

THE TRUE LIFE

AS LIVED AND TAUGHT BY

MARY HAYES CHYNOWETH.

VOLUME I.

EDEN VALE, CAL., JUNE 15, 1891.

NUMBER 14.

PUBLISHED SEMI-MONTHLY.

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

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

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

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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 acceptance 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."

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Announcement.

So many have been calling upon Mrs. Chynoweth 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.

Address.

(Delivered at Eden Vale, April 5th, 1891.)

If anyone who is here present could appreciate the happiness in my soul to-day as I have heard these papers read, and then thought back in the past and remember how many thousand persons have expressed the same thought, he would partake with me in the happiness I feel. I feel that if God feels more love for the world and His children than I do, He must be in the same proportion just so much happier than I am. What I rose to speak for is this: Could you, as an audience, realize what I have realized while sitting silently listening to the papers read, that there is more joy in heaven over one person who has repented than over ninety-nine that are righteous, every one of you would begin from this very hour to lay aside every propensity and every action that tends to bring you to the earth and to darkness and misery. You would feel that the natural life is a substance that decays, while the other life is that which lives forever. In faithfully doing the highest duties of life, as well as the smallest, there is happiness and rest, and not in following after the pleasures and the enjoyments of the world that bring nothing but misery and suffering. In that life one suffers in his own home, in his neighborhood and in every place where he abides. And that is because he is inharmonious with God and the good, hence he can not have peace. He is, as the Bible says, kicking against the pricks. Although he to-day may feel rejoiced, to-morrow something may come to him and make him very miserable. There is no danger of this when a person lives to this true, spiritual life that builds him up a harmonious individual, for God is all harmony, all goodness, all peace. Hence we see that in order for us to harmonize with Him we must be harmonious in our own natures.

One says, I have done everything I know to be well and good for years and years, as soon as I learned what a Christian life is. Whoever he may be, he will get his reward for every good deed. But doing

one's duties under the natural law and receiving the benefit for doing them, is not the true birth into the spiritual life where the Holy Ghost can enter his being and change him into a new creature. The natural life, every man knows, is full of misery, and when man in this condition does not take a higher step it is because he does not know how. It is not because he is low and so benighted in his nature that he has no aspirations for anything better. It is not that, but it is because he does not know how to take a new step into a new life. Christ of the Bible has been preached in so many ways, as our friend has told us to-day, that the people have learned that it is not all truth, and they have come to feel that it is not well to follow anything. I may just as well follow my own nature, one says, as follow those that do not live better lives than I and are worshiping God in no higher way than I. This I will say is the cause of there being so many in the great cities, as has been said to-day, living the lives we see them live. There is no Christ, I feel to bring it in again, there is not that religion in the hearts of men that will do the works of Christ. The ministers do not live it. They have their fun and amusements; they give way to their passions, get mad and jealous; they have their tobacco and they use wine, many of them do, and all this that is not pure and Christian-like. I do not say this for the sake of belittling their efforts or going against them, but I feel to say to you that a true Christian must avoid everything of the kind. You can not be true to God and live under that mighty power called the devil, which is the natural and undeveloped condition of every man.

There are two strong and powerful principles spoken of in the Bible, God and the devil, good and evil, and the evil will devour the good if you allow it, and will keep the good from growing. If you know your own heart and know that these two powerful principles are there, you will know that all the attractions you have towards that which is not the highest and best are prompted from within. Then you will say, as some people at Hurley said, I am not going to be fooled any longer. I am not going to help sustain the men of sin and iniquity in the world, making a brute of myself and letting my family starve and go naked and without a decent home to live in. You would turn your attention to this I have been speaking to you about and know that if you ask

God for bread, He will not give you a stone. You will keep on struggling for this higher life until the angels can come to assist you, whisper good counsels to you so that you at once know that you have been impressed with something new and something higher and better than you had before. In this way you keep on until you find that you have no more attractions to the world. You are preparing for the living God, and the first thing you know a power will come upon you, like the power spoken of in the Scripture, which is like a mighty wind that touches your being, sets you quivering and fills your heart with love, not only for the few you know but it will go out to all humanity. You will feel, as I do to-day, that you want to live to be a hundred years old, that you may spend your money, your time and your life in raising people out of darkness and misery and out of their natural life by developing every faculty of their minds, souls and hearts into superior conditions.

When I say develop I mean educate. Educate yourselves. Let that part of your natures that tempts you, be educated and strengthened so that you can not be tempted by it any more. If you are in the habit of being weak in anything, giving way to temper, jealousy or anything that drags you down, just say, I am not going to do it any more; then see to it that you do it no more. What benefit can any of you receive by giving way to temper or hatred or envy? What benefit can you derive by getting mad at a man because he does something to you that is not right. You can not right any wrong in that way. You may make him compensate you for injury or damage done to you, and you may not. But you certainly have done that man no good by coming down to his plane, and you have done yourself the greatest injury. But if you go to him with a kind feeling in your heart and say to him, I am sorry for what has happened and I have no feeling against you, by frequent intercourse and association with him you may teach him what you know is right before God and man and by-and-by he will be your friend instead of warring against you. What have you done when you have done this? You have begun to live the Christ principle. You have given to that man a new light and something he perhaps otherwise would have had to struggle for for years in his own ignorant way. Do not despise any

one; they are all God's and all must come to God sooner or later. You know it was the fishermen that followed Christ, all the others had something else to do. And so you do not know how soon those that are ignorant and who have no education, no spiritual education, will follow you when you are true to your principles. So let us live a new life. Let us watch our tempers and imperfections until the highest principle of our natures is the king upon the throne in our organisms; it is better than all the riches of the world. I would just as soon have it said of me when I am dead and gone to the other world that I was a fool and knew nothing, as to have it told how much money I possessed or left behind. If I could not live to some better purpose than accumulating wealth for the sake of being rich, I would ask God that I might die. I would ask God this day to let me develop out of all sensuality, immorality and all that which tends to degradation and misery and let me live on and on for this purpose until my work was completed. That is what each one of us should be willing to do if he is in a condition to need it; never to be satisfied until the work has begun, and after it has begun, to keep on. May you make a new start toward higher and still higher conditions of life and overcome everything within you and build yourselves up to be perfect as your Father in heaven is perfect.

Remember that God is the life principle that permeates everything in the world in nature, and when it does, it must permeate all your physical nature, and you must take in more and more of it every day. You must have the proper exercise in the spiritual as well as in the natural. Have your thoughts dwell upon something that is beautiful and Godlike, never thinking anything coarse, low or vulgar. I speak to you all and especially to the young men here present. Remember that every thought you have in a low, vulgar way is the cultivation of a seed that must spring up and bear fruit. It is a weed in the mind, which, if you cultivate, will grow fast, faster than the good seed within you which you neglect. If you sow no seeds but the good, if you cultivate none, you will have none to reap but the good seed, and God will bless you for every effort you make in cultivating that seed within your organism until it shall be a blossom that shall live through eternity and be a living evidence to the rising generations for all time and

through all eternity. Think of it and see if it is not the best life. I do not ask you to come to me. I may never see you all again, but I have just the same desire to help you to grow as if I saw you every hour of the day. I know that unless you have that God developed within you so as to rule your whole nature, you are unhappy. May God bless you in all your efforts, may you feel blessed in coming here to listen to us, and may you continue to feel the same attraction to come and listen to what we have to say, if you can not get this true life and inspiration anywhere else. But if you can, God knows it gives me just as much joy to know that you are getting it there as it does to see you get it here, it is the life that we want to see. It does not matter whether we are educated in one way or another, but let us change that education unless it has come from God and corresponds to the principles laid down in the Bible, which is the foundation for all religion. If we have learned that the principles laid down in the Bible are for all of us, if we have learned this by our own experience, by living exactly what that personage Jesus is represented to have lived, let us not look back in the past, let each one of us deny himself and go into the wilderness of his own nature there to wrestle with the nature until the power of the Holy Ghost shall come upon him and change him. It gives all the pleasure that one can anticipate, and a great deal more, if he lives this perfect life.

May God help you to remember what we have said, I feel to thank my God to day for the essays that have been read. To those who are to leave us I feel to say that the tie that binds us together can never be broken. It is in principle we have grown together, and where there is a true marriage of principles, no one can cut that tie asunder. There is always that tie that will live forever. I thank God for the light He has given me. I thank Him for all He has given me and all the blessings He has bestowed upon me, and especially that you have assembled here to-day to listen to the good essays and the few, feeble remarks I have been permitted to make. I pray that the blessings of God may follow those that have to leave us, and may God bless us all. Amen.

MARY HAYES-CHYNOWETH.

Love, peace, joy, contentment must come when God is with you.

M. H. C.

Address.

(Delivered at Eden Vale, May 3d, 1891.)

Perhaps I shall weary you if I express a few thoughts after you have had so much strong meat. I say strong meat because that is the expression used in the Bible for just such strong principles as we have heard to-day concerning the true life of God. When I listened to the principles we heard to-day, I saw there was no need of me. My sons, my daughters, my children who are here have grown and developed to take the place of myself, and I thank God for it. And still you see I get up with a duty to speak, and it is certainly surprising to me to know that I am impressed to speak after so much has been said. This gives me a knowledge of the condition of you who are here, that you can take into your minds and souls so much and still sit quietly to listen to more that perhaps is no better or not nearly as good as what has already been said.

While listening to my son's paper and to others who expressed such beautiful thoughts and principles of truth, I felt to say the trouble with Christian people to me is, that they take the first steps to be the whole, they take the principles of the Bible literally and the moral life for the real Christian life. But they have to step a little further and a little higher before they have true Christianity.

There is not a person on the face of the earth, my friends, that God would accept in the kingdom of heaven were He to be where He could lock and unlock His doors in the physical or literal sense, as has been preached. I have been all over the world, you might say, and I have met the best and the purest. I have mingled with them all the time for thirty-eight or thirty-nine years and I have never seen a Christian man, woman or child. Never one that could be taken in, because Christ says, in effect, that if a man does not the works that I do, he cannot enter the kingdom of heaven. Then where are you? Who is there on earth that does the works laid down in the Bible, that which you must do before you are a follower of Christ and can be called a Christian? I was glad to know that my son brought forth these passages of the Bible so plainly and beautifully to illustrate the line of the whole Christian principle. We have to put down the old man with all his lusts and passions and take on the

new man, which is spirituality in one's organism, before we are followers of Christ. Then man can not help living and doing the works. You have to step a little higher and a little higher all the time until you have purified your lives and become perfect within yourselves as God is perfect within Himself; so that you know that there is not a circumstance nor a person that can tempt you to think differently from what you do when you are all alone in your prayer moments; so that others shall keep all they have to themselves or cast it into the air, if it is impure, and you shall not be harmed by it.

What is the principle of life? It is that that lives eternally and can benefit every person in the universe. The principle of life is that which can not do wrong but does good every time. So when we see the manifestations of the people of to-day, living the principles of the flesh, they are at enmity with God. I do not care what a man is, whether a minister, churchmember or spiritualist, he is at enmity with God if he has not fully overcome his fleshly life and lives so that the things of the world tempt him not. Then see what kind of life you have to live and how much you have to overcome before you are Christians. If a man tells me that he is intelligent, that he has been to three or four colleges and that he knows all about religion because he has studied it, I know exactly where to place him. I feel that his spiritual life has been starved to death and he is but little more to me, comparatively, than a shell after the fish has crawled out of it. When a person comes to me and tells me that he is a Christian, and that the life and those gifts laid down in the Bible can not be lived on earth to-day, that those gifts were eighteen hundred years ago and can not now be held as a standard of Christianity, I know exactly what he is and why he entertains such ideas. It is because he has not a particle of that life. He has no spirituality developed to take in God's life so as to become a true follower of Christ. What do I do with such an one? Do I cast him out as a dog, or do I have pity for him? I have the greatest charity for his life. I tell him how many steps he has to take before he comes into that life where he can feel that he at least believes in the principle of Christ. He can not believe in Christ or in God until he has evidence within himself, and that evidence

can not be brought to him unless the God principle is active in him. No education, no study of theology can bring it to him. It is the voice of God through inspiration that reaches people and gives evidence concerning the true life of Christ and of Christianity.

I say this is strong doctrine; but is it not time, I ask you as good, sensible people, whether churchmembers, spiritualists or whatever you be, is it not time for something better and stronger than we have ever had in the world to be sent broadcast over the world to elevate man out of his condition of the flesh? He is honestly mistaken in many instances and feels that he has something that he has not. Is it not time for us to be plain, is it not time for us to lead the people and give strong evidence and by our lives point out another step? Do not be discouraged for you have done well, but there is another step to be taken before you are Christians; there are other steps that will lead you right into heaven where the whole work will be done so that you shall have no more suffering. Is this not better than to tell you that you have Christianity, telling you that you have something which you have not, and keeping you down upon the plane of development where you now are, where you have to suffer on and struggle for years and years and your children with you, and the generations to come must live in sin and suffering? May God help us to have power and life to penetrate the souls of men and let all these people, these little ones that are around us, feel the power that is necessary to make them realize that in order to be Christians they must live Christian lives. As the Scripture says, "He that saith, I know Him, and keepeth not His commandments, is a liar and the truth is not in him." This does not mean a liar as the world uses this term, but it means, opposed to the truth. A lie is opposed to the truth, and so when we live lives entirely opposed to the truth, are we not all liars? We do not confess the truth in our lives, and that is what it means in the Bible. The truth penetrates and does the work if you are in a condition to receive it.

