

# THE TRUE LIFE

AS LIVED AND TAUGHT BY

MARY HAYES CHYNOWETH.

VOLUME I.

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## **PUBLISHED SEMI-MONTHLY.**

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

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

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

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

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

"THE TRUE LIFE,"

HILLSDALE,

Santa Clara Co., Cal.

**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, May 20, 1891.)

(Question by one in the audience.)

*Astronomers say the moon is in a dead condition, that there is no atmosphere around it, and so no life can exist on it. Andrew Jackson Davis says, the moon is in its infancy; that through the process of evolution the time will come when there will be an atmosphere around it so that life can exist on it. Which is correct?*

I think that when we come to explain all about the planetary system we go clear back to God and the beginning. When we undertake to do that, unless we have God to direct us with His impressions, we do not know anything about it. As we saw several years ago while entranced or under the influence of this power, every planet is united to every other planet and is in harmony with it, else there could be no revolution of the planets at all. We also saw, and we believe today what we have seen, that every planet has its mission to perform for itself and other planets in the way of development and growth, just as much as every individual on this earth has his duty to perform for the growth and development of himself and every other person. So if all nature was perfect there would be perfection with humanity. As we have been told in the past, man in his development throws off into the atmosphere a life and substance that helps the earth in its development and growth and purification. As that becomes purer, it throws off new elements, and so mankind in return is helped by that atmosphere when the earth becomes developed and purified. If this be so, we conclude that there must be a similar law existing within every other planet; that all planets receive aid from the life upon them, and that each planet receives that element and assistance that is necessary to its unfolding and purification. Were it not for this, harmony could not exist. If one planet was not developed proportionally, they all would become inhar-

monious and could not revolve and all would go to chaos. The moon exists as an opaque body, as you might say, and upon it exists just exactly what is necessary for it to fulfill its mission to the earth and other planets. Some say it is inhabited, others say it is not; some say one thing and others another thing, and when I was up at the Lick Observatory and looked at the moon and heard the professor explain about it and advance his theories, saying that it was yet in its infancy and that they knew but little about it, I thought that was very true. But if one planet is inhabited, all are, and I hold to the opinion that one planet in the universe is a sun to some other and this in turn to some other. There is no planet without a sun and a moon. And so there is that element existing upon each one that by coming in contact with another it produces light. The light is not within itself. It is through the electric current or the great magnetic force of refinement working from one planet to the other that each planet has its moon, sun and stars. The moon has no light within itself; there is some other planet that gives it its light and it has its certain function in the planetary system. As it comes in contact with the earth, it changes, but if it were placed all alone it would be of no use. And so each planet has its particular duty to perform to itself and to other planets. There is no warmth nor heat in the sun, but after it comes in contact with the earth we find it gives warmth and aids in producing life upon the earth. By coming in contact with the earth it not only gives warmth and light but helps to produce all vegetation and all things that live upon this earth. If the sun could not reach the earth, or the earth the sun, nothing could be raised or grown on this earth and no life could exist. What effect the earth has upon the sun we do not know, but undoubtedly the sun derives an equal benefit and assistance from the earth.

The inhabitants of any planet are developed according to the refinement of the globe upon which they live. I saw this in a vision, not what is sometimes called a vision, but I saw clairvoyantly the inhabitants of other planets and came in contact with them, and I found them much more refined and spiritual individuals, much more harmonious and happy, than the inhabitants of earth, and I was told that the earth was one of the lowest planets in refinement. The moon does not in itself

possess the light which it sheds abroad on the earth during certain times of the year, but is the reflection of a greater light, of the sun and all the planets working upon and in harmony with each other. There must be an atmosphere around the moon and every other planet, else there would be no possibility of the light being transmitted from one planet to the other. There must be a material substance through which it passes as you can not transmit anything, light or sound or whatever you please, without having something to send it through. Astronomers feel that they know so much about these things, and they know about as much of it as a child having learned the letters a, and b, knows about reading. Many years ago it was told through me that there were no fixed stars in the firmament, although astronomers were firm in the belief that there were fixed stars. Of late they have come to the conclusion that some of the stars which they thought were fixed are moving and revolving, and I would say there is not one fixed star in all the universe. They are all moving and revolving and are all homes for people, spirits or beings of some order.

**QUESTION:** Is it true, as has been held by some, that the moon has been formed by acceleration and by the casting off from the earth of particles?

**ANSWER:** In the beginning there was a moon and there was a sun. I mean by that, that all the elements were there, only needing development. The combination of all things was created when this earth was created. There is not one thing existing but that was with God in the beginning. There is not one thing in the planetary system but that was there, only it has grown and developed since. If you should put in another planet in the planetary system it would put everything out; there would be no harmony in the revolution and everything would fall to chaos. It would be the same as to put in three or four more wheels under one of your wagons or vehicles than necessary, running the opposite way. The planets develop by the law of action, attraction and progression and in no other way. No person has ever lived on the face of the globe but that has always seen the moon and always known the sun. All the planets keep revolving, and the revolution of the planets keep all alive upon other planets as much as on this earth. There are electric forces within

each planet which correspond to those of every other planet, and each planet has its duty to perform to itself and other planets just as much as an individual has to himself and other individuals. You have thunder storms, tornadoes and earthquakes and all of these things that are so unpleasant to the inhabitants of earth, but without them we could not exist upon the earth. All of these things that are so disagreeable to people are the effect of the refining forces in the planetary system; not on this earth alone but on all other planets. The forces of purification and throwing off impurities are always active, and so at certain times this cleansing process takes place. As a person taking on certain conditions has to be sick to rid himself of these conditions, so these eruptions, thunder storms, tornadoes and earthquakes have to take place, and they are to a large extent caused by the poisons which you and all lower life throw off into the atmosphere. It will become diseased and impregnated by poison and so has to pass through a cleansing process at intervals to remove these effects. I contend that all it is necessary for you to understand is the development of your own planet, or your own universe, your own soul and body. Develop that so that you may live in a new, better and clearer atmosphere; that you shall not have to take in any impurity to make you sick and then have to throw it off again in the air. If you take care to purify that planet, so that there will be nothing in you to attract any poisonous substance, the air you breathe will become so pure that you will no more need to have these reptiles, spiders and all these low things about you. They will have performed their mission and become extinct.

The creation we know nothing about, all we know is that God was in the beginning. All the planets have developed from the beginning, throwing off and taking on. The development of a planet is merely a growth and refinement, just as with any other body. The beginning of all development is not known nor ever will be known until man becomes one with God so that he can comprehend it. It is so great that none but one who is in a condition to live wholly under the spiritual law can comprehend it. The planetary system was individualized, as I might express it to you, before man could comprehend or have an intelligence to know anything about it or to know

of any individuality. The planets were necessarily created in adaptation to each other, so that the harmony would be perfect and the line complete, and you will see that, changes must be made in each planet to harmonize with the other, else there would not be an attraction, and if they were not attracted to each other, they would all fall to chaos. If one planet were not perfect in its revolution, all the others would not be perfect. They all are governed by the law of attraction, and should this attraction be increased or diminished, they would defect in their course and all would go to ruin.

Then we see this, that each world of planets, moons and stars has, as I said in the beginning, its duty to perform towards every other world, each entity towards every other entity. God has created no entity without the knowledge of the relation of that entity to every other entity, and so when He has created this entity, and knows that every other entity depends upon the action of this, you will understand very perfectly why we can not destroy one planet or add to it without great destruction to all. When man becomes developed and has grown his stature to perfect manhood he does not grow any more. The planetary system was grown to its stature before man had any intelligence and knowledge. It revolved and worked and did its mission so as to give to each planet strength and life in its development and purification. So we see that the action is as perfect as the action is within each individual man on this earth. The purification of one, as we have said before, means the purification of the whole world, for the chain is perfect and can not be broken. If one link of the chain be moved, all the rest must of necessity follow. So with the planetary system; you are a part of it and it is a part of you. There is nothing in this universe but what is God's and it is one line of life and dependence, one part upon the other. The planetary system's revolution is essential to your life, and I would say that your life as an entity is essential to the planetary system's revolution and perfection. Hence all things are combined into one grand entity, and each entity has an individuality of its own, and within that entity lies the God-head, the Father, Son and Holy Ghost.

QUESTION: How do you define the Father, Son and Holy Ghost?

