to it. The church is where the people assemble to hear the Gospel, or where all of man's faculties are in a negative, receptive condition, willing to listen to and learn the truth. The synagogue is not quite so high a state of development. It is where there is not as yet perfect harmony among the man's different faculties. Then it is that the great principle, Jesus Christ, comes and takes possession of the man and scourges and drives out all the physical characteristics that are not the highest and best. That is all it means to me. The literal story is an improbable one, and I do not believe in a Christ possessing this great power that he is represented to have possessed, not being able to make people obey his command without having to resort to physical force or the use of a whip. When a person has arrived at the condition where he is in the synagogue, it will not be very long before Christ comes into his life and brings him into the church where the angels can be with him constantly to guide and direct him.

52. QUESTION: What does it mean in the Bible where Christ says that unless you hate your father and mother, and, in fact, every one of your own kin, you can not become one of His disciples.

ANSWER: It does not mean that you must hate them so that you should feel dislike and resentment towards them, but if you want to live for Christ and become one of His disciples, and your parents do not, you will find that you will have to forsake your own father and mother for the Christ principle. If you let anybody hinder you, whether father, mother or relative, in following the Christ principle, you will see that you will never have an

opportunity to work out your own salvation. Hate the characteristics that keep you under the physical law and repulse all that part that is only material and not spiritual. When I was first taken with this power, I was greatly opposed by my mother who thought I was going to be led astray. But my father, who was a spiritual man, came to my aid and said to me that I must not resist it for it was the power of God upon me. And, as I have told you before, my mother soon learned that this power was something better than anything else seen on this earth before, and that it was something good and from God. But if I had not gone the way that was pointed out to me instead of following my mother, my whole action would have been destroyed, and I should not have been able to accomplish anything that I have accomplished. With God there is no respect of persons, and father and mother are no more to one who has the Christ principle developed in him than strangers that come to the door. This is as true to me as anything that I know. Here are my own people. If they did not have the desire to grow the God in their hearts, to live and try to do what I know, and what they know, to be the right, and to grow under this law of spirituality they would not be so much to me as some of you who are striving and laboring for this life within you. This may seem to some of you rather hard, but to the spiritual man it is beautiful—to know that we can so elevate and spiritualize our love and affections that we can have the same love for thousands of persons as we have for father, mother, brother, sister or child. Then we know what love is. But when we say we love our father and mother and our little handful of friends and have no love for any one else, it is a selfish love and it belongs to the flesh. God's life and love is always the same, yesterday, to-day and forever. He is no respecter of persons. There is no father, mother, brother or sister when one has that development unless they live for the same principle. Who is my father and mother, Christ asked. It is he who doeth the will of the Lord. It is the one who doeth the will of the Lord that is nearer to you under the spiritual law than the one who is your father or mother if he or she does not live the principles of truth and is not possessed of love and charity for humanity.

53. QUESTION: Is not this doctrine in con-

flict with the Fifth Commandment, thou shalt honor thy father and thy mother?

ANSWER: No, it is right that we should honor our natural parents. We must be where we can honor them by the lives we live; we should honor them by our lives, or our lives should be an honor to them. If you live the true principle of God, you can not help honoring your natural parents. But as I look at it, the great power, the sentient part of the almighty God, is our father. That father has within Himself the positive and negative forces. There are in the universe the male and female element, the positive and negative forces. There are in the tree, the shrub, the flower and in every organism the male and female element. Hence we see that the father and mother spoken of in the Bible mean something more than the parents of children. It is a spiritual subject and should be understood as such, and we should as children born under the spiritual law never forget to honor the father and the mother, the life-giving principle in everything in the universe, the life-principle that helps us to grow and develop. We should never forget to honor it, because if we do, it hinders our growth and development. It is a very important subject to me, and I wish to impress you with the importance of honoring the father and the mother, the life-giving principle in the universe. It helps you in your growth and development to truly honor your father and mother, God and Nature.

(54.) QUESTION: Is it not true that people ordinarily have a very wrong conception of a spiritual individual? That is to say, they think him to be nothing but spiritual and not possessing any physical characteristics. Does such an individual not still possess the physical characteristics active in a higher way? I believe that people in thinking of such a person generally imagine him to be something ethereal or all spirit and as having nothing to do with this world.

ANSWER: We say of the baby that he is a baby and of the man that he is a man, and so it is with the physical characteristics in man. The baby is no longer a baby when he has grown to be a man, neither are the physical characteristics any more physical characteristics when elevated and spiritualized but are spiritual characteristics, and they are just as necessary to the spiritual as they have been to the physical life. We could not do without them and be perfect in our lives. Christ if he

were an etherial being, not possessing his physical characteristics spiritualized, could not inhabit a physical body; he could not be discerned. There must necessarily be something to hold him to earth, as you might say. Every spirit has enough of the physical characteristics to hold him to the earth until he can grow out of it into spiritual life. Then as he rises into purity, he loses his attraction and love for this earth life and its attributes change into spiritual attributes. If people to-day should hear me say that Christ is not fully spiritual while in the natural body they would think it almost blasphemy, but there must be the same progress after this earth life, and Christ was going to his Father? You will notice that he in one place in the Bible speaks of being one with his Father, and in another place, when a man asked him, "What shall I do to be saved, good Master," he said, "Why do you call me good? There is none good but God." This shows that the power of the Holy Ghost was not always acting the same in Him. When He did His miracles or preached His most inspired sermons He could truly say that He was one with God, because He was doing God's works. But when the power was not fully active within Him, then He would not say that He was one with the Father. So none of us when we grow to the Christ condition can be fully spiritual because if we were we would not have the physical body to reach people of earth so as to benefit them. It needs the physical body to do what Christ is represented to have done. No person can come into a condition of purity, having the Holy Ghost controlling him and giving him power to do on this earth what Christ is represented to have done, without possessing that physical body. So if you pass over to the other side as Christ you will be something else over there and not Christ. There must be constant growth and development. The Christ is for this earth and not for the hereafter. You may possibly perform similar work over there but it is not exactly the same nor is it done in the same way.