You have sat here so patiently waiting for something to satisfy your souls and I trust you may feel the inspiration of God in your hearts. I thank the Father of the vast worlds of angels and spirits for our opportunities of coming to-

gether and meeting you in the way we have to-day. What more can be said and what more can we do than to tell you that if you work, if you dig, if you persevere to attain true Christianity, nothing but harmony will be in your souls. Your organisms will be refined and cleansed and you will be as white as wool, and the Allwise will be the controlling power of your life. He will have a home in your heart and will abide there. When I think of this, I think of how many people have told me that God was with them. But only the attributes and principles of God can remain with you. God as a personage can not remain outside of Himself, and that is in everything. When you are developed to receive Him, you take the portion of God that is your allotted part, and you receive that which makes you perfect individuals, living wholly under your law as He does under His law, developing every faculty as fast as you can, until you come where you have harmony and heaven within, where nothing can molest or disturb you. It is all as God directs and dictates, because His law is established within everything in nature, and the life of God must at some time be the ruling principle in every individual. We may fret and struggle against it, but God has placed it there and it has to be lived.

Can one of you die for another? God has placed His life and law within you, and when you are standing around the death-bed of father, mother, brother, sister or friend you can not save any of them from death were you ever so willing to take their place. You might pray to God continually to let your relative or friend remain here, but if it is his time he has to go and no power can hinder it. You may feel that you are going to heaven after living a certain life. You have lived in the earth; you have gratified your passions and propensities and perhaps changed your life to what might be called a moralist's. But there is one thing, one debt that never can be paid until you are in a condition to live all the requirements of the true Christian life laid down in the Bible. Do not say that I do not know it, because I have seen it. I have known people when they came back, testifying to me of their life and their circumstances and sufferings. Strangers that I have never met have come to me and told me of their life here and on the other side, giving their evidence that they had had to pay the debt. There

was one minister who came back to earth after passing over, who, while I was talking to an audience, asked permission to speak through me to the audience. The power over me allowed it, and he spoke to the audience, as many persons, or more, as you are here to-day. He told them his name and that he had preached to them for nine years. "You thought I was a Christian," he said to them, "and so did I, but I found I was deceived." He then caused me to go through the audience and spoke to several persons, saying to one, I baptized your daughter at such a time, and to another, I said such or such a thing on this occasion, and in that way he gave evidence who he was. He then went on and said: "When I had passed over to the other side I found that I had to learn what true spiritual life is. I found that I had not been born into the spiritual life and that I did not possess the Holy Ghost as I thought I did. But my greatest suffering came to me because I misled others."

Then I would say, let us have light and knowledge before we speak. Let us have this, because if we have not we are liable to be deceived, we are liable to be led away if we have not a power within us and upon us that we know has been tested for years and years and found to be true. We must not act while it is dark. There is not money enough in the whole nation to tempt me to speak to you in my natural strength, were it all offered to me for doing it. I must have that power that leads you to be better and leads up higher. May God give me more and more of it, and place me in a higher and more nearly perfect state, that when I meet you again as I have to-day, I may make you feel the power and penetrate your souls and your spiritual natures, that you shall feel a quivering upon your nervous system of the divine inspiration that shall move your inactive spirits, and be to you the quickening of the spirit; that you shall feel the eternal life aroused within you and never feel like going back to the elements of materiality and the fleshly conditions of life. Amen.

MARY HAYES-CHYNOWETH.

ALL the lower appetites and tendencies of the nature are cast out by the action under the higher law and they go into the swine and are all drowned. This swinish or low condition is cast out by growth into a higher.

M. H. C.

Address.

(Delivered at Eden Vale, April 26th, 1891.)

It seems as if the hearts of the people must be filled and their understandings satisfied that the only way for us all to grow into that pure, holy life of God is to overcome all that is evil and all that tends to bring only unhappiness and misery. When we speak of evil I must say that I do not take it as the evil of the individual as the world does, but it is something that is opposed to good. The God spoken of as being good is that spiritual God, that purity of life, that elevation of thought, that which is holy and righteous in the man, and everything that is opposed to this is to us evil. When we speak of light and sunshine we know that it is that which is opposed to darkness, that which gives something which darkness can not produce. The light of the sun is within it, and in coming in contact with the earth, produces the warmth that gives strength to all vegetation and all life. How could we live without that sunshine to warm the earth, to warm our physical bodies and give us the vitality that is essential? If it did not reach the earth there would be dampness and man would become unhealthy and die. So we see it is very essential, but we do not say that darkness is not essential because it does not do the same and have the same effect.

I feel to-day that God is just as essential to the growth and unfoldment of our spiritual natures as is that sun which warms our earth to the growth of vegetation. But it is just as essential that we have the darkness in our natures or the physical characteristics to deal with. You put a seed upon the earth in the light of the sun and you will see how soon it will become dry, wither and die. But you put it into the earth or in a dark place where there is dampness and you will see at once that it springs up into life and strength, until it can reach the sunlight and not wither but be benefited by it. This is a real emblem of God's life within us as I see it to-day. It is essential that His life begins while man is in this undeveloped state of existence. If God's life as we feel it to-day were to come to us when we were weak, not knowing anything about light, it would destroy our physical life; we could not endure it. But you will notice that step by step the races have improved and advanced all over the earth. There is wisdom in this that it was not given all at once. How many

people there are who have asked me why God did not make us perfect all at once. If the imperfect matter, as we see it now in the physical life, were to receive at once God's holy life of purity it would be destroyed and would die. God is gradually developing in this matter and lifts it little by little until individuals can bear a little more and a little more, and so an increase has been possible from the beginning of man's existence up to the present day.

I feel that God is wisdom and has wisdom and the intelligence and wisdom of God which we see manifested upon earth to-day could never have been established thousands of years ago. Man could not have comprehended it and it would have destroyed him. This shows to me that we should allow that spirit of God, of light and wisdom to rule within us for the purification of this materiality. This body that is to be that tabernacle for the spirit of God to dwell in, is not to be despised, not to be brought down to a beastly condition of life. It should be regarded as a gift of the great Father of all life. And when we see it and comprehend it we must feel that we can not prostitute our life in any way or form, giving way to appetites and all this grossness and imperfection that we see in the world. It is for want of knowledge concerning this that man goes on in the way he does. It is not because he is low; it is not because he is mean as the world counts meanness. It is because he does not know better; it is for the want of light and appreciation of himself. If man fully loved himself he would never do it. He should not become grossly selfish, that is not it, but he should think too much of himself and the God within him to do anything that is degrading in the sight of God. A man that thinks enough of himself to live to his highest law and light has that wisdom and intelligence in his nature and in his whole being that he knows he can not live alone. He wants the whole world to feel, see and understand everything that he feels and understands, because he sees God is there and that where God is He must grow and become a perfect principle in every particle of individual matter in the universe. Whether it be to-day or in a hundred years, not one spear of grass passes away without that life of God being developed in it. Every little atom of the universe retains its entity and individuality until it is perfect under its law. If not you can

soon see that God's whole nature and life would be extinct very shortly.

What I ask you to do is to refine your physical bodies of this materiality, and let us feel that when we are overcoming, as my son said in his great sermon, as I count it, we are bringing that God-life to action within us through our physical natures so as to make them more and more refined and take in more and more of that pure element and all of these attributes which we feel that we really need. I have never found one individual that I have come in contact with who did not want to be better, and that desire is the same as in the garden of Eden when Eve partook of the forbidden fruit and handed to Adam. It is that action of the acquisitive organ in the man that makes him want something more than he has. He wants greater light and knowledge, and this desire produces an action within him to assist him in getting rid of the effete matter that is in the material life.

What then, shall we say more than we have said, overcome all the appetites, overcome every thought and every desire that brings you down. If you work with all your might, I believe that God will never let His countenance shine on you until you are strong enough to bear it. Work with your might, because I know that every man that is strong enough to receive it will get all of God's life that he needs to overcome all imperfections of his nature and live wholly under the spiritual law. God grant that we may all be united as one body and let it be a permanent body that shall stand for all ages. I mean by that, the principles of life that God gives to us should be a body in every heart and organism and that body should continue to be united until the power of God is so developed and so perfect and so pure that nothing can destroy it, that ages and ages may roll on and the principles of life in the hearts of the people may continue to live, and all the great principles that come after shall be added until God will rule upon the throne as has been spoken of to-day. The throne is not a place nor a seat. The throne is elevation and it is the consummation of all action of life, perfection.

When you come where your every thought and every feeling of your whole nature is for God and His kingdom, the spirit of the Holy Ghost is constantly with you and throws out the great prin-

ciples of truth. Then there is perfect harmony in all the forces of nature. All the forces in your organism are centered on one grand principle; all action in the physical body goes directly to the heart. All these elements of earth with their imperfections, lusts and passions will be under your feet and you sit upon the throne with God and the Holy Ghost within your own organism. You will find it nowhere else. You may work for it all your life and through all eternity, but you can not find the throne of God that shall benefit you anywhere but in your own being. God help you to understand that it is not the mind, as the world counts it, that aids individuals to grow and unfold but that it is that great spirit, that great mind and center of the universe that comes into our lives and makes us a center for all force and brings each one of us into that harmony of heaven. Let us realize that by our efforts we may stir others. We give all we can give when we resist all these temptations and live to our highest principles of holiness and purity. God gives the increase of our action. As one said in his paper, we can not force that growth by pulling or by force or doing this or that. We can do nothing only so far as we effect results by living the purest life we know how to live, and by overcoming all that we know is an imperfect action. When you do this, you will become stronger under the spiritual law, and you will learn that you can not do things that you formerly did, although you then lived as perfect a life as you knew how to live. There are many people in this world who are conscientious in doing that which to me is very far from being the will of God, but when we touch upon these things we see so much that needs reforming, and all we can do is to live our own lives as perfectly as we can before God and leave it all to Him.

When one is impressed to feel that this must be overcome, this attraction must be outgrown, these things must be let alone, then he begins to see himself on the road to heaven, because he sees himself overcoming. There are so many things in life that tend to lead people astray which they do not recognize. When you are alone you might be able to keep up your minds, but when you come in contact with different elements and influences you give way and do something that you would not have done if you had been alone or with your own friends. Half a dozen people may call upon you

and before you know it you will feel like a different man. They brought with them a different atmosphere and you will say and do something that you would not have said or done if they had not called upon you. What I ask of every one of you who cares to live this life is to keep yourselves unspotted from every atmosphere that you feel. Treat every one with the greatest respect, as they are all God's children, and do them a good wherever and whenever you can, but never by doing a wrong if you possibly can understand that it is a wrong. You should not do evil to please any one, you should not do evil that good might come, God forbid. Do nothing to please any one when you know it is not the highest and best. If I felt I could be influenced by any person in the world to do otherwise than God within me directs, I should not be here trying to teach you. And that is the way every one of us should do and not follow after the fashions of the world when they are not the best. Be yourselves, let the God within you individualize your being more and more. The purest people have the greatest influence in the world, and when you have God enough within you, you will be able to lead others into the truth and into the true way of living. It is all wrong when a man says, I can not live my own life as I want to, I can not do this because the world opposes me. I have had experience and know that you can live your own life or live as God wills you to live. When I was first taken with this power, the people, ministers and all, were against me, and even my mother despaired and said: "I have brought her up to be such a good girl and now she is going astray." But after she had heard me preach and saw the things done by this power through me, she came to enjoy this power and influence as much as any of us. So I would say, do not be afraid to be Christians and followers of Jesus Christ, but stand steadfast in what you believe and know is right. Trust to the God within your own organisms, is my advice to every one of you.

MARY HAYES-CHYNOWETH.

EVERYTHING in your parents has to have life in you. Things may seem to retard, but everything is developing you. You cannot expect to be born perfect, but live as perfectly as you know how. Live to your highest light and keep seeking and striving for higher laws; and when the higher laws are established within you, you forsake the lower laws and they take care of themselves.

M. H. C.

The Biblical Christ as a Man of Influence and Importance.

I have been thinking this week of the conversation we had last Sunday evening concerning the wealth of Christ and his disciples. I said then that we could find nothing definite in the Bible as to whether they had money or had not, but I find that Christ must have been a personage of importance, so the inference is of wealth also. At the age of twelve he mingled with lawyers and doctors, they thinking it not beneath them to ask him questions and be taught by him. When the people saw his works and his miracles they wanted to make him a king, but when Jesus perceived they were going to take him by force to make him a king, he departed into a mountain alone; that is, he withdrew from the multitude by elevation of thought and life. They could not find him. They were so far beneath him in growth. They must first come unto him by development before he could be a king unto them.