ANSWER: The Father, the God, is that principle in nature that gives animation to everything and keeps the particles of materiality together. When you consider that the Father is the life in everything, giving life to every one and individuality to everything that ever lived or will ever live, then you can consider what we mean by the Father. It is God that is the sentient, living, individual spirit that is all in all. When we look at it in the true sense, according to the Scripture and according to what we have seen and known ourselves in the few years we have lived, we will see that the Father acts in everything. There is nothing that lives but that has His life to animate it, else it could not be a living substance. That is why we call that principle Father, because everything springs from that life. What is diffused through matter in the lower life is not active in the sentient way as can be comprehended by individual man. We can see and know it grows in the tree, keeps alive all vegetation and everything beneath that, but it is not that which acts upon the mental or spiritual faculties of man. We can see that the tree has knowledge, but not the knowledge that will satisfy us as God-knowledge. We can see that God is in the animal, which is the highest creation after man, but we could not worship that principle in such an existence, surrounded by such materiality. So we see that where God was first worshiped by man was where man was developed to that purity and growth where God could come within his organism and give off His life through intelligence, wisdom and power. The man that reaches this condition where God can work through him in this way is the Son of God. He is the child that is born of God. The first born is the one that is the Son of God, but he has many brethren, and if there were a dozen born into this life at the same time, they would all be the sons of God because they would bring to the world His thinking, intelligent and wisdom part. So this is the Son of God, because he is of spirit, and within that spirit are all the powers that have been ordained by Him. There is wisdom and power, and all the faith, hope and charity that man needs to develop him into spiritual life. It is all from Him, as well as the life in the tree and the vegetation; it all springs from His life. Why we say the man who has developed to this condition is the Son of God, is because he is the first manifestation that

can give man an incentive to imitate him. He feels that he is above the lower life. He has no desire to imitate the animal when he wants something above himself, but he has a desire to grow into something higher and imitate and worship the God that is manifested to him, God in the form, God in man. When man sees such a person, then he has something to worship because he then gets a higher conception of God. I said that man does not wish to follow the animal. He does not wish to do it, but when he lives under the old law and in the physical characteristics he does imitate the animal. The Son of God is the man that is developed to that condition that he is able to do the Christ work laid down in the Bible, who has developed to that purity of life where the Holy Ghost comes into his life and leads him into all truth.

What is the Holy Ghost, then? The Holy Ghost is that power or spirit that comes to man and reaches the spirituality of his being. He is that power that God is possessed of that brings everything, everything that man can comprehend. It is the highest principle and the purest part of God. It is the essence, the divine essence of the whole universe of spirit. It is that which we see manifested in man when he has attained the growth so as to become a child of God. Man possesses in this condition faith, hope and charity. He then sits upon the throne of his own existence where he has the highest and best part of God's life to commune with. He has it to use as his own. He comes to Him as one with the Son. Why God and the Son become one is because the Son becomes so pure and holy that this Holy Ghost power comes in to rule his whole life and lead him into all truth. The Holy Ghost power comprises all the intelligence of God, hence the man possessing it knows everything. The Son of God, or the Christ, could do nothing without this part of God. It is not given to the child, it is only given to the one born into spiritual life. As he has use for things or needs them for the good of himself and others, they are naturally given to him. And when he is using these for the good of humanity as well as for himself, and gives evidence to the human mind that he uses this power for the benefit of the world, for the children of earth, then he has all he asks for. And this is what the Bible means when it says, **seek and ye shall find, ask and it shall be given**

unto you. You can not ask for a thing only as you are in a condition to live for it. You can not come in contact with that harmonious, higher spirit of God when you are living under the law of the flesh. Hence the asking with the lips does not amount to anything before God. But when you have developed so that you can ask through your pure life and through wisdom, you will have what you ask for. When the spirituality of your being is the active principle of your life, when you have developed the principle of God as the power that directs all your actions, you are one with God so far as you do exactly according to His spirit and the Holy Ghost that gives you light and power. As you advance in purity, the power grows stronger and stronger. Man can not act of himself as a Jesus, much less can he act as a Christ without the Holy Spirit of God, or the Holy Spirit of Truth, because God will not cast His life to the dogs, to the serpent, nor to any one of the children of earth only so far as they are able to make good use of it. It is the tree of life that is guarded by the swords and man can not touch that tree without being cut with the swords. The people of earth can not eat of the tree of life until they are in a condition to possess the Holy Ghost. The Holy Ghost brings them to the living fountain of truth. It wells up within them, is ever flowing and never gets dry or exhausted. Then man is in a condition to have nothing but the truth to live, nothing but the truth to give to others, because there is nothing within him that is false and erroneous. So when we consider this we see what the Father, the Son and the Holy Ghost are to man and within man. We can not have faith, hope and charity until we truly merit them. We have to merit these gifts by our own good life and by living in obedience to the truth. Let the world stand before us opposing and trying to persecute and crucify everything we do, if we stand steadfastly and proclaim God is purity, goodness, wisdom and power, then we are worthy of His life, worthy of the Holy Ghost, and it will surely come to us. And never until we do this can we have these gifts, faith, hope and charity come to us. But in that condition, how naturally we could breathe them in; they would come to us without our having to work for them. If we open our mouths, God will give us words to utter to the people who are desirous of hearing the truth.

And when we can do this, it is evidence to God that we have faith in Him because we do not have to ask. When there is anything presented to us when active under the spiritual law, all we have to do is to trust to God only and have faith in Him. Faith is as natural to us as our breath and we could not live a day without faith in God. And the hope that is within us keeps us active, because we know that God will surely fulfill His work with us. And by these being united in us as principles that have been given to us as merited by our life, we take another step, and another gift is presented to us, and that is charity, and by these being combined we can throw off all the weaknesses of the world where our duty calls us. We can see, when we come to this standpoint of development, where God is our life and the Holy Ghost our power, the condition of mankind so as to know just what to give to them to help them into better conditions. Wisdom acts with charity to remove the causes as well as the effects of sin and suffering. MARY HAYES-CHYNOWETH.

If one man is destroyed through his suffering and another has a God to aid him in his suffering, -if one has power given him to take up his bed and walk, has his sins forgiven and enjoys the comforts and blessings of the true life and another has none of these, there would not be that love, wisdom and goodness in God that we see to-day. When we see that all is for every child of earth, even for the one in the lowest condition of unfoldment with his heart blackened with crime; when we consider that all men have enough of God to aid them to be pure, holy beings and to perform the miracles spoken of in the Bible, then what have we to do but to go about our daily work aiding them to come into a condition to help others.

M. H. C.

It is a great thing to understand all there is in the Bible. It is a great book and none but that individual who becomes acquainted with its principles through growth, can ever see its beauty and make comparisons to his own life. M. H. C.

Love is soft, harmonious and health giving. Hatred is harsh, discordant and poisonous, and a person who hates throws an atmosphere of poison about himself and others. M. H. C.

### Address.

(Delivered at Eden Vale, April, 19th, 1891.)

As we have listened to so much this evening it seems to me almost unnecessary for me to make a remark. I feel that something has been given tonight that should be evidence to the people of the great power of the Almighty God, so that they should comprehend and understand what the living God is. The God that is in the universe, that can not be seen nor felt nor known is really not the living God to the inhabitants of earth, and I wish to impress the minds with that one thing that the real God that can do us any good is that God we can become acquainted with within ourselves. Therefore we should look within ourselves to become acquainted with that God, that power which is the only one that can save us from our imperfections and from sorrow and affliction under all circumstances. One can be saved only through that which comes into his own life. Supposing that I had not been at home but had been away off when my son and daughter lost their child which has been spoken of this evening. They would know that I existed, but I would be so far away that they could not reach me nor could I reach them, and there would be no means of communication. Of what use would I have been to them? Not the least, still they knew I was existing. This is a perfect example to me of God away off and not in the human heart. You think of God as He is in the universe. You may know something of Him because you see His work in nature, but remember the God who is the sentient being that we want to worship, one that has wisdom, one that has power, must come within our own reach so that we can become acquainted with Him and know something of His life and His goodness. And if we can not know this, He can not do us any good. If you knew a person existed thousands of miles away and you were sure that he was good and great because of some person's telling you so, would his goodness and greatness benefit you? Not in the least. You merely had a sort of feeling that there was such a person and that he might be great and good, but this goodness could not come to you to benefit you or make you better; it could not come to you as if that person could reach you with his life, coming into your presence and impressing you with the power and goodness he possessed. Then think of

the great God; although He circulates and permeates your physical body you are unacquainted with Him unless you are getting acquainted with His wisdom and His goodness through the action you have in your own nature. When you do you will find you will not want the God outside of yourselves to be all of God that you will ever know. The moment God is developed in you so that you become acquainted with His beauty, love and power by your own action, developing that God within your own organism, then everything in nature, all things you behold with your physical eyes increase within your own feelings as being beautiful. There is an increase of life and attraction in it all, in the rose, the great oak, the mountains and the hills and all of this that you can see with your natural vision. But when you come to behold the inner life of it all, it is so much greater and grander and more magnificent than you can imagine that spirit of God to be without this. One says, how beautiful this great ocean, how magnificent it is! But look at the streams of the water of inspiration that God gives to every child of earth when he comes into that condition of purity to attract unto himself that living fountain and see and behold the difference between the great water of the ocean and the water that fills immensity of space and comes into the heart of every creature that God has created! The life is there, and when that life is there, can you not see that that great stream of love and inspiration from the fountain of truth and life fills immensity of space, and mankind must receive it within themselves to know, feel and understand it? Then think of what you are worshiping. God is not only so great and magnificent and fills immensity of space and is within all the greatest and grandest principles in life, but the smallest thing to Him may be the greatest of all. Think of it and see why it is. Because it is weakest it is more important that His life be poured out and shed abroad in that than it is when it has grown to begin to think for itself. He watches it and cares for it until it can grow by itself. He leaves the ninety-nine of the just and goes for the one that is weak. So do not despair. Although you feel weak in God and in spiritual things, remember that that great spirit that fills the universe is your Father. He has given His life to every one of you. And do you suppose He wants you to handle that life until you

destroy Himself within yourselves? Not so. It is not that God we worship. The God we worship handles everything perfectly to bring out the greatest good to each individual and to all humanity and to all things in existence. But we must not forget that His individualities in this universe are more than we can enumerate. The universe means not only what man can comprehend. Think of the great planets and the stars and the innumerable myriads of them. They are worlds as ours and they are all inhabited, and God watches over, feeds and clothes all these inhabitants. Myriads of stars that we can not enumerate are filled with life and individuality. Is it not enough for us to know this and to know that He has given a part of Himself to us and opportunities to grow ourselves into His own pure life, giving us the power and the wisdom and the purity of life that He possesses? What is there on earth, I will ask you, that you can work for that is more important and grander than to develop that God within your natures, to build you up in a life that shall be one with Him in purity, goodness and power? Think of it. Keep on thinking of it and I will say to you that your lives will be changed. You will begin to think that you are worth something to yourselves and that you are worth something to the world and to the great God of the universe. Make yourselves men here upon earth that you may possess power, grandeur and Godliness. May God help you to realize that His life is your life, as He is in you, you must be in Him, one great whole of perfection and goodness and purity.