55. QUESTION. How would it affect a person's life in the spirit home in case he had lost a limb, or if one had become imbecile by physical injury, or in the case of one having an uncontrollable desire for liquor?

ANSWER. These cases are not similar. If a person has had a limb amputated, he has not by

reason of that lost the spiritual counterpart or the spiritual limb that corresponds to that lost. I have often heard people, who have suffered the loss of a limb, say that they always feel the limb as being there just the same. The sensation passing through it was not the physical sensation alone but was as well in the spiritual counterpart. You must remember that the spirit is really the man and our physical brain is only an implement, or a window through which the spirit looks, that is why we should keep our brains clear and our physical bodies in a proper condition that the spirit shall not be hindered in its action by any impediment. The whole action of the man is caused by the inner life. The spirit part of man can not be destroyed, and so when one has lost a limb or become imbecile because of injuries sustained, it is only for this short earth life. On the other side he will have as perfect a body as if he had never suffered the loss of a limb or never had been deprived of the use of any part of his body.

The other instance you mentioned you will readily see is quite different. If a person has not learned to control his appetites here in this world he will have to do it on the other side. God never placed a man upon this earth without also placing within him that which can, and eventually must, control his appetites and bring him into purity and perfection of life. A man has to exert his will power. God could not do anything on earth or in heaven except for His will and determination to do, and it is our will power we must exert and be determined to overcome and get rid of all imperfections, and if we do not overcome here on this earth, we shall have to do it on the other side. There is no man in the world who would not, the moment he became satisfied that it was entirely wrong and disgraceful for him to give way to his lower nature and could see the consequences that must of necessity follow, stop that action and overcome the tempter within. Christ is the pattern we have to follow if we want to be saved from sin and suffering in this world or in the world to come. If you are going to build, you have a plan to follow, and if you follow that plan strictly and the building is not right, you are not to blame, but the architect. But if you have a correct plan to work to and you make mistakes in erecting your building, you are the one to blame and the one to take

the consequences. This is what Christ is to us. He is our perfect plan and it depends upon ourselves whether or not we build our house so that we shall not have to tear it down again because it did not answer the purpose or fulfill the requirements, to be a tabernacle for God to dwell in. There is nothing in the Bible that I can see that would give any man an evidence that a personal Christ is going to take everything away from him when he dies, he living a life without any responsibility as to his actions and deeds. We have to learn the plan before we commence to build. Christ says in the Bible, you must work out your salvation with fear and trembling, and that is just as plainly spoken as I have spoken here to-night, I am the way, the truth and the life, He says, as much as to say He is the plan. If you do as I did, or if you become my followers, then you come where I am. It would be exactly as if I should say to you, I want you to build a house for me, and if you make the building exactly according to the plan, it will be as I want it and as good as it can be. This is what Christ is to us. His example is to be followed and we must overcome as He did, then we shall come where He was and there will be nothing to overcome or contend with when we pass over to the other side.

56. QUESTION: Are you a Spiritualist in the modern use of the term? If not, in what sense or light do you wish to be regarded?

ANSWER: I am not a spiritualist in the common acceptation of the term. I believe in many things that the spiritualists do not believe in, and I do not believe in many things that they believe in, as materialization for instance. I believe in spirit communion, but I would say that I am a Bible spiritualist. I believe in the Bible spiritualized and I believe in Christ's life and works, or rather, I have a knowledge that that life can be lived.

57. QUESTION: Do you think it possible for any person to arrive at absolutely correct knowledge of the universe and its laws and workings while in this Vale of Tears? If not possible, is it safe to pass unqualified judgment on the position your neighbor may maintain or occupy in the realm of thought?

ANSWER: It is possible for a man to come into that condition of purity where he can have an understanding of all the laws in the universe while he is in the natural body if it is necessary

for him to use it. But you can readily see that it would be cumbersome for him to store his mind and soul with the knowledge of the workings of all the laws of God's great universe, and he will possess that knowledge only so far as to understand and know all that is necessary for him to understand and know how to accomplish what he desires to accomplish or what is necessary for him to accomplish. The Holy Ghost leads him into all truth but it does not do so all at once. When you possess that power, it leads you into the truth so that you can see to do what is necessary for you to do at the time. When another truth is needed for the world, then you will be led into that. As you want it and need it, it will be given to you and you do not have to study for it nor try to remember it. If you are speaking, the words will be given to you and you will know what to do under all circumstances and your higher faculties are being brought into use. Then you see something greater and more magnificent before you. You do not want to understand it, but the power makes you understand it, and that brings into use more and more of your spiritual faculties. And so you go on in that way. The Holy Ghost is educating you and everything is given to you that is necessary for you to know and possess. When we understand a person truly and know the workings of the law of that being, then you know as much of the universe as of him. It is the same law active in him as in the universe. You have the mineral and the vegetable, you have the animal and the spiritual. God is nothing else on earth or in the universe, only that. I know that this power over me has never made a mistake, and I will say, as I said to a lady who told me that she liked my theories, I have no theories. My religion was given to me by God; my sermons are what I know to be the truth because I have experienced it, so I have no theories. I know it is possible for man to come to that condition of growth where he can not do anything but what is right and true. No spirit, whether in or out of the body, can lead man into the truth to know and understand the workings of the laws of nature. It is only the Holy Ghost that can do that, the sentient, intelligent, wisdom part of God.

ERRATA.—On page 321 of No. 12 of THE TRUE LIFE, the word "immorality" should read "immortality."