In Luke we read of Jesus being invited by a Pharisee to his place of residence. This sect, according to history, was composed of the wealthy and influential. This Pharisee desired him to eat with him and he did so. The doors of those highest in the land were opened unto him. The people were so influenced and carried away with his life and teachings that King Herod was jealous and wanted to kill him, fearing that he would supplant him in the hearts of the people. A wealthy Pharisee watched over his life and warned him of Herod's intentions. Jesus said unto him; "Go and tell that fox, behold, I cast out devils and I do cures to-day and to-morrow, and the third day I shall be perfected." He was lionized the same as the heroes of our day are lionized. At one time when he was entering Jerusalem a great multitude spread their garments in his way and the multitude that went before and that followed cried, saying: "Hosanna to the son of David. Blessed is he that cometh in the name of the Lord. Hosanna in the highest." Do not we see the counterpart of this very action in our own age, except that different characteristics are ascribed to our heroes? He was extolled for his spiritual power, those of to-day for their physical power. He was the one central figure of his day. When he was come into Je-

Jerusalem the whole city was moved, or, as we would say, excited, and were enquiring, who is this man? He made a stir and excited the curiosity of the people to enquire concerning him. The answer received was: "This is Jesus the prophet of Nazareth." He had authority and no man disputed it. He went boldly into the temple and cast out all those that bought and sold in the temple and overthrew the tables of the money-changers and the seats of those who sold doves, and said unto them: "It is written, my house shall be called a house of prayer, but ye have made it a den of thieves." No man durst ask him any question or say why do you this? They recognized his ability and right to judge them. Then the blind and the lame came to him and were healed. When the chief priests saw the wonderful things that he did and the children crying in the temple: "Hosanna the son of David," they were sorely displeased, just as the ministers and churches are to-day. The people sought him and were astonished at his mighty power. The ministers and churches were displeased though he was doing God's work, healing and cleansing from sin and iniquity, doing what they professed they were spending their lives to do. But as they could not accomplish anything, they were jealous of one who could, and thus displeased to see evidences of God's power outside of what they considered its lawful channel, the church.

At another time there were certain Greeks, who came up to Jerusalem. History tells us they possessed a culture and refinement such as none on earth had before possessed. Their education, however, was after the manner of the world. The fame of Jesus had attracted even them and certain of them came out to Jerusalem to one Phillip, saying; "Sir, we would see Jesus." Jesus was informed of the desire and his answer was characteristic. "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal. If any man serve me let him follow me, and where I am there shall also my servant be. If any man serve me him will my Father honor." He cared not for the pomp, education, culture and life of this world, he had put it all behind him. His answer implies, if a person can give this up he can see me. He must hate that life, and then he is in a condition to have the life eternal. If any man wishes to see

me, let him follow me in growth and development; then he will be honored by my Father.

The scribes and Pharisees watched what they considered his intellectual action and they sought to entangle him in his talk. They were continually asking questions, testing his adherence to his principles. It was hard for them to comprehend that a man could be so above the life of the world as to disregard its opinions and refuse to be influenced by those held in great repute among the people. They sent their disciples to him, saying: "Master, we know thou art true and teachest the way of God. Neither carest thou for any man, for thou regardest not the person of man. Tell us, therefore, is it lawful to give tribute unto Cæsar?" Jesus perceived their wickedness and said, "Why tempt ye me, ye hypocrites, show me the tribute money." They brought him a penny and he said unto them: "What does this represent? Whose is this image and superscription?" they said unto him: "This represents Cæsar." (Which means the physical life). "Render unto it," he replied, "the things that belong to it and unto the God-life the things that belong to that." When they heard it they marveled and left him and went their way. He taught them that all the duties of the earth life were to be faithfully attended to. There is nothing unclean with God, neither too small for his notice. This natural life, however, was not to be worshipped and clung to, it was only the God-life that man should give his whole thought to, as that only is eternal and everlasting. He could not be brought down to worship it, neither the kings, princes and rulers under its dominion. Give to them, he said, their proper place, and to God his proper place which is the first.

When he raised Lazarus from the dead the people were wild with enthusiasm over the miracle. The Pharisees said to one another, "Perceive ye how ye prevail nothing? Behold the world is gone after him." The Gospels are filled with accounts of lawyers, scribes, Pharisees and all those in high worldly position and authority coming to Jesus to ask questions concerning every conceivable subject that ever entered the mind of man pertaining to this world and the world to come. Who, that we have ever known, or heard of, in the world's history, has held so enviable a reputation for knowledge and wisdom? He refused

to be spotted by the praise, adulation and honor bestowed upon him; he kept his eye single toward God and never once yielded ever so little to any other influence. He knew that all the world could give was as offal compared to the prize of attaining the goodness and power of his heavenly Father. Though all the kingdoms of this world with their glory were offered to him if he would bow down and worship them, he refused by saying: "Thou shalt worship the Lord thy God, and Him only shalt thou serve." As a reward God has given him a name above every name, a name before which every knee shall bow.

People fail to see the respect and honor that were paid him by the world. In spite of the homage the people gave him, they were jealous because he would not yield himself to their control and become one with them, but instead claiming God as his father and proving his parentage by his deeds. Thus we can see that the promise, seek first the kingdom of God and His righteousness and all things shall be added unto you, was fulfilled in his life, and will be fulfilled the same in the life of every individual who obeys that law.

Though we know that Christ has never lived on earth, but is only a prophecy of what is to come, we also know that those laws laid down in the Bible as a result of that life are perfect and when that life is established in the human organism those laws will be fulfilled on earth. It is asked by many if those that we consider spiritually developed in the world to-day have money and the beautiful things of this life, therefore, is there not some mistake in our interpretation of that passage? The mistake is in claiming that the spiritual nature of any person on earth is active. The law given us in the Bible when the spirit rules the individual, the deeds that are done and the power expressed in the life shall be the unfulfilling signs. So if we do not see these miracles performed that were said to have been performed by Christ, we may know that no person has his spiritual nature developed, for that is of God and in it is power and wisdom. The Bible is true, when man seeks first that life and its righteousness all things that pertain to his happiness and usefulness shall be added unto him. In God are hidden all the treasures of wisdom and knowledge, so if we develop His life within us we bring to light those treasures hidden within. We must not think be-

cause we have never seen the laws active that are expressed in the Bible that they are impossible of fulfillment. "My words," Christ says, "shall not pass away." "My laws," shall not pass away either and they shall surely be fulfilled in man when he has complied with the conditions required. By growing the purity, holiness and love of the God-life within us we shall have all things added unto us. We know this is so because this life is represented in the Christ of the Bible, and if he is our example in one thing he is our example in all. We know it also because we have seen that law fulfilled in the life of our leader, Mrs. Hayes-Chynoweth; have seen all "these things" added unto her as the result of obedience to that law.

I think if people would study the Bible and use their own reason in interpreting it, instead of being led by the superstition of the world in regard to it, if they would study merely the life and the words and the deeds of Christ, and realize that He is depicted in that book as an example for them to follow, they would find that they would know more and see differently from what they do to-day. They would then see many truths and principles taught in his life that they have considered false and which they have persecuted. We can see that some of the Bible is being lived at this present time. The Christ principle is being lived in the midst of us, but He is being reviled, condemned and crucified by the priests and Pharisees. Our leader has grown the life of God to such prominence within her organism that it can manifest itself as a Christ, doing the works that he is represented to have done, living the life of humility and unselfishness that he lived, filled with the same wisdom to answer questions of the lawyers, doctors, scribes and Pharisees. On account of this life and this power, the people are asking, who is she, and are constantly expressing their desire to see her. The priests, knowing the evidence of the interest of the people in her principles, are jealous of her power and they crucify that life and those principles within themselves and seek to do the same in the hearts of all those whom they can influence. This is the crucifixion of Christ, but after the crucifixion comes the resurrection. Death has no hold on her principles nor her life for they are of God. She will yet go forth into the world and create as great a stir and

as wild enthusiasm as is recorded that the Christ of the Bible did. She is the first to live the principles of Christ on earth, so she must be the first to bring the fulfillment of all those laws laid down in the Bible as the result of that life.

EMILY CHYNOWETH.

THERE is no other way in which you can grow so fast as by giving off the knowledge you possess of God and His principles and by doing good to others. You can never study these principles and let them revolve over and over in your mind and grow them in your nature when God's children all around you are thirsting for this righteousness and goodness and truth which you have had given to you. You must give it off and teach others, and that is the only way in which you can grow yourselves. By doing so you leave room and space for higher and better qualities to be given to you, because you are constantly raising your mind, and thus you attract unto yourselves more and more of God's life and truth. In this way your growth is constantly increasing and you are constantly unfolding and developing by speaking and doing the truth.

M. H. C.

IT means a great deal to seek first the kingdom of God. We are taught that man is composed of all the life and all the elements that are beneath him, and not one of those shall pass until its law be fulfilled. It is impossible, therefore, for man to seek first the life of God, until all the other life is outgrown. There are so many desires within his nature and so many appetites that are constantly leading him first in one direction and then in another, that he cannot seek first the development of the spirit, until every one of those laws is dead within him.

E. C.

GOD works through His angels and spirits, and He tries to reach you to feed and clothe you in your poor, weak state. As the mother works for the infant child before he can do for himself, while he can do no more than begin to help a little, perhaps help to make his own garments or knit his stockings, until the time comes he can do it all himself or pay for it by his labor, so does the Father endeavor to help you to feed and clothe you until you have grown and advanced far enough to make yourselves rich and beautiful garments of principles and spirituality.

M. H. C.

The True Religion.

Our lives are what we make them and our religion is what our lives are. Our theology consists of our opinions and tenets, doctrines and isms, which we hold the Bible teaches. Theology and religion may be as opposite as the North from the South Pole. Our intellectual conceptions form our theology. Most people call their intellectual conceptions their religion, and hence they make it something far away from their daily life. Our theology will never make us one whit better, but if we have any religion it must influence our lives and control our actions. The world must yet learn that a profession of faith will never save them; that the only thing that can or will save them is the way they live seven days in each week. We may give all our goods to feed the poor, we may read the Bible all day on Sunday, be every time in our pew at the meetings in our church, we may make beautiful prayers and feel that we have Jesus by the hand as many say they have; yet all this, yea everything, is as sounding brass and tinkling cymbal if we do not strive to keep our minds in an elevated condition and strive to be pure in all our thoughts, aspirations, feelings and actions. Our religion is the striving after the pure, good and God-like. Religion is practical every-day acts; theology is theoretical, full of rules and doctrine. Religion is something we all want and must have; theology is something we all want very little of, and is like dry, dead bones, while religion is the flesh and blood of our living thoughts and feelings.

A so-called religion is good for nothing if it can not teach us how to be good mothers and fathers, good children, good friends and neighbors, honest employers and employes. If our religion does not control or seek to control us in every way it is not the true religion. The command is, "Come unto me, all ye that labor and are heavy laden and I will give you rest." If life brings sorrows which seem to be more than the human heart can bear, and the world seems dark and dreary, then we have not the true religion. If our children and those dependent upon us for daily bread go to bed hungry, and they lack clothing to protect them from the winter's blast and summer's rain, and have not a home warm and comfortable, then I feel we have not a religion good for anything. If

our religion is good for anything we must live and act so that we shall have all we really need. The Psalmist says, "I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread." (Psalms 37-25.) There may come times to the man growing that he may wonder where food, clothing, and all the necessities of life are coming from, but if he has a trust in God and his ministering angels he will never be given a stone when he asks for bread. He will find his prayers always answered and his trust rewarded. He may need money to meet his debts, yet if he puts his whole trust in the power above him he will have an impression or directions, how to obtain this money; or perhaps he may have debts due to him paid which he had wholly given up and he will have all he needs, and can with difficulty tell where it all came from.

All the experiences of life are in part to try us to see if we have a trust in God and his agents to help us. We cannot go on in our way and think nothing of our Maker and this life He has given us, and the great principles of His life, and then when we suddenly find ourselves in a tight place think of God and His ministering angels, and feel we trust Him and that God will immediately answer the prayer. Trust and prayer can only come into the life when man has been seeking only for his spiritual development, and trying to supplant all his lusts and passions with spiritual thoughts and actions. We can not serve mammon six days in the week and on the seventh expect to have trust in God and be able to pray to Him when the heart is full of all else except His holiness and love. When we daily seek to pattern our life after that of the one in the Bible who overcame all his nature, when we seek to overcome in the same way as he overcame, then when these great emergencies come to us and we need anything, no matter how small or how large—it may be hundreds or thousands of dollars, He will not forsake us. When we exercise all our trust and seek for faith in Him and have tried to live perfectly in all our being, we are not found wanting, and all our necessities are supplied whether it be food, clothing or money. Do you suppose if I seek to follow the true God and overcome all my appetites, lusts and passions, that I will ever be found hungry or without clothing or homeless? If so, I may know that I have not served the true God, and have not had the

true principles of religion a part of my being. When in this condition man has followed after the God of the theologians, of a God far away, not the God in himself which in its growth attracts all things from the Maker and Father of the universe.