Oh, says one, that is too far reaching. I speak as I see it, and I know that it is the living God that must be aroused within you. Overcome all in your nature that hinders that life and there will spring up a fountain of living water that no person who comes to you shall thirst or hunger without his thirst being quenched and his hunger appeased. This is the principle of the great Father of which so much has been spoken, but what does that Father mean to us? When we speak of Him as our Father, the thought instantly centers in a man as an individual. This I wish to destroy within you because you can not comprehend what God is in the universe; you can not comprehend that He fills immensity of space. If so, you could not feel that He could be centered wholly in one in-

dividual. But as His life is within us and we feel His power, we feel God moving us to action as we feel Him in the heart and we feel Him all through our beings. And the effect of all the action is that no man that ever lived or ever will live could or can do what God can do through us if we allow Him to live and become that living God spoken of in the Scripture. We shall feel it will be entirely different from the circulation of God through the natural universe.

MARY HAYES-CHYNOWETH.

READING the Bible and searching the Scriptures are two different things. Searching the Scriptures means to look to God for His spirit, intelligence and wisdom so as thereby to understand the spiritual meaning of the Scriptures and getting help, strength and inspiration from reading it. Reading the Bible wrong, or not getting the spiritual meaning of it, has led the world to be in the state of darkness in which it is to-day concerning spiritual things. The literal reading of the Bible brings darkness to every one who reads only the letter and does not get the underlying principle. Get the spiritual meaning of every text and passage you read; it then brings you into rapport with God's divine life and builds you up into a spiritual condition.

M. H. C.

THE head of wheat cannot at first be seen down in the stalk, but the germ of that head is there, and you watch for it until it develops and comes out from the stalk a perfectly developed head of wheat. Study the principles here shown and you can realize how man is created. God has created all with Himself within each individual as the head of wheat is within the stalk. Without God being there, there would be no action. When you consider that down deep in every person's nature is the germ Jesus Christ, and that this germ through development will give the same life and enable man to perform the same works ascribed to Christ, then you can realize that there is something for you to work for, to unfold where this will be the natural life for you to live. M. H. C.

"COME unto me," in the Bible means a great deal. It means, come unto Christ. Be one with him, be one with that pure, holy and powerful principle represented in the Bible as Christ.

M. H. C.

*Address.*

(Delivered at Eden Vale, May 31st, 1891.)

I am glad and thankful to God that I can be with you once more. I have felt all the time that if it were right that I should live I would live, and if it were not I was perfectly reconciled to die. My work was done if it was God's will. I wanted to live only to do my duty, and if that was done it was enough. I have so many years been dependent upon God in all my life, in all my work and in all my undertakings, and if He fails me, I have nothing in this world or in the world to come. But I know that if my life is to be taken from this earth and I am to pass into the spirit home, I will still be with Him and be guided by His power. I have tested it long enough; I have tested it under all circumstances and I know that everything is for the best. But, O, how I did desire the next morning after my fall to get my breath that I might come here to speak to you who come here to these meetings, that you should not be disappointed in coming here. I have had my wish granted and it has come through the most wonderful processes.

I will say that in our lives we have great duties and responsibilities to perform without really knowing what they are. We fail oftentimes in performing these duties because of the want of knowledge, and my life for the last five or six years has been more or less like a vicarious atonement for others' sins, the sins of those around me. Not just within my own family circle, but I mean those who are best acquainted with our law and principles and have known me longest. I would say to you that you may feel inharmony in your nature, have an inharmonious feeling toward me and my family, or among yourselves, but if you have partaken of these principles, or of the life, and you feel as though you would like to live it, you can not do it unless you put that inharmony aside. Something was said in one of the papers of throwing the burdens upon some one's else shoulder, and I can assure you that in many cases I have suffered almost death for the sake of the redemption of those who have sinned and can not help themselves. It comes with sickness, sufferings, agonies and even in falls like this. This is thrown upon me, and it has the effect of relieving the ones who have brought these conditions upon



themselves by disobedience to the law. They are truly saved from their sins, sufferings and imperfections so as to feel that the only duty they have to perform is to live to the spiritual law, acting without impulse, acting without inharmony and doing nothing but what they feel is the best. Thus you can see that Christ, or the person who has grown to that condition where he can assist and aid others in this way, can take the burden upon himself and save them from sin and misery, but it is never done unless it can be of lasting benefit and redemption to the one relieved.

In the case of my fall, I must say that it came through disobedience. I have repeatedly and repeatedly warned the person who had control of that door to keep it locked up when not there. But it has never been obeyed, it seems, until after I was hurt. I said to one of my family, Some one will fall down and get hurt in that place if I am not obeyed, and it may be myself for aught I know. And as I stepped down in the darkness, the thought immediately flashed through my mind, if that door had only been locked, this would not have happened. It was no accident. We do not condemn any one, but we take it as our subject to-day and say that obedience is better than sacrifice in everything in life. When you are obedient in all things even to the one that employs you, you become a great deal better men and women. You grow a great deal faster than you will if you disobey. A servant, as the world counts it, can not do a wrong but that that wrong reflects upon every one of the family for which he is working. It makes a break in the harmony, especially where they live as harmoniously as we do. Whether we know of it or not, we feel there is something that is not like our life, and we know it means something. We feel it as we would when you open the door and let the cold air come in. I say this because you must not expect that you can do an evil thing or think an evil thought without that being thrown into the atmosphere for some one to take up. If that be so, see how cautious we all should be and think no evil, but always think of the highest and best we can possibly draw unto us. As my daughter was talking concerning slang, I would say that one improper word made use of may bring your mind down to a low plane, where it will take weeks for you to regain the plane of development upon which you were before. You can not imagine

how low thoughts will lead one down, and especially if he practices what he thinks. So I ask you to think of this and know that God will never reward you with His blessings, happiness and peace if you do not deserve them for yourselves. He gives to His children exactly what they merit by their own exertions. If you had a child old enough to work and help himself, and he would not do it, you would feel at once that it was best for him to have the responsibility upon him of providing and caring for himself. So with God. Every one that is here to-day knows it is wrong for him to do many things that he does. He knows it enough, if he care about it, to consider it and refrain from doing it, especially after having taken the step once and seen the effect of it. But the feeling is, I do not care; by-and-by when I get older, or when I pass over I will make an effort and will then be all right. These are the thoughts not placed within his mind by God but by his own fleshly life, and I know that no man is all right if he does not live right. There is no Christ nor God that can take his sins and the effects of them away from him, and he will have to work out his own salvation even if it takes him a thousand or more years to do it, over on the other side. You feel that you are going to live along, twenty, forty or sixty years and that you have plenty of time to think of the spiritual life, but remember that your life is never in your own hands, and something may happen to you in the twinkling of an eye and you lose the opportunities you now have before you. I felt as I fell down that I did not know but that my life would be taken away from this body and no one know it until afterwards. All were away from me and I did not know as anybody could hear my voice from that part of the house. As I struck, my breath left me, but I found that I had something to depend upon. I called upon the Power that had controlled me so many years and asked Him to hollow so that the people in the house might hear and come to my relief. He did so, for my daughters heard the voice, calling loudly for help and I had no breath with which to call. He remained with me, giving directions what to do for me until my breath returned sufficiently to enable me to talk. Everything was done under his direction. My children have been faithful in their work and have rubbed me for four hours at a time, first one and then

another. There was no action in my chest, stomach and bowels, but by their assistance, and by the power over me forcing the breath a little more and a little more, the next afternoon I was able to breathe, and in a short time I shall be stronger if it is God's will. His will and not mine be done. I want you all to come into that condition where you can have the same feeling. My children, my friends and the people were the first I thought of; for myself I did not care. I was reconciled to die if it was the will of God that I should, and if my work here on earth was done. I weep for joy that I could feel this and feel there was a power over me that would stand by me and care for me under all circumstances. May you all consider it and feel that this can only come through obedience to God and can not come without it.