If we have children who go astray, living frivolous or low, debased lives, we may know we have not lived before them the true religion. Children imbibe the life of their parents, and if the parents do not show true love, purity of life and purity of thought and word, a freedom from anger, malice, jealousy, back-biting, and the telling of low stories and gossip, the child will have no respect for the religion of his parents, and when the parent sees he does not care for or love it, but rather scoffs at it, let him know his own life has not shown the life of the Christ or any religious principles, and the wreck of that soul is upon the parent.

Religion is not formal observances nor professions but of what the real heart life is, and its manifestation. There is no religion where there is not a striving to overcome all the natural appetites and passions, so that friends, the very nearest and dearest may misuse and misjudge us, so that our neighbor may impose upon, even insult us, so that a trusted friend may deceive or even seek to steal from us that dearest of all things—our reputation, so that we may be spit upon, yet we must be unmoved by it all and only feel to pray, "Father, forgive them, for they know not what they do." We must be ready to give all our strength to help them into a higher plane of living if they desire it, and feel a love for them no matter how abusive has been their talk about or their action towards us. We must be able to bear things worse than stones cast upon us. When in this condition we have love and charity for all and a knowledge of the conditions about each person with whom we have a duty, and we have a power to help out of the condition they are in. Then we shall know how to care for all those God has given us, and can bring out only the finer, nobler part of their natures, and no man nor woman will have power to lead them into any wrong course, nor make them feel a contempt for the religion of their father or mother. This power will not be alone to the children born to them in the natural but to spiritual children, or those who come seeking their God-

given knowledge and power. There will come no financial disaster to them nor anything which can bring sorrow or heaviness of heart. They will see the meaning of each circumstance and see only the love of God and the growth which each circumstance is to bring to them or to help the growth of those dependent upon them. The true religion enters into every daily act, into each duty no matter how menial, into every circumstance which comes to us, into every thought we entertain. There is nothing so trivial nor so large and important that the knowledge which the true religion has, will not guide and control. When we have the true religion there will be no regrets for lost opportunities, no sorrow for unkind words or acts, no suffering for the dear ones departed from the straight and narrow path.

To me this is what the Bible teaches is the true religion, and only one person have I ever heard of or seen who has had this true religion. Without her life I could not understand the life which the Bible teaches is the true religion or spiritual life. The life portrayed in the Bible is *ideal*, yet the life I have seen her live is most *real*, and the life which is the ideal for my own life and that which makes me most anxious to overcome all the wrong things in my own life so that no passion, nor prejudice, nor appetite, nor low thought can swerve me one hair's breath from the truth any more than it can her who is, I feel, the only Christ who can ever save us from the devils within our own beings, and make us see ourselves as the great God Himself sees us. The religion which her daily life shows me is the religion I want, and that which by my own effort, aided and guided by her, I can have—not only I, but every son and daughter that God has created, if they will only ask of her who is always glad to give and never turns one away empty. May I come unto her in all lowliness of heart, putting away all selfishness, all, everything which is not the best, and have not only trust but faith in her who is able to be the author and finisher of our salvation.

NETTIE PORTER HAVES.

ONE may be advanced farther, may have more of God developed in him, than another; but if this other works harder, he will get ahead of the first one in growth. Thus the first may be last, and the last first.

M. H. C.

Action.

I chose this subject because I so much feel the need of action myself. All developed life is naturally active, and inactivity is undevelopment, pure and simple. All things grow by what they feed on, and, therefore, an active body, an active mind, and an active spirit can only be acquired by exercising them properly and harmoniously. Action in any part of one's nature means a process of moving or using as opposed to rest. All action simply develops. Nothing is added to the muscles by exercising them; they are simply grown. The same is true of the mind and spirit. A man might go on for a life-time cultivating his mind and may become a recognized power in the scientific or literary world, but whatever he may become existed in him when he was born. The spirit may be developed for an eternity and become one with the all-wise and infinite God of the universe, but the germ existed there in the beginning, hidden though it may have been by the grosser manifestations of life. All we ever hope to become or ever will become exists in us now. Action is the only requisite to bring it out.

Three things are necessary for the best action: First, the knowledge of the present condition; second, the knowledge of how to work, and third, to work. We must first know what our weaknesses are before we realize the necessity of action. We must then know how to eradicate those weaknesses, and then go to work and get rid of them. Ignorance is responsible for most of the laziness in human nature. Man does not know his condition, nor does this knowledge come from within. We learn by comparisons, and unless we see something higher than we are, the awakening to our true condition will never come. Nor will man learn to realize the weaknesses in his being, nor his possibilities for growth and development, by paying a so-called minister to quote scripture to him. He will learn this only as he sees it exemplified in a life. The realism of the gospel is the living example, and this is the only one worthy of the name of minister. The spirit of man has been fed on ideals in the past and hence the religion of inaction which forms the foundation for the profession of preaching. Take idealism out of the general religion of the world and the structure falls.

So an example is necessary before man realizes

his condition, and as soon as he is brought to see that there is something infinitely better in life than that which he possesses, and that the possibility for a much higher condition exists in germ in his own being, he has taken the first step toward action and consequent growth. Let a man know his condition, and make him understand that he can by his individual efforts unfold himself above it, and he is willing to say to that one who is the living example of the higher life, "I believe; Oh, teach me the action by which I can reach that calm, harmonious life you live." The greatest law of growth is obedience to the higher, and herein is the secret of how to work. Until one has learned the law of obedience he is hardly ready to grow, and he must sooner or later learn this law. Until this law is learned, and by learning is meant living, man exists under the law of suffering, and the only use of the law of suffering is that it finally brings man wholly under the law of obedience. Obedience is the only thing which makes us susceptible to that which is above, and in so far as we are receptive and have faith in the highest we can comprehend, and live it thoroughly in thought and deed, are we obedient.

Now our action for growth must necessarily be limited by our knowledge of the present condition, and the extent to which we have come under the law of obedience. To have an entire knowledge of our present condition is impossible, nor is it well that we should know more of the evil in us than we have faith we can eradicate, for discouragement would deter us from making even a start. But God never gives us a greater task than we can perform. In proportion as our strength increases the field widens. If our action is steady and persistent, we shall see evils in a week from now that we do not see to-day, and in a month we shall see more. But we shall also have much more courage if our action has been right. We are in Egypt, but man in any condition, however low it may be, sees faults in his nature which he wishes were not there. Now we should begin to get rid of the faults which we think are the most detrimental to our growth. Our action must be systematic, however, and no man can take one fault at a time and get wholly rid of that one, and let his nature run rampant in all others. The law of growth is such that he will soon recognize that he must resist all the savages that are revealed by the refu-

gent light from above, and subdue them as his strength increases.

The sense of duty is a great strengthener. We should know that the smallest as well as the greatest duties come from God, and the task of performing those duties should be as sacred as life, whether they be those of business or those that pertain to our daily habits of eating, drinking, sleeping, or our duties towards those who love or hate us, as the case may be. The spirit sings when it has a sense of duty well performed. The small, trivial duties that ordinarily would be irksome, become dignified when we are grown sufficiently to know that they are from God, and with this divine knowledge in our souls we can perform the most laborious daily routine with a pleasure born of spiritual truth. This, it seems to me, is the only way to gain strength to grow ourselves out of some of our worst evils which would otherwise be too great for us to overcome.

Spiritual action must begin and continue in proportion as our physical natures are overcome, however little that may be. Overcome the smallest physical characteristic and the spiritual characteristic takes its place, and it is only as we aspire towards the spiritual that we get rid of the physical. But we may be cultivating the spiritual long before we wholly overcome certain characteristics, and that is the quickest and surest way to grow. The farmer digs up only the smallest stumps and roots and carries off only the stones on the surface of the land before he begins to plow the ground for his crop. As he plows he turns up more stones and breaks more roots, but he may gather several bountiful harvests before he has made the ground perfectly clean. It is just so in the spiritual. We may have a knowledge of evil in our natures for a long time after we begin to grow in the spiritual, but the only sure way to get rid of it is by leavening with the spiritual. I say the only sure way, because I know from experience that resisting by will power and reason alone is very unsafe and unsatisfactory.

The first two of the three requisites for action and growth that I have before mentioned are supplied us by the life and teachings of Mrs. Chynoweth. She is the way, the truth, and the light. Her life by comparison with ours makes us realize our condition, and also lights the way for our action and growth. But the action for our growth

must be our own. No one can do that for us. The sooner we realize that the law of suffering brings no growth, and that we must follow the law of obedience to our knowledge of life and growth by an earnest and continuous action, the better it will be for ourselves and the world.

L. E. BONTZ.

HURLEY, WIS., SEPT. 21st 1891.

THERE is nothing so grand and so glorious and so worth one's while to labor for as that that is called the Christ in the organism of man. It is God's life of love, purity, goodness and wisdom, and that means more than any of you can comprehend now. Wisdom means not only the intelligence of God, where one may know that God has created all things, but also that he knows how God keeps everything and all creation alive and active. That is what wisdom is. The man that has wisdom knows how God feeds and waters every plant, and how everything is kept up and alive. So with the animal, and with every vegetable and mineral. You look at the rock, and you say that it is not of much account, but remember that the rock has made the soil from which all vegetation grows and all life springs. The life is there, and when that rock is pulverized and converted into soil, the seed gathers all the elements from that rock that gives it its life. If you can make it anything but God's life in the rock that makes the soil and produces what it does, you can do what I cannot comprehend. Without the rock you could not have any vegetation. Then within that rock the germ of all things must be found. It is the foundation of everything, and that is why Christ has been represented as the rock. Right in the rock is the foundation of Christ, because without that rock there would be no vegetation, without vegetation no animal life. Without the animal life, man would not exist and there would be no spirit. And so, don't you see, there would be no God. Hence the rock is the foundation of all spiritual life.

M. H. C.

THE spiritual life, the life on which the flesh has been overcome and God is the ruling principle can be lived on earth, else is our preaching vain. I would not have power, wisdom and love to aid humanity if I did one thing false.

M. H. C.

Christianity.

We hear much in these days about Christianity; not only in the pulpit and on Sunday, but upon the streets, on the car and in the social circle on week days. Men and women unhesitatingly declare that they are Christians, or that this one or that one has become a Christian, as though to become a Christian were one of the easiest and most matter of fact transformations in the world. Do not we hear people speak without blushing of "our church" and "our minister" in the same manner, and apparently with the same emotions of selfishness and pride that they would speak of our house and our servant? Can not any of us call to mind one who regularly goes to his church on Sunday, listens with apparent attention to the sermons, joins in the singing and reverently bows his head while the prayer is being offered, and who is by these signs counted among his brethren a good Christian, even though during the whole week he is buried in his schemes for the accumulation of worldly wealth, and the gratification of his pride and selfish ambitions and has not one true yearning thought toward Christ or God? Is it not too common to hear the members of "Our church" call each other brother this and sister that in affectionate tone and with cordial handshake, each inviting the others to his home, sometimes lending his assistance to them in time of need, and too often never noticing the sinner outside, or even the member of the congregation across the way?

The modern, professed Christian, it is true, will many times give his money to found and maintain so-called charitable institutions, but too often his chief anxiety is that his name shall appear upon the subscription list. He will often assist with his purse in spreading the Gospel among the heathen, provided that gospel is preached according to his creed. He will sometimes give immense sums to build costly and magnificent edifices in which to emulate Christ and worship God, and is it not too often the case that right in the shadow of the spires dwell poverty, privation and uncared for disease which the wealth thus expended might have alleviated? He will many times give to the poor when their sufferings are thrust upon him in such a way as to arouse his natural sympathies, but is it not too seldom that he voluntarily seeks

out worthy objects of his benevolence and with patience and personal labor assists them to help themselves, because it is too much trouble? Are there not too many professing Christians who fearlessly champion the right, make open war upon sin, wrong and injustice, only when, after serious consideration, they are satisfied that it will not materially injure their business or worldly prospects? They are generally very scrupulous in their observance of Sunday, especially before the world, and say grace and attend to all the outward observances prescribed by their creed, and do not too many of them come to feel that these are the essentials of religion? Each helps to support his minister, provided the minister treads lightly upon his personal sins, and is not too ready to admit that there may be truth outside of his particular denomination. And is he not apt to feel that his neighbor who lives, so far as his deeds show, just as good a life as he does, but who does not wear his denominational collar, is only a poor Methodist, a hard-shell Baptist, a blue Presbyterian, an idolatrous Catholic, or a miserable sinner, a heretic, or an infidel? At anything new or advanced in thought or life, especially if it is likely to effect injuriously their creed or church, are not modern no less than medieval Christians, too ready to raise the standard of persecution, without stopping long to inquire whether or not the innovation be truer, more Christian and in stricter accord with the Bible than what they themselves have? Too many of them hesitate not at all to take advantage of their neighbors in "legitimate trade," quieting their conscience with the thought that business is business and religion has nothing to do with it. And how many a professing Christian have we known who apparently had no scruples against speaking evil of his neighbor or injuring him in any way he safely could if he felt that his neighbor had spoken evil of him, or injured him? And lastly and worst of all, must we not all admit that the church organizations of this day, instead of being the unvarying example of morality, peace and love, which as exponents of Christianity they should be, are frequently torn by internal dissensions and strife, become too often the seat of social scandals, and are very apt to exhibit among themselves something very different from the true, fraternal feeling springing from spiritual love in the heart?

Do you say this is too severe an arraignment of modern, professing Christians, their so-called religion and their churches? Would that it were! But the honest observer must admit, even with great reluctance, that the indictment is fully sustained by the facts. Of a large majority of the professed Christians of to-day, most of these things can be said. There may be some of whom scarcely any of them would be true, but unfortunately they are very few. Possibly there may be a professed Christian against whom no part of my indictment would lie, but if so, I have never seen him. Experience must have taught every one of us that some of the greatest manifestations of selfishness, pride and hardness of heart, the most cruel and unjust persecutions and the most hollow and hypocritical lives to be found anywhere are to be found among those who profess to be followers of him who said: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you," and, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." In short, every thinking man must admit that the spirit of Christ is not abroad in the so-called Christian world of to-day—that the doctrine of unselfish love and helpfulness which he taught and exemplified is not lived by so-called Christians, and that the signs laid down in the Bible by which the possession of the Holy Ghost and the true believer can be detected are not to be found in our modern churches.

But all this affects not in the least the living principle, Christ, nor Christianity, although it does very materially concern the world's conception of Christ and Christianity, and the manner in which they undertake to worship and follow this Christ. And the foregoing paragraphs have been written in no spirit of hostility toward religion, the Bible, or churches, nor with a desire to belittle the good which any man or church may have done or is now doing. They have been written to show how far from true Christianity the world's conceptions and efforts have led it, and thus make us willing to seek higher and truer ones.

Christ is a living, eternal, unchangeable principle in the universe, and not a man who lived eighteen hundred years ago in some far off corner of the world, and then passed out of it to a heaven

far away, where he has since remained. The Christ set forth in the Bible is the developed embodiment of a great principle, the germ of which is in every human being born into the world. It is just as much a part of him as his physical nature, or any higher principle or quality developed out of his wonderful individuality by labor. Every person therefore, can have this principle actively reigning in himself by making the requisite effort to cultivate it. And this principle when so cultivated and active whether in Jesus of Nazareth or you or me is the true, the living Christ, and the only Christ there is. The manifestation of that life to the world is Christianity, and nothing less than this is Christianity. Thus Jesus is represented in the Bible to have taught, if you interpret the Bible aright, and thus reason and common sense teach to-day. The man who never looks for this eternal principle to grow within his own heart and by its action purge him of sin, thus truly saving him, but is looking always back to the Jesus of eighteen hundred years ago, to save him, by something which he then did or suffered, from a terrible fate in some far off world to come, is not, and of necessity can not be, a Christian. He has no conception whatever of the Christ. His spiritual eyes have not been opened, and he only sees the outward covering, the ancient garments of the universal unchanging, eternal principle within.

Christianity does not consist, as is so often preached, in believing that such a man as Jesus existed eighteen hundred years ago; that he lived the life and did the work narrated in the Bible; that by the shedding of his literal, physical blood so long ago, if you intellectually believe and proclaim these things to be true, you will at once be saved from the present and future consequences of your sins, whatever they may be. Nor does it bring it any nearer true Christianity if, in addition to this, you proclaim yourself as a Christian, when a child can tell from reading the Bible that you are very far from it. You may "join the church," attend services regularly, partake monthly of the so-called Lord's Supper, that terrible travesty on the beautiful parable of Jesus wherein he referred to his spiritual blood, that is, his life; and his spiritual body, that is, the principles which he lived and preached. You may pray with the lips thrice or oftener, daily; you may say grace, and be scrupulous and prompt in the performance of every

church-imposed duty; you may even add to all this an effort, in the usual conventional, worldly way, to be just and honest in your dealings with men, and to live such a life, outwardly at least, that the world shall not say that it is not a good life. Believe and do all this, and as much more like it as you please, and still you are far, very far from being a Christian. For Christianity does not consist in forms, ceremonies, or outward observances; in belief, profession or creed; nor in rules and maxims for the conduct of life, nor the observances of such rules, however true and wise; nor yet in all these combined. When you have all these, you have even then not yet begun that life which, when fully grown within you, shall be to you and the world true Christianity.

The question what is Christianity, is to me the greatest question in the world and upon a right answer being given by humanity depends the salvation of the race from sin, evil and consequent suffering. As I have already said, Christianity is the manifestation to the world in human life and action of the life and works of the Christ. But this definition has a much deeper meaning than at first appears. Those in the world who believe in the Bible certainly can not read it much, or they would not call themselves Christians. They could not fail to understand that to be a Christian, a true follower of the Christ, one must live the life and do the works of the Christ, and that one can not be a Christian by simply saying that he is one, nor by only desiring to be one. He can not be a follower of Christ, neither by consorting with others who profess to be his followers, but who come just as far from being so as he does himself, nor by persuading himself that he has the belief and faith which have saved him, when he has nothing more than self-deception. Christ is reputed to have said: "I am the way, the truth and the life, and no man can come unto the Father except by me." "If any man will come after me, let him deny himself and take up his cross and follow me."

That is, the principles which he exemplified are the principles that every man must make a part of himself, by the same method of growth that Jesus pursued. We must first be baptized by the inspiration of the Holy Ghost. Enough of the spirit of God must rest upon us to start into life the germ of divinity within. Our work then begins, and it begins in the wilderness of our own natures—with what

is, indeed, a wilderness, it is so full of weeds and of a poisonous and worthless undergrowth. Here we are to wrestle with and overcome satan within ourselves. We are to overcome by prayer and resistance all the appetites, lusts and passions of the fleshly and animal nature, so that the divine or spiritual nature shall not be stunted or deadened in its growth, and so that the influence of the angels and God's inspiration shall be able to penetrate our hearts and quicken them into life. We must, as Christ did, gain the mastery over all our fleshly and animal appetites, our selfishness and worldly ambitions and be wholly willing and ready to forsake the world with its pleasures and emoluments, its sufferings and disappointments, and live only for God and His kingdom. This is the true cross that we must "take up," and this is the overcoming of satan that the Bible speaks of, for these evil and natural propensities are the only satan we shall ever find. When our bodies and hearts have by this action become pure enough, and our spiritual natures strong and active enough, angels shall feed us with the true bread of heaven, and we can then come out in the power of the Spirit, showing those fruits and works of the spirit so often enumerated in the Bible. When we have actually arrived at this point in spiritual development, we are Christians, and never until then. No man can know Christ, or be a follower of him, or have Christ within him, or be saved from the sins and sufferings of the flesh and the world, until he really has this growth so that he can do always the right and work the wonders that Christ has promised to his true disciples. Upon this point the Bible could not be plainer. Here are some of its words:

"He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him."

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil." That is, he belongs to the physical life and not to the spiritual nor to Christ or God.

"Whosoever is born of God doth not commit sin; for His seed remaineth in him; and he can not commit sin because he is born of God."

"Whosoever doeth not righteousness is not of God; neither he that loveth not his brother."

"For whatsoever is born of God overcometh the world."

"This I say then, walk in the spirit, and ye shall not fulfil the lusts of the flesh."

"And they that are Christ's have crucified the flesh with the affections and lusts."

"Verily, verily, I say unto you, he that believeth on me, the works that I do he shall do also; and greater works than these shall he do."

After reading these passages it ought not to be necessary to tell any man who professes to believe the Bible that to be a Christian he must have as fully overcome his natural fleshly nature, as Jesus did his; that he must be so fully under the control and guidance of the Holy Ghost that he can do no sin or wrong; and that no matter what he professes, or thinks he has, his faith is to be judged by his life and works; indeed, that it is impossible for him to have a true faith without this life and its works. "By works is faith made perfect."

Looked at in this light, what a high "calling and election" has one who has resolved to become a Christian—who has determined that he will bring his own life so into harmony with God's that he shall be a true follower of, not the dead, but the living Christ. Let us not degrade Christ and belittle Christianity by announcing ourselves as Christians while we are yet under the dominion of the natural man. Let us not be satisfied until we shall so develop the God within us as to be one with the Great God—until we can so show forth in our own persons the power of the Holy Ghost that it shall not be necessary for us to profess to be Christians, for the Bible will proclaim us such. The darkness and ignorance prevailing in the world concerning these things can be no justification for us. We know the glorious end of all our effort if we but remain steadfast. Each step of the way, too, has been pointed out to us, and every aid afforded us that we may gain the end quickly and easily. I feel that we appreciate neither the end to be attained nor the extraordinary opportunities and advantages we here enjoy for its attainment. Let us think more of this and feel it deeper, so that we may be more willing—aye, determined, to "lay aside every weight and the sins that so easily beset us," in order that we may be able to run, not with patience only, but with all possible speed, the race that is set before us.

E. A. HAYES.

The Evils of the World.

The whole world is full of ignorance. It is full of corruption and rottenness, and as man has not yet developed, he too, is ignorant, corrupt and rotten. He has all about him what one would call temptations to make him what he is. But as the tempter is within, the evils surrounding him are only circumstances placed there by God for the purpose of drawing out and showing man his weakness. As man has a tendency towards gratifying his desires, he indulges in those things which give him the most enjoyment at the time. If there is nothing but finding fault, back-biting, lying, stealing, drunkenness and licentiousness in the world, there is nothing to arouse any higher desires within man than those which he already has. There are societies and what are called religious works all over the world; temperance speakers who spend their whole time and strength traveling about the world, I fear more for the pay, the position and name than for the good of humanity. Spiritualists, if they know there is a life hereafter, have a greater responsibility resting upon them because of their knowledge and should, instead of putting out their guide board to direct people to them for curiosity, teach people the duties of the life that is present with them, that they may be prepared for whatsoever God sees fit to place before them in the life to come.

Let the temperance helpers, so-called, neglect their families and allow their children to grow up to be thieves, drunkards and murderers that the father and mother may gain the praise from the world which they do not merit. Let the churches go on in their evil and corrupt way, reading and teaching the letter of the Bible and believing that by so doing they are to be saved. Let the spiritualists be deceived by evil spirits, and if their whole interest and knowledge are with the people in the other world we know they are neither helping nor benefiting in the least the children of earth. Then from where are the poor, dying children of earth to receive help? Are they, with all their imperfections, in a condition to receive directly from God? If they are, then banish the Bible, churches, societies, temperance lecturers, ministers and mediums. I do not wish to be understood that as man in his undeveloped condition is not capable of receiving from God

directly, that the priests, ministers and mediums are and do receive their calling from God. For they have no more of the God power than the people, nor are they doing the God work, but in their condition it may be essential in order to enable them to work out their own salvation, for them to think that they are helping the world, and perhaps occasionally they may arouse a new action within a being, but it is not eternal until he or she has that true eternal life.

In order to banish evil, God must have mediators or instruments who are pure enough and strong enough in their life to raise the whole world. He has one and only one that I know of, who has His power, His life and His wisdom and who is doing God's work on earth. We feel blessed above the whole world, who have her as our leader. Mrs. Hayes-Chynoweth brings to us the power of God. She has done for us what none but God could do. She has raised us from the dead, restored our sight and has started us on the road to eternal life. How are we to repay her for all this? By standing back and seeing her wear out her physical body and strength, doing with the whole world one by one as she has done for us, and we not helping those who are in need by giving them of the life, light and strength which we have received from her? Our whole life and time we owe to her and her principles. Our greatest mission on earth is to make our lives and the principles which she has given us, so attractive that they will change the hearts of the lowest and arouse within them the desire and ability to live a higher life.

AURELIA CHYNOWETH.

It is deplorable to look over the world and find the better class of people as ignorant of the true principle of life as the most ignorant. How long, O Lord, will it be before mankind shall be aroused to that life, light, wisdom and power to know Thee within their own hearts, and realize that Thou art the living principle that shall raise each soul into that divine element that Thou art composed of, and may they come under the same law of purity, goodness, peace, harmony, love, happiness and heaven.

M. H. C.

EVERY man will have the power of the Holy Ghost in his life according to the intensity of his desire and his faith in it.

M. H. C.

Forgiveness of Sin.

Sin is a kind of disease and has to be cured the same as any other ailment. When we commit sin, that sin is surely within ourselves or it would be impossible for us to commit it, and when God forgives us that sin, it must be cured; we must have overcome it and cast its evil effects from our beings. The world forgives sin but that forgiveness does not amount to anything to the sinner; that will not prevent him from ever committing it again. God is the only one who truly forgives. He gives us the necessary strength and help to elevate and purify our whole beings. He is the one to ask to pardon us our sins, and that asking must be a continuous asking, not in mere words but in our every action. We must have love in our hearts.