What is obedience to God? The highest life that man can live in his best moments should be the constant aim of all his exertions, that he may have it with him each day and each hour of his life. Not to think that you are going to have it to-day and to-morrow something else. When we come into a condition to realize that there is so much of imperfection within us—although we feel that we are living moral and rather good lives—that we give way to tempers and fault-finding, that we complain of our neighbors, that we see so much in other people that is wrong but fail to see that which is wrong in ourselves, we should consider we have something to do to live the Christ principle and to come into that condition of harmony the angels are in. Let the angel be developed within us, so that we never give way to these things. Then as the Bible says, the yoke will be easy and the burden light. It is just as easy to do right as it is to do wrong, when one lives to make the right principle the predominant actor within him.

I want to say this morning that I feel every one of you thinks he is doing the best he can. And yet when he sees what he has to overcome, looks within himself and sees what imperfections and weaknesses he possesses, he feels there is so much that it almost seems insurmountable. But if he would only begin to lay aside one thing, he would find that he would see more plainly to leave off the next. And as he overcomes one thing after another of the little ones, he will see more plainly and feel stronger to seek for and overcome

the greater ones. He will then be brought into a condition to say to every evil characteristic, "Get behind me." Let them be where they belong and let the higher and nobler qualities be the active ones.

In the Bible it says that first is that which is natural, afterwards that which is spiritual. How long are you going to wait before you arouse that spiritual man into action and strong effort? When will you strive to come where the world is under your feet and heaven your home? How long is that man to remain buried in darkness, and how long is he to remain in a dead condition? When is he to be resurrected unless each one of us does exactly what he ought to do, to bring him out of that condition? It will take all eternity. No man can ever come into a condition of purity and Godliness until that God principle is aroused and resurrected within him. And when it is, there is nothing in the natural that shall hinder him in anything he wishes to perform or do. All things shall be added unto him. Everything he needs shall be given unto him in that very hour when it is necessary to use it, and never before. So do not fear that you are going to lose anything by casting away your earthly propensities and appetites and breaking away from all the weaknesses and follies of the world, because in their stead comes a brighter, a more beautiful and holy life, and the pleasures shall become eternal happiness instead of fleeting pleasures that leave a sting behind.

It may be a hard saying, but if I do not meet you again, it is right for me to stir the water that you may see it is unclean and work to clean it out and purify it: The most of mankind to-day are living under the old law and there is no Christ existing for them. If the life within man tempts him, it is very hard for him to lift himself out of it. You would not ever think of lifting your own body by your hands. You would not do that. Neither can you lift yourselves out of these imperfections, unless you have something to stimulate an action within you to grow the spiritual and the Christ life. Then it is you become harmonious. The God-head is within each individual, the Father, Son and the Holy Ghost; and when these are all harmonious within one, then he becomes, as the Bible says Christ was, one with the Father. Until that time you are not in a condition to know

you are saved from your imperfections, and I would say to you that I would not give up until every particle of the old man is subservient to the spiritual man. Keep on trying and trying and laboring and laboring and feel and know, as we feel and know, that the only Christ that can take the burdens away from you, is the one that can come into your lives to take the place or fill the vacancy of all the old actions which are laid aside. And when you come into a condition to realize it, you will know that by laying aside one evil characteristic, you have a good one in place of it and by keeping on in this way, the Christ in you will be equal to that in the Bible. I know it can be done and lived. I know that every person can do it, else the Bible is good for nothing. But I know that that Book spiritualized is true.

I was a skeptic as to the Bible before I came under this law and thought it all to be a fiction. But when I came to live it, I found by my own experience that it is as perfect as God could make it. But you have to spiritualize it because the letter killeth. God's life is a mystery, but if you take the Bible literally there is no mystery in it. What you have to do is to get at that mystery, and that you can find only in the spiritual life. You have to lay off all of the old man, and when you do that and live wholly under the spiritual law, you will find that there is a truth in it and it will be an open book. Another book shall be opened, says the Scripture, and that is the book of life. It is the book of life you want to open. If you try to imitate that life in the Scripture, you must develop that life within yourselves as a living book. And when you live that principle to correspond to that Book in all things, then you are in a condition to know that it can be read by the spirit and not by the letter. The moment you think of God as a personal God, having no more power and wisdom and goodness or love than an individual whom you can conceive of, you have no God. And when you take that Book, as I said before, as a history, you do not get the underlying principle of it nor the inspiration from God, for there is no inspiration in a history. Read it with the spirit and the understanding also. You have to have the spirit aroused within you, so that you feel and know with faith within your own nature that it is true; and faith means evidence before you have received; that is what faith means. Then you have

an evidence that you have a truth, although you perhaps understand it entirely differently from what it reads. Read with the spirit and with the understanding also, it says, and you see that the spirit must be the first and the understanding comes after, responding to what the spirit says, if you get it right. That is what I wish you all to do when you read the Bible, read it with the spirit and with the understanding also. It is a great book and it is worth one's while to understand it and to know that his life can be so grown and developed as to correspond with it, defined and explained by the spirit and not by the intellect as a history.

Why I say man is under the old law is because there is no person that lives exactly as Christ and his disciples are represented to have lived. Hence we see that the world at large is living only as they did under the old law. There were Moses and Elias, and there were many other individuals that were prophets and seers governed by spirit power, just as there are to-day, but under the old law. Thus in the Old Book, Elisha was once called to a child that had died, and laying his hand upon his hand, his eyes upon his eyes and his mouth upon his mouth, that child was restored to life. To me that means that there was a power over Elisha, a magnetic power that comes through inspiration, and that raised the child to life. And that was under the old law. No greater things are done by the mediums to-day, and the churches do not even do so great things as this. This was all done under the old law, and you are all under the old law until you grow into the Christ principles and life. You can not put one thing aside and put another in. You can not do this for the law must be fulfilled. If that Book is not for every generation to live so long as generations live, it is no Bible and it is not God's word. God does not give one generation something that He does not give another when they need it, and you will all have to live and come under the Christ law. Is any one perfect that has been taught only one thing though he knows how to do that to perfection? If you have an apprentice whom you want to teach a trade, is he perfect in that trade or profession until he can do this thing or that pertaining to it? It is the same with the Christ life; no one can say he is Christ or a Christian until he can perform the very same things

that are laid down in the Bible. I can not say that I am a Christian possessing the Holy Ghost until I do the things that the Bible speaks of and until I am one with God in purity and goodness and power. I can assure you that it is a great life for you to live and for all when you come to see it. There is more enjoyment even in aspiring to it than can ever be found in the earth life with all the amusements and all the pleasures of the world.

MARY HAYES-CHYNOWETH.

MIRACLES have not been understood and have been considered unnatural because they have been performed under a law which people do not understand. All miracles have been done through the natural law of God. As the world views it, Christ's conception and birth was a miracle, it was an unnatural conception, an unnatural birth, an unnatural life, an unnatural death, then we would say God is unnatural, whereas God is the only natural thing in the universe.

M. H. C.

GOD does not give some what others can not grow to—not all at once do they reach the same results. All have the seed, the germ, and this must be developed. Just as fast as man obeys the highest law within him does he grow. When God is developed to the same condition in one individual as in another you will see the same results.

M. H. C.

EVERY child of earth is in that relation to you that you should have charity and love for the lowest. Let God be so developed within you that you can see the needs of individuals, can look at God in them, and can throw such a power around them that they shall begin to overcome their nature.

M. H. C.

GOD has placed himself in every grain of sand, in every atom of matter, then how much of God there must be in every individual. This should give hope for each one to grow into something grander and more beautiful than he can imagine.

M. H. C.

WHEN man considers that in his own being is that germ which shall be the Christ principle, and the power, love, wisdom and goodness of God, when he understands this, what more has he to do than develop it?

M. H. C.

### Who Is Good?

To be good is a noble and Godly attainment. It is an attainment because it is attained to by vigorous effort and exertion. It is Godly because it emanates from and is of God. Goodness is excellence, whose sweet fragrance embalms the whole nature with mercy, repose and pleasantness. It is the light of heaven, whose soft and quiet effulgence is as the smiling morn, awaking all creation into happy life and activity, and bathing it in its vivacious dews. It betokens love; it loves purity and refinement; it recoils, in modest diffidence, from all lusts of the flesh. The angels are its happy ministers and their messages are to it as the finest melody to the spirit. It is an attribute of the heart, not of the will nor intellect, and is full of action and effective execution. Its associates, are and its action is ruled by such Godly qualities as justice, purity, blessing, love, comfort, pleasure, perfect and acceptable will of God, gladness, hope, patience, humility, meekness, obedience, discretion, favor and charity. It lingers with peaceful and placid pace in the resorts of holiness. It brightens and illumines the habitations of its votaries as some exquisite spirit of joy, is an humble servant to the angel, and is attached to the saints and to those of excellent judgment. And now consider, who possesses all these perfect qualities? Who holds fast to that goodness which has become implanted in him as the light of his life? Who is good? Let the Scripture make answer. (18 Luke, 19.) "And Jesus said unto him, why callest thou me good? None is good save one, that is God." "Give thanks unto the Lord for he is good." (106 Psalms, 1.) These meek and lowly expressions of Jesus, replete with wisdom and loyalty, may amaze the natural man, and place him in a state of awful consternation. If a literal interpretation is to govern, then the whole human race was in the beginning, ever since has been and will henceforth forever be the very reverse of good. A picture, so sad and mournful in its appearance, would clothe the life of man in raiment of despair and hopelessness. No growth, no crucifixion, no resurrection, no salvation, no eternal life, no heaven, and no kingdom of God would ever satisfy his expectancy or await his coming. He would then eat flesh, drink wine and remain in the earth throughout all eternity. But such a narrow and worldly inter-

pretation of these holy words, written by the inspiration of God, mocks the great principle therein expressed, banishes goodness from His life and is blasphemy against the Holy Ghost.