When we have purified ourselves so that all we do will be done for the love we have for the good, our whole order of life will be changed. Love for and faith in our God is what will cause this change. As long as our natures are void of these characteristics we can easily understand that our nature is not in a fit condition to receive the love of Him who is all love and goodness. The man of the world is not good; he is not even lenient and forbearing toward his fellow men; he is rather the opposite; he wants to have revenge for every wrong done him. When we see nothing but love exhibited in human conduct we look upon it as something great and grand. Such an example we have in our kind leader. No matter how ungrateful a person might feel towards her, she does not condemn him, but has pity and love for him.

God has made us free agents; we can reject the divine love if we choose, but our life will be nothing but misery and gloom. He has given us the power to know and love and that power we must exercise; we must learn to know that our heavenly Father can forgive us our misdeeds only by our growing within ourselves His own life. And when we have that, what will it matter to us whether man remembers our sinful deeds or not, as long as God, who is the infinite fountain of all love and truth, forgives us? Why should we care what man says about us, as long as we are living and doing the highest and best that we know?

We are all endowed with the same principles of

God in us and it is left entirely with the individual as to how those principles will be cultivated and grown. Some will start into action those good qualities until they become, as it were, true children of God and will be able to receive always His ever-flowing love and inspiration. While others will let them lie dormant, and do nearly everything in their power to kill them. But God's love and life cannot be destroyed; their growth may be retarded but they will some day spring into activity as truly as they are there.

There is a passage in the Bible which says: "Be ye therefore perfect, even as your Father which is in heaven is perfect." If this were our main object in life, it would not be very long before we would have nothing in our natures that would cause us to transgress the divine laws and bring us down to that humble position of a sinner. My object in attending these meetings is to become better and more perfect and bring God's holy love and help down into my daily life.

Before man can receive the great and grand everlasting life, he must be taught about it and have a clear understanding of that which is set before him. This will make his choice between right and wrong living, possible and it will be as a reality to him. This is why we are striving to learn the lesson of spirituality and development of the soul. And we hope some day that we may be in a fit condition to help others to choose the right way to happiness and everlasting prosperity.

We read that, "He who ruleth his own spirit is greater than he who taketh a city." We all know it takes a strong will power to rule a person's spirit so that he will be free from all the low and animal characteristics that the man of the world is endowed with. And it also requires the repeated efforts of man and a great amount of patience. But when we have conquered our spirits so that we are the rulers, we shall have no need to ask God for forgiveness, for the sin within us will be cured. God does not forgive our sins in the way that many people believe. But when we live up to His divine laws which are all established for our protection, we escape the suffering that comes from their infraction and gradually purify those conditions in our natures that prompt us to sin, and we are then forgiven.

But we have to live out the effects of the sins we have committed. And when we see the effects

of God's laws upon ourselves in our little wrong doings, it should be sufficient warning to us to guard against ever doing greater wrongs, and consequently having a harder experience and greater suffering. When we have purified those conditions in our natures that prompted us to sin, and have outlived the effects of our wrong deeds we will feel within ourselves that our sins are forgiven and we do not need a minister to give us absolution for our sins. The God within ourselves is the only one who can ever give us that absolution that will bring rest and peace to the mind.

EFFIE ROBERTSON.

THE lower animals are necessary to take the impurities as they are thrown out from the blood, and thus man becomes purer in the physical; and as he grows into purity, the circulation of the purer blood affects the whole man and the diseases are cast out. The swine and other animals attract the diseases from the atmosphere to themselves and thus man becomes purer from having purer atmosphere to breathe. Thus you can see that all the lower animals are as essential to man for his unfoldment as he is to the angels. The spiders, flies, snakes and all the lower life feed on that thrown off from something above it and nothing is lost. So, I say, throw the undeveloped conditions into the atmosphere and let those take as they need and you elevate and purify your mind.

M. H. C.

I say to all, Labor for the God in your own organism. Do not look outside yourself. Keep alive the germ and feed it by the circumstances about you; by love, by that which shall attract angels unto you, and the day of Pentecost shall come to you and you will receive the Holy Ghost. For while you are thus laboring, you are having the action which those are represented in the Bible to have had before the day of gifts when they assembled themselves together, worked, prayed and fasted.

M. H. C.

As man goes on in his development and becomes more refined and perfect he can raise the dead, can raise Lazarus though he has lain in his grave four days; can say to the mountain "Be thou removed" and immediately it is removed; can say to the tree "Bring forth no more fruit" and it shall be done.

M. H. C.

Our Schools.

We can never be in harmony with God while we cherish envy, malice, selfishness or hatred towards our fellow-men, for this reason: these conditions are enemies to a spiritual nature. A truly spiritual man has not any need of carrying around with him any such feelings because he knows, that try as much as they can, his enemies cannot hurt him. It may seem for a time as if his enemies had triumphed over him, yet the God he has grown will give him power to foresee and circumvent any plans which may be laid to his detriment. It very often happens that the trap that has been sprung for some one else springs back and catches the one that set it.

I was thinking this week what erroneous ideas I had of the Bible before I heard it explained by Mrs. Chynoweth, what foolish thoughts were impressed on my mind by people in all honesty and sincerity for the truth. I was thinking of this in regard to what was told us last Wednesday evening about the Adam and Eve and serpent conditions. How much more reasonable and better the explanation that we received then, than for us to read and interpret it in the literal. We all know that the serpent is a reptile that on sight our first thought is to kill it; hardly any person can see it without a feeling of loathing, disgust and hatred towards it, and the idea that such a reptile could come and talk with people, and those people in a naked condition! It seems strange that I ever could believe such a misinterpretation. When we consider that the serpent is a condition that is far in advance of a great many of us, a condition that was able not only to tell people the best thing that they could do for their further advancement, but able to persuade them to do it, then we know that the serpent is a condition that we ought to emulate, and the sooner there are more such serpents in the world, the sooner people will know good from evil.

The only way we can advance a truth or teach it to the world is by living it, and when there are more perfect lives and more to explain the Bible right, then, and not until then, will we see that people know right from wrong. The Bible has been explained in this old intellectual way long enough, and it is time that people should wake up and know the truth and not have it covered over

and the world walking in darkness, because their leaders are as blind as they are.

The serpent condition may or may not, in my opinion, be a highly developed spiritual condition, but it is a condition, if, when a person gets to it, he does not advance and develop further it is his own fault, as he then knows the difference between good and evil.

The Bible tells us that for listening to and obeying the counsel of the serpent Adam and Eve were driven out of the garden and were told that "by the sweat of their brow they should earn their bread." This agrees with what we are told here when we come to consider that the word "bread," means the life. We all know that those who have tried to live the life that is taught here have to work and work hard for it. Yet we do not have the same suffering as we would have if we were living on the same physical plane we once were and we get better paid for it, in the blessings of peace, happiness and prosperity to which heretofore we were strangers. I, for one, must say that I have had more happiness in living with those who are trying to live these principles than I ever had during all my lifetime before.

I sometimes think, "How is it that I could not see or hear the truths that are taught here long before I did?" My people are all church-members and I believe try to live as good a life as they know how, and I used to think if I only lived as good a life as they did I would be sure of my reward. I hear us talk often about the different churches and their members, but sometimes I think that considering the light and opportunities they have they live better lives than we do, who have such opportunities before us, as I believe there are thousands of people attending the different churches to-day who are honestly and earnestly searching after the truth and striving to live it. Sooner or later they are going to find it. They may not at present be particular regarding their diet, they may drink, smoke and do other things which we know are not the highest and best; but we are taught where there is no light there is no sin, and as long as they do not know any other way or can not see any better way they are not responsible for their way of living. But if they seek they shall find, and some of those people to-day, whom we consider ourselves far in

advance of may in a short time be far in advance of us.

May we all grow the God within our hearts that we shall know the truth and live it, is my desire this afternoon.

D. REID.

Hurley, Wis., May 11th, 1890.

FAITHFULNESS.

Faithfulness is to me, one of the greatest and grandest of God's attributes. When we look around us we can see how very essential it is that each one of us should cultivate that principle which God has set before us by the example of His own great and never ending faithfulness. It matters not how high or low our calling, we should be true and faithful to every duty that comes before us. Our first duty and one that should be done with true faithfulness is our duty to God—our duty to follow His commandments and keep our minds, thoughts and aspirations active in trying to lead a good and true life.

If we are not faithful in all of our duties, how can we expect that God will be faithful to us? We would hardly expect a faithful God under those circumstances, yet God is the same faithful Father always waiting and watching that we may all turn to Him, ever loving us with that same faithfulness. We can not be faithful to ourselves, neither to our families or fellow men, unless we can be faithful to God. We may possibly deceive our fellow men in the performance of our duties, and cause them to think that we are doing them faithfully when we are not, but we cannot deceive the good and allwise God, who knows every thought and reads the heart like an open book. Therefore we should cultivate and grow that spark of faithfulness which no matter how small at first it may seem, we may bring into full force of action. By doing good and performing every duty imposed upon us with true faithfulness we shall bring unto ourselves that joy and consolation within our hearts which always comes from knowing that we have not departed to the right or left but have done God's work.

And yet there is something more to be added; and that is, that together with the performance of our duties faithfully, we must do them with a true cheerfulness and consider it a pleasure as well as a duty. How many are there to-day in the world that do not feel or recognize that there is a duty

to God in the performance of their honest occupation; who whatever task they have before them, stop and consider: Is this right in the sight of God, and if they feel that it is, then do it with faithfulness? How many do we see with families who neglect them, not even providing them with the necessaries of life, and squander their means in riotous living and debauchery, their poor wives and children suffering through their not doing their duty with faithfulness? How many in performing a task or labor will do it in a slipshod manner, covering up in some way any defects they may carelessly make or cause to be made? But there is no duty that comes to us that should not be performed with a love of doing it right and and faithfully because it is right, and all duties done with cheerfulness and faithfulness are pleasing in the sight of God.

Let us all strive to grow and cultivate to perfection that great principle, faithfulness, so that any duty that may come before us may be executed with the greatest zeal and perfectness so that at the end of our sojourn in earth life, when we are called to a higher sphere we may have that joy and consolation attending us I have spoken of, and that hope of hearing the words from the Father: "Well done, good and faithful servant, enter thou now into the joys of thy Lord."

H. E. COTTLE.

"And When He Was Come Near He Beheld the City and Wept over It"—Luke 19. 41.

Before we can realize what God is, we must bring our lives so near to Him, that they will harmonize with His. We come so near sometimes as to get a glimpse of the city, but we cannot discern the beauties which it contains, because our vision is only momentary. A purely physical man will never have any conception of the city spoken of in the text. I think the city means the spiritual part of man, and when we come near enough to behold it, the beauties of these truths, we shall weep with gladness, because we have beheld the city. Who would not weep after being saved, and experiencing the death of his physical habits, and being resurrected into a spiritual life? I believe the city could be found if we could have this hardness removed from our hearts, and have it softened with God's inspiration. Then man could behold the possibilities that are within him-

self by having an avenue opened so that God's inspiration could have access to the heart, which I think means the city spoken of.

The 43rd verse of the same chapter says,— "The day shall come upon thee that thine enemies shall cast a trench around thee and compass thee round and keep thee on every side." If we look back on our lives, some of us, we shall find that our enemies have been ourselves. We have cultivated hatred and other characteristics, which are at enmity with God. We know that our enemies are casting a trench around us, and in time they will root themselves so deep, about our natures, that they will be the ruling power of our lives. They will bring us to the ground, which means a low condition. It says, "And thy children with thee." Who are those children? I think I know some of them, they are physical characteristics such as hatred, malice, an uncontrollable temper, craftiness, pretending to be something when we are nothing, possessing many physical habits which man is heir to. We find it hard work to rid ourselves of all these things. Some people are very good, but this one habit of hatred clings to them, and they work very hard to overcome it. Another individual is possessed of malice, and would be a good man if he could overcome this one habit. I myself have an uncontrollable temper, and have worked hard to overcome this failing. Craftiness is something that man has to work hard in the right way to overcome. I think this is a more unruly child than any of the others because it is deception, and contrary to any teachings, which are spiritual.

Our leader has told us many times, that to be spiritual we must have engrafted within us, such knowledge as will lead us to know the fruits of the spirit, which are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." I must acknowledge that this is a hard problem for me to solve, but we can accomplish it if we be not "desirous of vain glory, provoking one another, envying one another."

In St. Matthew it says, "And when ye come into an house, salute it, and if the house be worthy, let your peace come upon it, but if it be not worthy let your peace return to you." I should suppose the house means a spiritual condition, and when we realize the blessings we can enjoy by

keeping this house in order, we cannot help saluting it. And we may know that when this house is established, it will shelter us from many sinful habits. Let our peace therefore come upon it, that it may return to us tenfold.

It so happens that men's opinions vary on the same subject, one may think he is right, and another may think he is right, but no matter whose opinion it is if it is reasonable it ought to be respected, and we should never give way to temper no matter how much we may differ. We are told by our leader that no man can discern spiritual things without spiritual eyesight. This proves to me that I may never expect any thing but suffering while I live under the physical law, and I know that I shall never behold the city spoken of in the text, while I live under the physical law. This text shows me that it is impossible to serve both God and Mammon. In order to be good we must provide ourselves with God's inspiration, and that will protect us at all times.

CAPT. R. GRAY.

HURLEY, Wis. Jan. 11th, 1891.

ENCOURAGE THE GOOD.

When we obey what our leader has told us to do we can not help but grow the good within ourselves. She is the only one I believe that ever had the true love of God active within. She is always encouraging us to keep on, telling us that we are doing well. I am going to keep on that I may see more of these grand principles. This is the only life that is worth living and I want to have more will power so that I will do my duty no matter how little it may be. God notices the little things as much as He does the great ones.

Where God is, there is light and it is for everyone that seeks for it in the right way. We must work for it, and this means we must have trust in the higher powers. We must keep one great object in view so that our lives will grow to something higher, better and nobler.

I think life is what a man makes it. We can find it rough or smooth, it depends on the way we travel the road of life. We must be honest to ourselves and be honest before God. The true light is here as sure as the stars that shine at night in the sky. I want to live for this Holy Spirit of truth and to walk in the true light of God.

WM. SHINES.

HURLEY, Wis., May 25th, 1890.

I was greatly interested in what Mr. Hayes said to us one evening about their home in California, and how many times they had gone over their land. He said that they had gone over it fourteen times. I thought that was the way with some of us,—that we had gone over in our natures some of the uncultivated parts fourteen times and we could go over it fourteen times more and then we could see many things such as sticks and stones, making it necessary for us to go over it again before we can be master of it so that there will not be any stones or weeds for us to take out. It requires great labor to get to be master of self. One will always have something to grow to above him. If he has overcome and grown, there are some things higher for him to grow to, and there are always some things to work for to get above where he is, and that is to grow and develop more of the good part of his nature into something better. His strength while he is physical should go to the perfecting of his body and developing purity in his heart. When one comes to have purity of heart it is something great. Very few people that we see in the world have this purity of heart, but are far from having it. When one says that he has it and don't show it in his life, he is a liar and the truth is not in him. My friends, it behooves us to work and show that we are not working from a selfish motive, and that we have something better than the world has and then the world will accept it. But if we go around with hatred in our hearts, how can we expect to attract others unto us. They will naturally go to that which pleases them and if we have this purity of heart, we shall show the people that this is something that they want, and this is the only way we can do the world any good,—by letting them see our lives, and if we show them that we have something better than they have they will follow us.

JAMES SHINES.

HURLEY, Wis., June 8th, 1890.

We should be in earnest in whatever we undertake no matter how small a duty it is, not by putting on a sober face or looking as cross as we possibly can, but by living uprightly and doing each duty to our highest light. We should work with hands as well as mind and not do things in a half-hearted way by working with our hands when our minds are occupied with evil

thoughts, and making our work a thousand times harder than it is. If we work in earnest with heart and mind we will do our duties more faithfully, and our work will be a pleasure. It is the same with this spiritual work; if a person comes to the meetings and although he hears all the truths so plainly that he cannot help but understand them, if his mind is dwelling on the lower conditions and he puts forth no effort to live the truth, then his actions show that he is not in earnest and no better life can come to him because he loves the lower animal life and does not want to part with it. I know if a person tries to live each day the very best he knows how, he will get his reward day after day, and will not have to wait until after death, but gets his reward as he goes on. God is just and pays His children for each day's labor and has no account so long standing as to keep His children in want all their time on earth, and to think it will be sufficient to pay them after death. We surely need God's help here and if we cannot have something of peace and happiness here it is hard for us to believe we will have it hereafter. God will not give us anything that we have not asked for, so if we want peace and happiness we must work out all the evils in our natures and grow the good there, and when we are told that within our natures is a universe and by working we can be all in all, we surely should begin in earnest and make the most of life on this earth, and let no undeveloped condition stand between us and happiness. Let no one say that he cannot do this or that, he cannot overcome certain habits, for with God all things are possible, and if we only grow the good within our hearts and let this be the ruler, then these lower conditions will soon drop away.

When I first came to the meetings there were some things that I thought were all well enough to talk about, but very hard to practice; but some of these are now very easy but would not be if I had not tried to live them and I believe it is the same with all these truths; if we simply think of them they will seem impossible and will appear so until we try to live them—they will be as a problem to us and we must solve it ourselves. The Bible says we must be doers of the word and not hearers only; this tells us plainly that we should not think we do our duty by simply hearing the truth, but we must live it. A

person who has this light and does not try to live to it is a great deal worse than he who has it not, for when there is no light there is no sin. We who come here should be in earnest in living to the light we have, and watch ourselves closely that we do not transgress any law to bring us suffering and misery; but live to have peace and happiness. If we want to become like Mrs. Chynoweth we must work hard and root out all the evil and grow this spark of God that exists in each and every one.

MRS. D. REID.

HURLEY, Wis., July 13th, 1890.

LAW.

Man is governed by laws, or inheritances which he has by birthright. Every action committed by man, is governed by some law, either spiritual or physical. The spiritual law is that which prompts us to act through love; every action that we do, is done because it is right to do it. By being governed by this law, we become more useful to our fellow men and nearer to our God, and our lives become happier and more harmonious. While man is governed by the intellectual, his actions are mainly prompted by selfishness. He likes to shine among his fellow men, and in order to do this he will allow nothing to come between him and his greed for power. The man who lives under the physical law, although he may not believe it, suffers more and has less enjoyment of life than the one who is trying to live a spiritual life. He thinks if he would try to live a spiritual life, he would have to give up a great many things which he can freely practice while living under the physical law. But by such reasoning he deceives himself, as he is not required to give up anything that is good; only those things which are injurious. Whatever is good belongs to God, and He will not withhold any good thing from them who love Him.

A man may harbor a snake in his house, that will turn and sting him, under the guise of a pleasant friend. And so in the same way, while a man is living under the law of ignorance, he may cherish and cultivate some habits which may prove more detrimental to a happy life, than the sting of a poisonous serpent would prove to his physical body. There is little use of our trying to prove by reasoning under which law it is best for us to live; the only way we can tell is by experience. Let

us all be able at the end of this year to give our experience of having lived under the spiritual law. Such is my desire. I wish to be able to speak from experience at the end of this year and tell which is the happiest law to live under.

MARGUERITE SHINES.

HURLEY, Wis., Jan. 4th, 1891.

WHEN Christ takes the burden of the people upon himself, as the Scripture says, it does not mean that he is going to take all your life upon himself. The burden of flesh is your physical life, and when the churches are feeling that Christ takes their burdens upon him, they must expect him to take their fleshly characteristics upon himself for of praying and being repentant. What they have to do, and what we have to do, is to grow that Christ within themselves, so that it will grow up to become a power to take away all their burdens. I might illustrate it in this way: You work to overcome some of your nature and I give you new principles which you take into your life and make a part of yourselves. As fast as you subdue your lower nature and leave room for something better, I give that to you, and you are built up in time to be like Christ and there is nothing left of your natural characteristics, they have all become spiritualized. In place of your natural attributes and characteristics you have God within you a perfect Christ. I think it would pay to make the exchange, I think it would be very profitable for every one of us to pay our debt in that way. It would be very much better for you all, if you could look at it in that light, so that you could get a perfect life, have all the characteristics of Christ, the attributes of God, and everything that is beautiful in place of the corruption spoken of in the Bible. The physical life is called corruption in the Bible. Lay it aside and put on incorruption, which means purity.

M. H. C.

IF a man looks at himself and says he is not growing as fast as some other, and is not satisfied to work and wait patiently to see the results, if he has not power to do at all times what he can do in his best moments, then he can not see his advancement and becomes discouraged. Then he should remember that the Jesus Christ principle may be on earth and understood as a natural principle, and that it is for every man, for God is no respecter of persons.

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."

58. QUESTION: What is your opinion of mediumship?

ANSWER: To be a medium one must be susceptible to the influence of spirits who have once inhabited bodies here on this earth and passed into spirit life. A medium is controlled by a mind outside of himself in full or in part. If not controlled in full, his mind is allowed to act but his body will feel the control. I would only say that God rules all this and that it is better for every person who is a medium that he should be a medium. Persons may be controlled by low spirits or be obsessed, and even that is better than to be no mediums at all, as through the sufferings it brings them, they will be enabled to get into higher conditions, if not here then in the hereafter. Those in low conditions attract to themselves low spirits, and the experience and suffering they will have to go through will eventually bring them where they will desire to live for something higher and better. The only way for one to be benefited by spirit control, and be in a condition to benefit others as a medium, is to live a life that will attract to him the highest minds, that will bring him up instead of down and will bring him the truth instead of falsehoods. To be controlled by a low spirit means in substance the same as a person being controlled by his own un-governed appetites. Every drunkard that has been brought low by the appetite of his own natural body has been benefited by it. Every person that has done any sinful wrong has been benefited by it because it brings suffering to him and brings him to see and know what he otherwise would not have seen. Born under a certain law he might have gone on for years without any knowledge of a spiritual life if it had not been for this appetite leading him into hard experiences and suffering that cause him to ask why it all is and make him desire something better, and when he desires something better he will get it. Every person living is a medium more or less susceptible to the influences of the spirit world. Every person has a guardian angel with him to control him. If you keep your mind up, you will find it and

understand it so much more easily. But if you need an experience, that angel will allow you to live openly the life controlled by outside influence or by your own appetites, passions and impulses, strengthened perhaps, by that outside influence. A great many truths are brought to the earth and many wonderful things are accomplished in the way of curing diseases and such through the mediumship of persons who have developed so as by their lives to attract spirits of a high order.

59. QUESTION: What does the elect mean?

ANSWER: The elect means one chosen. In the beginning of any principle there must be a leader. There are always people living advance of others in growth and development. There are never several persons living in one family of the same age nor possessing the same development. Those that are older grow before the younger ones and by their lives throw an atmosphere over them. They are examples to them. If their lives are good and beautiful they will be such examples to the younger brothers and sisters of the family, and these younger ones are likely to take after them. The elect spoken of in the Bible means a chosen one by God in this wise. Certain people have been born with principles of goodness and spirituality within them, inherited from their ancestors, and they develop perhaps faster and sooner than others in the ways of right and truth, and they are the ones that teach the people of earth. I positively believe that Christ in man is nothing but God. And that Christ in man, when he comes into that perfection that the Bible speaks of, is only the outgrowth of that God through ancestral or individual growth and action. Then all have an opportunity though one is the first. The Bible says so and I know it from my own experience. Christ was only one among many brethren and every one must come to the same condition. Every knee shall bow and every tongue confess God. Every one that will be obedient, believes and is baptized with the Holy Ghost will be one with Christ. That God within you must be developed to be one with the first Christ, and that is all Christ is as a leader. Christ is the first one that comes into a condition to have the Holy Ghost come into his life and he is the elect, God's elect. He has to overcome all the superstitions, bigotry and imperfections that are in the world working against him. He has to face all this and stand strong before God and overcome it all. Those that follow in the path he has made are one with him in principle and in growth and development.

60. QUESTION: Could a person who does not have, and does not claim to have, the least vestige of religion possess the power of healing by the laying on of hands?

ANSWER: I have never seen any such persons who were good healers. Of course, there are people who have a strong, animal magnetism and are able to do healing in that way, but I do not believe they are controlled to do healing. The true healing to me under the spirit power is that spoken of in the Scripture, and I do not believe in anything else being spirit. I believe in the power that comes from one who possesses sufficient of the Holy Spirit to do the works and show the signs laid down in the Bible. If they can not show these signs they can not be healing under the spiritual law. There are so many good people who have this power of healing and are able to do much good in that direction, but it is not done under the spiritual law. The law of a spirit and the law of the spiritual are as different as the animal and the man. If a spirit returns to control one of you, and he has not grown under the spiritual law so as to be spiritual in his nature, it is a disembodied man's law and not the spiritual law active. I have tested them both. But when one lives this principle of spirituality and is healing under the spiritual law, the healing is done just as quickly as the soul of the diseased person can be touched. A person can be influenced by a spirit and never have the least inspiration in his soul and have no spirituality whatever developed within him. It is from the physical the spirit acts and the persons being healed under this influence are not raised into spirituality and elevation of spirit. For one to feel the power coming from the spirit world, that spirit giving evidence that he is a spirit, is proof that there is another world and a hereafter, and even that is more than the churches have. So that such a person is in that respect in advance of the church. Spiritualism is, as I think, John the Baptist that has come to prepare the way for the Lord. Mediums should not be contented to live on doing the same things with no increase in their mediumship, but should live so as to attract more spiritual spirits, until the Holy Ghost power comes into their lives. To be controlled by a spirit is a condition not to be coveted unless one is developed to be controlled by a great and good power that will do some good in the world. We should try the spirits, the Bible says, and we should desire and live for the highest gifts while we use those we have. Spirituality in man is the God-principle within his nature, and if he cultivates this and grows himself out of all the lower conditions, nothing but that life will remain to govern him.