The true interpretation is not that God, as a unit or sole entity, or single individual or being, comprehends all goodness within His life, considered as separate and distinct from the universe and from all mankind; not that He possesses all goodness, which ever existed or was created, or now exists or ever shall exist or be created, to the exclusion of the creatures and objects in the universe, including man, so that no goodness shall be elsewhere in the universe, or even in any man, but all be bound up and confined in God, as an isolated and sole, physical being. But when Jesus explained that none was good save one, that is God, he wisely and truly referred to that heavenly principle and quality of God, which is an adjunct of his infinity, perfectness and holiness, of which the Christ life is the manifestation and embodiment. What a glorious scene is thus presented to the view of man! If he will cast out his fleshly propensities, his sin ("For there is no man in earth that sinneth not," 1 Kings 8, 46; 2 Chron. 6, 36.)—"And not a just man upon the earth, that doeth good and sinneth not," (7 Ecc. 20.); if he will forsake every evil thing in his nature, his vices, base tendencies, lusts as well as each and every conceivable property, attribute and desire of earth; if he will crucify every vestige of the old man, and so live in the atmosphere of the angels, wherein God shall be the ruler, he will then be God in His goodness, not in the degree or extent of his goodness, but in the quality of that which he possesses, as an element or principle of the life of God.

To be God in excellence of principle is an holy and elevated, the holiest and most exalted, position in creation; it is possible to every child of earth; that it is possible is made manifest to those who hear these words, uttered in the spirit of truth, by the refined and holy life of her who is leading the world in our midst unto its acquisition. The spotless purity of her heart, in which lurks or hides away no trace of sin or wrong and which is filled with the love of God, encasing her whole being with His strength and power, so that she can take any deadly thing of earth, in the discharge of her duty to God, without harm. Her whole life is so adorned and glorified by the love of God and by

His goodness, as to crown her every deed, thought, sensibility and motive with profound sense of obligation and duty to God and to do His will in strict and exact obedience; and she invariably knows His will. All of her deeds are flavored with kindness and mercy. Her being is suffused with an element of peace and harmony, is aglow with the sensation of worship of the true God, of abhorrence towards graven images and false gods, and is always susceptible to the inspiration of the true God, and never estranged from His influence and rulership. Her life so abounds in love, Godly love, that she heeds no demand of self, yea, that she has no selfishness, is no respecter of persons, and devotes and consecrates her gems of power and goodness, as upon the altar of God, to the elevation of life and the salvation of souls; and therein she knows no pain, she bears all suffering of body, all anguish of heart, but not for her perfect self, nor as her own, but in behalf of the lost sheep. Her very breath is sweet with the perfumes of longsuffering and forbearance; all of the effusions of her being are as the fine aroma of gentleness and faithfulness; the splendid attire of her natural body is enriched by odors as of frankincense and myrrh, while her conduct and demeanor, subject to no variableness, are constantly attuned in joyful unison to the will of God. She sees God everywhere because she knows God; she knows not the devil nor the tempter as an element within. Her heart throbs and beats in ceaseless praise of God; while her fervent prayer is for the extermination of sin from the face of the earth and for the perfecting of the life of man. She is to God as the welcome oasis in the desert to the weary Bedouin. She is to God as the countless, fairest and choicest flowers with their exuberance of beauty and scent, are to man; she is the saviour to man. Her whole life is adorned and embellished by those priceless graces, hope, faith and charity. She descends from and is related to God, and so she preaches the Gospel to every creature; she believes in God and so all of the signs follow and are executed by her which are enumerated in the Scriptures. (Mark 16, 17). She believes in God because she does the works prophesied to be done by Christ, and greater than these shall she do when Christ shall go unto the Father. (14 John 12.) Her life, in its entirety is so perfect and so free in God, and so abundant in goodness, that she has been received

into heaven and placed on the right hand of God. In fine, she is the embodiment and excellent example of that quality and blessed attribute which prompted Jesus to declare that none is good save one, that is God. She is God in goodness, and no principle save that is good. May the harmony of angels continue to beautify her life, and may God bless her with eternal life, for she merits it.

A contradiction may seem, if a literal interpretation shall be resorted to, to exist between these words of Jesus and that passage (1 Gen. 31) which is, "And God saw everything that he had made, and behold it was very good." A paraphrase of this latter passage prevails in the world to the effect that God has thereby pronounced all things absolutely and unconditionally good, which He has made. The query then arises, how can the words of Jesus be true, that none save one is good? If all things are good, how can only one be good? If they were written under the power of God, they can not be interpreted as above alluded to; for they neither state by implication nor express terms that God pronounced all things good, but simply that He saw everything that he had made, and behold, it was very good. They do not pronounce anything good, but simply "behold, it was very good." And besides, by the most liberal construction, nothing is pronounced absolutely good; the term good was applied to things in their then condition when the world was new and everything undeveloped: the development existed in earth, either in man or beast; nothing was then absolutely good but good in its sphere of existence; conditionally good. Nothing has at any time since been absolutely good, or ever will be absolutely good, good in the abstract and as a complete and identical essence, except one, and that is that principle of God. And those words of Jesus fell from the lips of God and should not be doubted. In addition to all of these aspects of these two passages, it is more than probable that the plan and design of creation, as evidenced by the created things alluded to in Genesis, rather than the created things and objects themselves, were beheld to be very good. The Scriptures in many passages, similar to the one here quoted, contain many evidences that no things in earth were intended to be called good at the outset. (7 Rom. 18.) "For I know that in me (that is in my flesh) dwelleth no good thing; for to will is present with me; but how to perform

that which is, I find not." (3 James, 9, 10.) "Out of the same mouth proceedeth blessing and cursing." (20 Prov. 9.) "Who can say, I have made my heart clean; I am pure from sin?" Let Jesus answer, "None save one, that is God."

But we may put this aside. We can not ask anything of God; we can not pray to God unless we are good. For it is written (21 Matt. 22.) "And all things whatsoever ye shall ask in prayer, believing, ye shall receive." (14 John, 13.) "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (*id.* 14.) "If ye shall ask anything in my name, I will do it." None can ask in the name of God until developed into that state of goodness and purity where the name, and that means a part of the life of God, has become an active principle of his being. And so to ask in prayer, if ye receive, ye must be good, for goodness is connected with belief, and ye must pray with belief. What a beautiful reward of goodness thus appears; it places one in such intimacy with good as to fill him with the power of prayer, of believing and of receiving all prayed for, and so, through Jesus, of glorifying God.

And now, as irresistible claimants to the favor of the world and to the title of goodness are presented Judas and the Jews. The former is the glorious frontispiece, and the latter the imperishable preface as well as end to the scriptural narrative of the betrayal of Jesus, the crucifixion and the resurrection. Without Judas and the Jews there could be no betrayal, no crucifixion and no resurrection. The crucifixion and the resurrection, without Judas and the Jews, would be as Christ without God, as Jesus without Christ, and as life in the midst of death. To betray Jesus to the Jews or to the world, that is to say, to make known his life and doings to mankind, would require a growth and development in Judas, or that principle represented by Judas, so high as to enable it to know and understand the Jesus condition. That this Judas condition or element was sufficiently high to that end is made apparent by these words of Scripture. (26 Matt. 48.) "And forthwith he (Judas) came to Jesus, and said, Hail Master; and kissed him." And Jesus said unto him, "Friend, wherefore art thou come?" The coming to Jesus, the greeting him, the kissing him, and the calling Judas friend, while not to be taken literally, are

marks of spiritual intimacy which show almost an equality of growth. And Judas was the only disciple grown enough to know Jesus and so to betray him. He was the best developed of all the disciples. And so when Judas brought out the life of Jesus, and his healing the sick on the Sabbath, and doing other miracles, and made it known to the Jews, this stirred and enraged the Jewish element, and then came the crucifixion of the old man. God uses instruments to perfect His plans and works. These instruments in their condition are as important in perfecting these plans as God. And so Judas and the Jews are elements of goodness in their relation to the work of God in effecting salvation.

These virtues of goodness above set forth are few in comparison to those which inhere in the goodness of God, and which emblazon His life with attractiveness to man. They are many enough, however, if implanted in man, to fortify and defend him against every assault of the serpent, and to array his forces on the side of truth and success. He will then be secure against the broad track of sin, and wend his way, in composure and faith, along that straight and narrow way which is thronged with angels. His whole life will be purified; he will pray to God to bless those instruments and mediators who have saved him, and ever thereafter will labor to lift up the fallen as he has been lifted up. The goodness of God is infinite, and let us not fail to partake of it and so become a part of God.

T. B. CHYNOWETH.

EDEN VALE, June 29th, 1890.

WHEN man believes that God breathes into him the breath of life, that breath which He breathes constantly in His universe, and he becomes a living principle for eternity, then is the time life is worth living; then one thanks God that He has created him and feels that he and the Father are one in purity.

M. H. C.

IF by thinking of your experiences you recall something that has no harmony—try to forget them. Do not live in the past and never allow discouragement in your organism. Live as perfectly to-day as you can and when to-morrow comes ask what to do. To-day is eternity.

M. H. C.

YOU never will be so perfect but that you will always have a nature.

M. H. C.

### *The Standard of Right.*

I have been thinking of taking as a subject for my lead this evening the standard of right, but in a rather questioning way, rather in the way of ascertaining for myself the truth as to what is the true standard of right. I could readily see, as I thought of this subject, that what seems right to one person may not seem right to another. We must, if we are honest, allow that every man who is trying to do the best he knows how, is doing what he considers to be right, and I have come to the conclusion, in thinking of this subject, that there is but one true standard of right, and that is the spiritual standard, or God's standard. Every other standard of right is a relative one. Every standard of right erected by persons while under the natural law is only a relative standard and is not the true standard of right and wrong. If we will think of this we will see that it is true. We know, for instance, that those in the savage condition think it is perfectly right and proper for them to take the lives of their enemies, and after their lives are taken, to roast and eat them. To them, that is proper and right; to us it would not be so. To a selfish man it would seem right and proper for him to take all he could get hold of for his own gratification and comfort. He would consider that the ruling principle in every other person. Others would consider that his standard was not correct at all, but to him it would seem perfectly right. I know this, that while man is physical, while he is selfish, while he is still possessing all the physical characteristics and desires, it would be of very little use to say to him that the true standard of right, in his contact with his fellow men, would be to do unto them as he would that they should do unto him. That would not mean anything to him. It might mean to one man that if I call you a liar, you must knock me down, else you are a coward and I can not respect you. If you call me a liar I would knock you down and I should expect you to do the same to me. He is doing unto others as he would be done by. Another might say, if I am not smart enough to take care of myself, you are perfectly at liberty to get everything out of me that you can; I will do the same to you. So his standard of right would be to get out of everybody else all he could and allow them to get out of him everything they

could. We would not attempt to say, any of us, that such would be a correct standard of right. The last statement and illustration might not seem true, but it is. You take a man that gambles. He feels he is honest in it,—many times he does,—that it does not make any difference how much money he wins from another man. It is his money, he thinks, if he wins it on his cards. But in honesty he is not entitled to it at all, because he has not given value received for it. He simply says, you take my money if you can and I will take yours if I can. But there is no valuable consideration and neither is entitled to it. No man is entitled to another man's money unless he gives value for it in some manner or shape. It is a false standard of right and wrong, and so long as man is under the physical law, ruled and governed by all his earthly and physical propensities, the standards he erects are wrong and imperfect.

Is there any true standard of right, and, if so, what is it? After thinking of this a little while I concluded there was one true standard of right, and that is God's standard. What God says is right and approves of, we know is right, and what He says is wrong and condemns, we know is wrong and should not practice. And it also follows that the man who can not hear the voice of God, to whose soul God does not speak, knows nothing of the true standard of right and wrong. He is governed by his impulses, as I said before, and he does not know the way to walk in or how to live, because he does not hear the voice of God. This may seem a rather discouraging statement, that not until we come into that condition where God can speak to the heart as to what is right or wrong, can we know it. Of course, it is quite proper that we should live to the highest knowledge we have, although that knowledge is defective. It is proper we do that until we can have that which is strictly right before God, all the time be seeking and asking for the highest light. I have long since come to this conclusion that, being myself imperfect, having myself such imperfect knowledge of what is right or wrong, it ill becomes me to set up my standard of what is right or wrong and to measure others' conduct by it. It ill becomes any one of us to judge of what is right or wrong when he has no knowledge at all. And if we have any power through which we can

ascertain what is right; if we are truly desirous of living true, pure and holy lives before God and man, we must be willing to set aside our own imperfect standard and be willing to receive the standard which is the highest and best. If one feels to put no stakes down but will say to himself, this to-day seems to me right; if to-morrow some one with better light and higher knowledge than I possess, would show me that what I have is imperfect and defective and show me something better, a higher standard, I will take that and give up that which I have. It seems to me that if we all have that feeling, that we are willing to give up our own standard, pull up our stakes if we have put any down, and seek to find something all the time that is higher and better, and when we find it, live to that standard, we are in the way of getting the true standard of right and wrong.

I believe we have a means to know what is right and wrong. I believe that in our leader we have the means by which the true standard of right may be pointed out to us. And, believing this, I feel that I should always be glad to be shown that I am in error when I am in error, though I may be doing what I think is right. Any man who is unselfish, any man who desires to have the truth, will always be glad if an error be pointed out to him, although he is honest in his belief and in what he is doing; he will be glad to be shown that there is something higher and better than he had before.

J. O. HAYES.

WHEN one has a determination to stick to the highest principles of right, to forsake all else, he is nailed to the cross. It is a cross to forsake all the old life. One's desires and determinations hold him right there. He can turn his head neither to the right nor to the left, but keep his eye single toward God, nailing himself so that no physical appetite can act and thus is he held until all is overcome and the cross is laid down and he lies in the sepulchre and that is a place of rest, a place of thankfulness and rejoicing. Then comes the resurrection, a life of greater works and activity.

M. H. C.

FIND no fault with one another. Be pleasant; and if you are tempted to speak or think wrong thoughts, look within yourselves and you will find the wrong is there.

M. H. C.



*Gratitude.*

(The following expressions were called out by the miraculous preservation from death of Mrs. Hayes-Chynoweth, by a very severe and dangerous fall on the evening of May 28th, 1891.)

It would be but natural if instead of an essay this morning I should read a song of rejoicing and offer a prayer of thanksgiving and gratitude to the great Father who in his tender mercy and loving kindness has spared the life of our beloved mother and divine leader. A rare trait indeed is true gratitude, but I believe there is no one in this room who has felt the influence of her God-life or whose soul has been cheered, warmed and quickened by her God-love, whose heart is not lifted in true gratitude to God, who saw fit to allow her to remain longer with her spiritual children. When we felt that perhaps she was slipping away from us forever on this earth and our hearts clung to her as only those can cling to the Saviour who has lifted them from the sorrow and misery of the life of the flesh to the joy and happiness of a more noble existence, the revelation of what she is to us flashed upon our soul to penetrate its inmost recesses. Can we ever be the same after such a revelation? A person can live and grow more in one night sometimes than he could in a hundred years. God comes very near one in such an hour of expectancy and intense anxiety and he prepares the heart to receive his divine life; he unstops the ears and opens the blinded eyes and man is born into a new world. Gratitude to God fills my heart this morning and I wish to thank the great Power who controls the life of our leader for the blessing of that life to us. I wish to thank Him for calling us to be of her flock and to participate in the reward which she has earned through her perfect obedience and faith in Him. I wish to thank Him for her love for us and for that life which she literally lays down for the world. "Thank God, Thank God" wells up in my heart again and again. It is the one refrain and sole strain of this song of thanksgiving and praise. When the shepherds saw the star of Bethlehem which merely heralded his coming, they heard the angels sing "Glory to God in the highest." How much sweeter, clearer and more powerful is the song of our angel in glorifying and praising the great power that gives unto us this life in its perfection and beauty, which represents the highest and purest power in the universe, to

lead us through divine love and inspiration to the great source of life and truth. Gratitude and praise are not merely the spoken "I thank you" and "Glory to God," but being spiritual attributes they impel the man to spiritual action and result in a new life. Whether we are grateful or not will be seen in our lives. That feeling should prompt us to search our hearts to see whether something does not lurk there which should be eradicated. We want to get rid of every vestige of the old life. "Though our sins are as scarlet they shall be white as snow." The stain of the old life will soil the spotless garment of the new and we cannot put it on until we are clean and pure. God will shower upon us his inspiration, but we must bathe ourselves in it or the sins will never be washed away. It seems to me that none of us who are here are guilty of the gross, glaring crimes which stamp the man as a brute or a criminal; but in God's sight it may be with the light we have had through this inspired Mediator that our weaknesses and wrongs are blacker than the act of the criminal who has not the light. Let us be careful how we judge another that God in his perfect justice does not crush us in our wrongs. The world is in a condition to watch the lives of the followers and disciples of our leader. Every wrong that we commit reflects back upon her for the world says, "Does she sanction such an action as that? This person is taught by her." The world does not know right from wrong and many people who do not have the opportunity to be taught directly by her and who might come in contact with her followers might think that any action they saw in us had been sanctioned and approved by her, while, in reality, such an action might be in direct opposition to her life and teachings and a great wrong in us.