In Memoriam.

[So many hundreds of people who did not receive No. 8. of THE TRUE LIFE have asked for the following address that it has been thought best to reprint it in this number.]

Passed to a higher life at his home in Eden Vale, Cal., on Feb. 28th 1891, after a brief illness, Mr. Thomas B. Chynoweth, aged 44 years, 4 months and 4 days.

Born in New York, he removed at an early age, with his parents, to Madison, Wisconsin, where he attended the State University of Wisconsin at that place, graduating from the Classical department of that institution in 1868. Immediately thereafter he entered upon the study of law and was admitted to the bar in 1870. He at once entered upon active practice and continued until ill health compelled him some four years ago to give it up. The larger part of his business life was passed at Green Bay, Wis., where he was solicitor for the Green Bay & Minnesota Railway Co., and local attorney for the Chicago & Northwestern Railway Co., and enjoyed besides a liberal and lucrative general practice. While at Green Bay he also served one term as a member of the Board of Regents of his alma mater. Although not in active practice for the past four years, he had undertaken the composition of a legal text book which was nearly completed at the time of his death.

When Mr. Chynoweth came among us four years ago, the principles promulgated in THE TRUE LIFE were entirely new to him, but he soon learned to love them. Healed of partial blindness by the power of Mrs. Chynoweth, he made wonderful strides in spiritual knowledge and development. On July 9th, 1889, he was married to Mrs. Hayes-Chynoweth, who, as well as the rest of his family and friends, will sadly miss his loving companionship. But we can not mourn for him as we know that God has taken him where he will have greater opportunities for that spiritual growth for which he longed.

The funeral was held at the family residence at Eden Vale, March 2nd, where Mrs. Chynoweth officiated and spoke as follows:

Our Father, we ask Thee for Thy divine inspiration to fill our hearts and souls with Thy love, that we may feel Thy divine presence this morning on this occasion. Thou holdest all things in Thine

own hands. Thou art the life and the death and all things that are; and as we come to Thee we know that Thou art all in all, and dealest with us and givest us just what we need. Thy life is within us, all life is Thine, and Thou givest and dealest with us according to Thy wish and wisdom. Thou art love, Thou art wisdom, Thou art all knowledge and all things that we have. Hence we see and know that even on this occasion, which the world may count sad, we may see this Thy wisdom and so we must not complain. If we complain of Thy action and Thy will, we complain of Thee. Thy love is so great and we feel Thy presence so necessary to us that we should not complain. Give us all that we need, and help us to help these children who have gathered here to receive a good that they may never forget, that Thy love and inspiration may fill their hearts and souls in all life's trials and in afflictions like unto this, which may befall every one. Thou art no respecter of persons, as we know, and Thou hast given unto us the same as unto others. There is life and death for all, and when Thou callest we must obey as it is our turn. We thank Thee, O God, that it is so. We know that this is for the best, else Thou wouldst not have allowed it to happen. Nothing with Thee or in Thy hands is out of season, out of time or place. Everything comes in time and in its right place, and so we have no reason to complain.

The subject that is before us to-day is death. Death to the natural man is life to the spiritual, so why should we mourn when one is born into spirit life any more than we should when a child is born into this life. We have more reason to rejoice to-day when one is born into spirit life than we have when one is born into this natural life. Our experience for the last few days has been to help one, who was near and dear to us into spirit life, and this morning we have helped one into this natural life, and I must say it is the same to me, and it is just the same to God. Let us consider what is called death a great blessing to all who are affected thereby. It is a blessing. Were it not for death, life would be naught to us. When we look around us, we see misery and suffering existing and the great affliction that may befall the individuals of this earth, and there seems to be no escape from it. But there is an escape. If we are in a condition to receive by this,

purification, and our lives be elevated toward God, we are having an escape, we are having an opportunity for growth and unfoldment where we may feel the nearness of God and feel His life and inspiration in our hearts and souls. In death we have the blessing of taking on the new spirit form, leaving the old casement behind us which has suffered and is worn. See the great love that God has for His children, placing all these circumstances around us that we may all develop into eternal life and happiness through the change of life which the world counts death and something to be dreaded. Oh God, Thou knowest that this is not my case. I am in no condition to dread that death. I trust all to Thee; my life, my family and friends and all that is dear to me. I trust them and it all in Thy hands, and when death comes I feel they are Thine and still are mine. And so I say we must rejoice in death as well as in life. We should feel to rejoice that our friends have an opportunity to live in a better form and have a better opportunity to grow into that finer condition, that spiritual, that God-like, that sentient and glorious life that is the spiritual.

As one says in the Scripture that, "If in this life only we have hope we are, of all men, the most miserable," so I feel this morning that if I had not the knowledge of the spiritual life, and did I not know that I have an opportunity to grow and develop and come nearer to my God here, than I possibly could have on the other side, and that my duties are here, I would have no happiness and no desire to live any longer. Without this knowledge there would be nothing in this world that would have any attraction for me. But there is a great thing for us all to learn, and that is that we live here on this earth to develop our powers by doing what is good and what is right, to love our neighbors as ourselves and destroy all selfishness within us. If we consider this the most important thing, we then may know that over there in the other world we have a greater opportunity to continue this growth into a more glorious life when God sees fit to call us there. We are useful here and we are useful there. But if we are not in a condition to be useful to God here in our natural form, we can not be anything to Him over there until we have developed into higher conditions of life. Hence it is for each one

of us to consider that the most important duty of our lives is to develop that better part of our natures by doing what is right and good and living up to our highest light. When we are humble to the principle of life and truth we have God's divine presence, and we feel that we are ready to do with our might what our hands find to do, and in that way we come in contact with the divine principles everywhere. We live with angels and with the Holy Ghost, for God is our life, He is our power, and when we can live thus, the world is under our feet, as we are commanded to have it. There is nothing in the pleasures of life, in that which is called pleasure to the natural man, to the one who lives under the spiritual law, but he feels the presence of God at any time when it is necessary. When in this condition, when we feel the presence of God and His angels, and feel His power within us, death seems a blessing and not a curse or affliction. Then we feel that our friends have merely changed garments and gone into another world to put on more beautiful, refined and graceful ones. And when we know and consider this, why should we mourn? We know that they can come to us and communicate with us; we know that their lives are not away from us. Then why is it that man thinks that death is so terrible? I feel that my husband is not in this body. Then where is he? He is just where he belongs. God has a place for him, else He would not have taken him away from here. If He had a duty for me over there, He would have taken me instead of my husband. And so I feel that all things work together for good to those that love God. There is nothing that seems harsh and cruel when we know God, know that He is everything and holds everything in His hands and places these circumstances around us not to our injury but for our great good. Some people murmur and say in their afflictions: "What have I done that I should suffer this?" or "What have I done that I should lose this?" Perhaps you have done nothing to bring this upon you; perhaps you suffer because of the life your forefathers have lived, but whatever you suffer or whatever you lose, it is all for your purification that you should work out your own salvation. You have to live out the natural law and work out your salvation, and no Christ, no angel or Holy Ghost can do it for you. Christ in the Bible says, you must work out your own salvation, and if he is an example for us to

follow, we must do it in the same way that he did, by doing God's will and submitting everything to Him to deal with us according to His wisdom and love. Else we can not expect the Holy Ghost to come into our lives. I know there is no other way than by overcoming all that is opposed to God in our natures. Every one that tries to get in in any other way is a thief and a robber. It is by laying the old life aside and taking on the new, by growing and developing all that is good and Godlike within us that we can receive from God whatever He sees fit to give us without a murmur. This is life, my friend, and it is eternal. When we can live this life there is no death; it is merely passing from one condition or state to another, as my husband through his sufferings passed into better conditions of life, growing nearer and nearer to God and to perfection of life. There is no death as the world counts it. The only death we should ever fear is the darkness of mind and soul.

The death as spoken of in the Bible means imperfection or undeveloped conditions of life, and this death is to be feared and dreaded, and we should not feel that we would stay in it but that we will grow out of death, darkness and suffering as fast as we can according to the laws of our natures. God is mighty enough to give us every blessing we ask for and desire, but His wisdom is so great and His love so powerful that He knows what is best for us, and that is all He gives us. A father would not give his child all he asked for, because the father knows more than the child, and knows that many of the things which the child wishes to possess must be taken away from him, or else they would do him harm. He would give the child such things and such experiences as would bring that child into wisdom that he might learn to choose for himself. So it is with God. He knows His children and He gives them all that is necessary to bring them into this eternal life; and there is no circumstance, no suffering or affliction coming upon us that is not necessary to bring us into higher and better conditions of life. I thank God for all the afflictions I have had in the past and am having in the present, for through them I see that God's love, wisdom and power are so much greater, so much more perfect. As has so many times been repeated, I repeat again, it is better to go to the house of mourning than to the house of feasting, because the angels surround it and the

power of the Holy Ghost is left there as much as it possibly can be felt in our finite condition. May we ever be ready to do God's work under all circumstances, so that when we are called upon to pass over from this death into another life we shall be ready to go, and be received with the, "Well done, thou good and faithful servant, enter thou now into the joy of thy Lord."

That is what I live for. This is why I am willing to labor for all the rest of my life, and I am willing to help every one as far as I can to come into a condition to receive and know my life, and to know the grandeur of God's love, wisdom and power that I see and know, and I feel His divine presence this morning. May we ever be ready, as I said before, to do with our might what we see before us to do, without selfishness and without thought of reward, except that which God gives. Are we not placed here to help one another in this great field of growth and unfoldment? Perhaps one of your neighbors may be suffering for what you could have done for him because you are in advance of him in one direction or another. Remember if you have a greater life than those around you, and you hide that light under a bushel, you are in no condition to do God's work. We must help one another, or help wherever we can, no matter whether it be black or white, bond or free, for God's words are, "as ye do it unto one of these little ones, ye do it unto me." Let us, then, realize that our efforts must be in that direction, to help the ones who are in a condition of darkness. If we come in contact with a man that is weak and low, we must not say to ourselves, we will leave him where he is. What are we to do? We must help him if he is in a condition to be helped out of his misery and suffering. If we have received a light that is above that of our neighbors and friends that surround us, and we see and know that they are imperfect in their lives, the great responsibility rests upon us and not upon the weak ones, who have not power to lift themselves out of their darkness any more than a man can lift his physical body above the ground. You must help them until they come where they can enjoy that life of love and harmony that you enjoy when you have God's life and love within you. How can man enjoy anything in life when he can see his brother fall into the ditch and mire of his existence and not feel concerned about him, where

he perhaps will have to suffer for years and years, ages and ages of his life, when he could have been saved by an outstretched, friendly hand? Oh, children of earth, I say again, remember that the responsibility rests upon the one who has light and not upon the weak one. Do not cast him down; do not judge him and call him mean and low, but remember that he is helpless as the little baby in the mother's arms. He knows no more of the true, spiritual, Godlike life than the child knows of this life of the world. So do not call him mean and low, do not do it, I ask you again. You should rather receive him in your arms as you do the little helpless infant, plead with him, labor for him and do for him until he gets his eyes opened and his ears unstopped and he sees what life is and hears God's voice in his own nature to come up higher. Do this, and when you come to pass over you will feel that you have lived and that you are going to live.

Life is given us for a great, grand purpose. It is not given us that we may idle or trifle away our time, It is not for the sake of hoarding up riches; it is not for the sake of little, trifling amusements and pleasures; it is not for the sake of gratifying our natural desires. But there are principles of eternity which we are to grasp and hold fast and make ours. God has placed you here for the greatest and grandest purpose. The greatest and grandest possibilities lie within your own organisms, and all that is necessary is the

cultivation of these germs and possibilities within yourselves and you will become perfect as Christ of the Bible was perfect. May God help us to realize this, that we may grow ourselves into purity and holiness of life where we shall be able to help humanity out of suffering, misery and condemnation of life. God grant that what I say to-day may impress the people to do for and help one another to love their neighbors as themselves. Then the law under which they now live will pass away, because where there is life there can not be death, and where there is death there can not be life, until that life is resurrected through and by the action of God's divine law, and the action of the mind, heart and soul of the individual man. The divine presence of God is ever with us when we make ourselves pure and holy, is ever prompting us to do or not to do, and if we obey its dictate and command we shall feel that satisfaction, harmony and peace of mind that we never can have in any other way. So let our desire be stronger than ever before to help every one who needs our help out of the condition he is in, help him to attain that happiness, peace, contentment and harmony which I have spoken of and which are for every one who will live for them. God grant that all these children of earth may come into this condition of life where they may feel the presence of angels, and the Holy Ghost may lead them into all truth. Amen.

MARY HAYES-CHYNOWETH.