It is in those things which appear to us to be trivial and unimportant that we fail. In God's sight no wrong is a small one and His eye searches the heart to its depth and discovers every weakness. To the man who smokes or drinks moderately that action appears unimportant while to us it is something degrading. The wrongs in us therefore which we look upon as beneath our notice are just the deeds which will keep us out of the kingdom of heaven through eternity unless we lift ourselves above them. We are conscious that we are not perfect and if we search our heart we know where

the trouble lies. The example of a perfect life is before us and its pattern is stamped on the tablets of our heart, and as we measure our life and action with that pattern we see where we fall short of perfection. It is not because we do not know better that we commit wrongs and indulge in the weakness of the flesh, but it is because we do not love the right. We love our selfish gratifications better than the purity of our leader or we would not indulge in these things. We love to lose our temper, if we do that, or it would never trouble us. Whatever is not the highest and best let us put away from us as an unclean thing which will injure the great work which God has for us to do. Let us purify our thoughts and make them so clean that their spiritual radiance will illumine our hearts. Let us eschew low and vulgar expressions which to others portray a low and vulgar heart. If the habit has been formed in the old days of mixing slang or vulgarity with our conversation, let us rid ourselves of it at once and let our words and expressions be as clean and sweet as the heart whose feelings and thoughts they are intended to express. We are commanded to avoid even the appearance of evil and we disobey this command if through vulgar expressions we make a clean heart appear unclean to the world. We ask the great, loving Power whose life we would have the controlling part of us, to impress us deeply with the great importance of overcoming every weakness and casting away every wrong word or feeling that will hinder our growth or injure the work which we all wish to accomplish by uniting together. We desire to be followers and workers with our glorious leader and to show our gratitude to her for her great love manifested toward us by living her life, by following perfectly her example and by growing to be one with her in purity, love and charity. Amen.

CLARA LYON HAYES.

EDEN VALE, May 31st, 1891.

YOU should despise no one. If you feel like saying you do not want anything to do with a person, you put just so much of God away. The God is as pure in one man as in another, but there may be more grown in one than in another. God does not divide himself in that way; his life wherever found is pure. You cannot say who is high or who is low, therefore you must look down upon no one.

M. H. C.

### *Light and Darkness.*

Light is the element of life; darkness is the atmosphere of death. Light produces purity, beauty and growth; darkness begets corruption, filth and decay. Morality and the consciousness of an open, upright life, love the companionship of light; immorality and a heart full of deceit and rottenness seek the protecting mantle of darkness. God is light and God is love, and whatever affiliates with darkness and strives to conceal its ugliness under its cover is not of God in the true spiritual sense. Behold what the physical universe, nature, is without light! In the ages gone, when this earth was in its babyhood, and it had not grown to receive the bright rays of our sun, when it could not take that refined element, but its atmosphere was dense, all the life upon it then partook of the same gross nature, rank poison exuded from everything so that the lowest reptile creeping upon it to-day could not have found sustenance for its low type of existence in the air and vegetation of that long ago. The mind of man could not conceive that from that old repulsive earth this beautiful one could come. But so it is. The great orb that floods our earth with light, by its noiseless influence, but ever acting, has wrought the marvelous changes. Light has evolved life out of death, beautiful bloom and fruitage out of rank and noxious vegetation. Light has changed all the elements of earth and sea and made them habitable by creeping thing, by beast and fowl and fish and by man himself, the highest type of life on earth. And this great, this inconceivable metamorphosis, is the resultant of the action of light. Physical light shedding its powerful and unremitting influence on the physical world has produced such results also wholly physical. When such are the results of the action of light on a purely physical plane, the heart of him who has witnessed the influence of spiritual light and love and to whom has been revealed the ideal of the purer, higher life, his heart must be filled with the hope that this soul entrancing ideal shall become the blessed real. So let not him respond, into whose soul has penetrated one ray of the light of spiritual love and who, therefore, has a conception of the noble possibilities of the heart of man, when he sees the low, debased life manifest by human kind to-day, and reads therefrom the universal standard of what human life must

be. Let him treasure in his heart the lesson to be gleaned from the transformation of the physical earth; as all the vegetation of the carboniferous age teemed with poison and filled the dense atmosphere with death to higher life, so is the emanation of the human heart to-day corruption, immorality and ignorance, making an atmosphere of darkness that is death to spirituality in just as real a sense as was that poisonous atmosphere death to physical life. Verily no ray of spiritual light can penetrate this dense atmosphere of moral death that envelops earth any more than could the rays from the physical sun reach the earth in those ages long gone. Darkness covers the face of the deep. Spirituality, divine love and light are an unknown element to the religion and religionists of this present time. Ignorance and darkness are not its home, but these are the sole inhabitants of the human heart in its present development. But the end is not yet. Spiritual light, that love which emanates from the heart of the heavenly Father, as far transcends in power that light which comes from our great luminous sun as does the great God of the universe transcend in power of life that sun which is but one of his infinity of creations. We have sensed a little of what one has produced; what the other, the power of spiritual light, of Godly love, shall do when it shall flood the human heart no man can conceive. The brilliant bloom, the rare, luxuriant fruitage of earth's choicest clime are the out-growth of the hideous jungles of a long, long past; these have been charmed into life by the genial, loving light. The garden of humanity's heart reveals not yet the beauty of holiness, its budding, blooming season is not yet. The noxious weeds of selfishness, hatred, envy, passion, licentiousness and vice of every kind, are the harvest which humanity is garnering unto itself, such are the product of its life, the issue of its heart. But these can not flourish in the bright light of God's love. It shall consume them all and make an atmosphere in the human soul in which only those beautiful traits of the God-life in man can thrive. How beautiful is this blooming earth when flooded with the glorious sun-light! How changed is everything, how bereft of its beauty when all is enshrouded in darkness. The same creations of beauty exist all the time but surrounded by the first condition, they are all brought out and revealed in their entrancing loveliness; under the other

influence, that of darkness, they are hidden from view, and are as if they are not because there is lacking that element of light upon which alone the revelation of their beauty depends. Even so is it the with human soul. In every one in germ is all the beauty of the divine life. But the sun-light of God's love is the only agency in the universe which hath power to touch into life the inconceivable beauty in the heart of man. Darkness is the atmosphere of the natural life, and as long as that life continues, be it through the ages, those beautiful, Godly characteristics will ever remain concealed, inactive, and man will exist as though he had no divine inheritance; because he is unconscious of it. But it is there in every created being, howsoever vile and worthless he may seem, and awaits only the enkindling thrill of spiritual love to call it out into the fullness of life, to transform the barren waste that had been life into one of luxuriant growth of divine virtues and increasing loveliness. Our life should be one unending song of thanksgiving to our heavenly Father, expressed in loving thought and perfect deed to all his children that we have been so infinitely blest as to have been surrounded by and have received into our soul, in so far as we are capable, the influences of His pure and holy love, through the love of her whose inspiration and life are nothing other than His love and purity and power. May our continuous and undivided effort be to cleanse the avenues of our being of every hindrance and obstruction that could impede the free in-flow of that love. This is an easy and most happy work for us and easy because productive of happiness. We have been taught our lesson most plainly, and our weakness where our own effort is honest is ever supplemented by her unfailing strength. The pathway is pointed out unmistakably, and when the way is too rugged and the rocks too large for our puny strength, the helping hand is always extended, the obstacles surmounted and the height gained. Thus is our strength increasing by the effort made, and the next ascent accomplished more easily; that is, each weakness in the nature overcome is a great strength added to the side of the right and each succeeding victory is more easily won, even though the characteristic may seem a harder one to out-grow. The light is on the heights, and all our upward way is toward light, toward love, toward happiness, toward God.

This life whose aspiration and effort is always and unchangingly toward the highest right is the only happy growth, is the only happy life. And happiness is the boon, and one of the greatest, of the loving Father to every child of His, and His children can never come into their blessed inheritance except through this life of which I speak. The natural life of man in which his eyes are blinded to his great possibilities, and all that he knows of life is yielding unquestioning to the impulse of his fleshly heart, is an existence enshrouded in darkness, in which discord, unrest, unhappiness, gloom, are the inseparable companions of his heart, and he lives on taking what each day brings and awaits some future that shall rid him, he knows not how, of his present burdens; he has no real knowledge that anything will ever come into his life either here or hereafter that will make it other than this present. It is only the light of God's wisdom that can ever shine through this otherwise impenetrable veil that envelops such a stage of existence, and remove the cloud of darkness, and when this is accomplished, when the light of God's love that lives in some human heart finds its way into the dense night-time of the other, then shall this same pure, holy love and light burst into that other life, and he to whom it belonged in the old past can not realize that he is the same being or that he lives in the same world. Under the influence of this Godly power the old discord is changed into harmony, the unrest into sweet peace, the unhappiness has fled and constant joy has replaced it, and the old gloom has given way to unending brightness. Is not the light preferable to the darkness? Is not Godliness to be desired rather than worldliness? Is not this life of spirituality that shall fill the heart of man with happiness and power worth the combined and unremitting effort of his whole being? Shall we who know in a degree the incomparable beauty and infinite blessing of such a life, who have seen it in its fullness with its glorious result, shall we relax one jot or tittle in our interest or endeavor until we have attained to the same rich measure as hallows and crowns the life of her who stands upon the eminence of Godliness, with all of earth under her feet, bathed in the atmosphere of refulgent light, breathing in and out God's love, clad in the beauty of holiness, and invested with the power of righteousness. Her's the only wholly happy life

because it is not lived for self, for real happiness is not only to have peace and harmony and love within ones own soul, but lies in the possession of the power which these bring to bless mankind. May our souls be so flooded with heavenly light, our hearts so softened by Godly love, our lives so purified and strengthened thereby that we may make radiant the path-way of others, that seeing they may believe, feeling they may know, and that they shall hate the darkness of their own past and flee to the beautiful light and love which make all life powerful and happy.

ELLEN CHYNOWETH LYON.

MAN and woman give their life to their children, so God gives his life to all his creation; and are not all things that he creates his children? The sand, the grass, the mineral, insect, reptile, vegetation, fish, fowl, and every creeping thing that has life in it? Are they not all his little ones, and if we minister unto these are we not doing it unto the God-life that animates all? There is only one life and one principle in the whole universe. God is all in all. There is an unbroken chain, with no lost link, from the lowest form of creation up to the highest God.

M. H. C.

Do you realize what it is to love God? You must have the fruits of the spirit before you can love God. The fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; in order to have these established within you, you must overcome the opposite of them. When you have grown within yourselves the fruits of the spirit you have the love of God within you.

M. H. C.

IGNORANCE is the only sin. Man is going to forsake his wrongs just as soon as he knows they are wrongs. He cannot help but manifest his own law, be it drunkenness, murder, hatred or any wrong. When he has a little light his responsibility is to make an effort to get more.

M. H. C.

GOD loves all His children because He can benefit them, and He only loves that which He can benefit. He loves us for the good He can do us and loves us just in proportion to that good. God could not live if He did not have His creation to benefit and develop.

M. H. C.

*Resistance.*

The tree which is exposed to the force of the wind learns to bend and yield to it at first, recovering its position when the wind has gone by, until by its resistance it acquires a strength that enables it to withstand the fiercest blast without giving way to its force. It throws out its mighty limbs close to the ground and sends strong and heavy roots deep into the earth that no wind can uproot it. The tree of the forest surrounded, protected and supported as it is by others of its own kind grows high and spindling before it sends out its branches to the sun and the few roots that are necessary to draw the moisture to it grow close to the surface. When its companions are taken away its protection is gone, and the first blast of the storm topples it over and sometimes whole winrows of other trees with it, an uprooted monument of the lack of the power of resistance, left to rot and decay until it is absorbed back into the earth again. From this example in nature we may draw many lessons, but one in particular I desire to draw attention to.

Human beings are born into this world, ignorant, imperfect and undeveloped. Their natures are to begin with like the plastic clay, which is to be formed and shaped by the circumstances and conditions thrown around it before it is allowed to harden into permanent form. The physical life of man is but the transition period between his beginning and that stage of development when he becomes born into eternal life. During the natural life growth is constant and in order that growth may continue, constant action is necessary, for when action ceases, death ensues. If man had been made perfect in the beginning there would be no incentive and in fact no necessity for him to make the effort which is ever rewarded by growth. But being made imperfect and with possibilities and room for growth within himself, both the necessity and the incentive are given him to act and to grow. Hence we can see the use of our imperfections to us. They furnish the conditions which impel us to resist them and by this resistance we are made to develop and grow strong in all ways. Then our undeveloped conditions instead of being ground for lamentation and sorrow, should be recognized as opportunities for resistance and consequently for the development of strength.

It is a self-evident truth that the only temptation

man can have is within his own nature, for did the temptation exist in the outside circumstance, then would all men be tempted alike by it. While this is true, yet the external circumstance does present the condition to the tempted one either to resist or to be overcome by it, as he has developed the power of resistance. No matter how enticing the circumstance may be, or how strong the temptation toward it, if the resistance is stronger, one overcomes just the same and each victory makes the next easier of accomplishment. For all the strength of character in man is called into action in the resistance of his animal passions and appetites and the exercise of that resistance strengthens him for renewed efforts towards the development of his nature into the condition that no passion nor appetite of his natural being, and no temptation from without, has any power over him. That this condition is for us we know in part from the propensities of our own natures which have been overcome and we know it in whole in the pure and perfect life of Mrs. Chynoweth. Nothing on earth is nor can be any temptation to her, for those physical characteristics which are needed to make the condition of temptation possible have been overcome and raised up. She has practiced and is ever teaching us the best and the only way to resist effectively, and that is by raising ourselves above the gratification of the animal nature. Know that we are too good to indulge in the base gratifications of the physical man and too free to allow ourselves to be made the slaves of our animal passions! Have too much respect for our systems to fill them up with stimulants and narcotics, gross and unhealthy food; too much respect for our minds to fill them up with the nastiness and corruption of the world; and too much respect for our souls to feed them on temper, envy, jealousy, hatred and malice. But let us nourish our systems, with pure and good food, our minds with elevated thoughts and our hearts and souls with love for all that is high, noble and beautiful, and we shall soon find that there is a power of resistance within us that we knew not of. Where formerly the temptation arose and we would say, "I cannot help it," we shall look down upon it and wonder how we could ever have been so weak as to give way.

Let us strive to develop that strength of character, within us to be not like the forest tree that

succumbs to the first storm that reaches it, but more like the tree in the open that stands to every storm and by resistance developing an ever increasing power to resist. Let us send our roots down into the foundation of the principles of our leader, that we may withstand the fiercest storms of passion that rage in the natural man and come out solid, serene, unmoved, grand in character as she ever is, fitting examples to all of what resistance can do for men. W. P. LYON.

WHEN man has grown to the condition, represented in the Bible as the followers of Christ, God will do with him according to that which is laid down concerning them. He will have the same gifts and be able to do the same miracles. There is no chance that this should not be so else God would not be God. M. H. C.

THE life depicted in the Bible as the Christ life should be impressed upon the mind of man as a reality that is to come to the individual who lives the law perfectly. It is never for one under the physical law; but when he lays this aside and leaves it in the past he can go on working for something higher and higher. M. H. C.

IF you were in a stream where your clothes were accumulating the mud and filth and you knew if you did not free yourself, your head would soon be under water and you would go down, you would work with all your energy. Work for the spiritual life as you would to escape such a fate. M. H. C.

THERE can nothing ever develop out of us but what is within us, and so God places circumstances and conditions around us to stir the germs to receive from the higher life, from angels, God, Christ and the Holy Ghost and in this way we obey the law to come up higher. M. H. C.

CHRIST draws all men unto him. That is when our spiritual nature is aroused and active, it will bring up all the other desires, affections and characteristics on to the same plane of unfoldment. M. H. C.

WORK, work diligently to get into a condition where angels can impress you, then will you be able to do rightly every duty in life. M. H. C.

### Report of Meeting.

EDEN VALE, Wednesday Evening, June 3, 1891.

(Mrs. Hayes-Chynoweth did not feel able to attend the first Wednesday evening meeting after her accident. She gave directions however, to have the meeting conducted by those who should be present as best they could. The following is the result of the attempt.)

QUESTION: How can you claim to be a Christian when you deny that such a being as Christ ever lived?

ANSWER: We do not claim to be Christians; nor do we do away with the Christ. We claim that Christ is purely a principle; that in every organism there is a germ planted which can be developed into this Christ principle while here in the physical body. We consider that the Christ of eighteen hundred years ago is a myth, and even were he a reality, of no benefit to us whatever. Few, indeed, have a correct knowledge of what constitutes a Christian. To be a Christian, as we are taught by Mrs. Chynoweth, is to be able to do the works of Christ as are laid down in the Bible. The Virgin Mary to us simply is emblematical of a condition of purity to which we must attain before the Christ is born within each being.

JOHN ROBERTSON.

ANSWER: The followers of Christ in the Bible did not claim to be called Christians. They were followers of Christ, but they did not call themselves Christians until after the day of Pentecost, when the Holy Ghost descended upon them; not until then did they call themselves Christians. We, nor any other person, can claim to be Christians unless we possess the Holy Ghost power and can do the works. There are no Christians on earth to-day, for no one fulfills the principle and lives it in his life except our leader. We can say that we are trying to get into that life, but we are merely followers of the principle and not doers of it yet. LOUIS CHYNOWETH.

We do not do away with Christ. No person who understands our principles will say that we do away with Christ. Mrs. Chynoweth does not reject the Christ. She simply teaches that no man, as a historical personage, lived so many hundred years ago, as people believe who read the Bible literally. She teaches that it is a principle for every one to live, but that no man ever lived it, and no man ever can live it until he can perform every one of those deeds portrayed in the Bible through

the power of the Holy Ghost. We do not claim to be Christians. I do not even claim to be a follower of the Christ, and until we can do the works, all that any of us can claim is that we are trying to be followers of her. If my life is in the earth, and her's is pure and holy; if her efforts are ever upward and her aim is to do good only, and I do not aim to do the same, I am no follower of her and her principles. The man that lives for the world, who does not aspire to all that is holy, pure and good, and pattern his life after her's, is not a follower of her and her principle, and does not love her, who loves it. Let us pattern after her before we call ourselves her followers. It is a great and holy thing to be followers of such a principle as that. Let us realize it, making our lives holier and better every moment. We certainly do not live that principle unless we not only elevate ourselves but strive to elevate every one with whom we come in contact. Not until we have the power of Christ that can take the suffering from every heart and make man feel that he is made in the image of God can we truly call ourselves Christians. We do not claim to be Christians and never can be such until we literally and exactly can live that life represented in the Bible as the Christ life.

ELLEN C. LYON.

My wife said we do not claim to be followers of Mrs. Chynoweth and her principles, but that we are trying to be such. I will go one step further and say it is an unsafe thing even to say that we are trying to be followers of her or of the Christ principle unless we truly are trying. It is an unsafe thing for us to do if we go on giving way to every earthly gratification and pleasure of the natural man. It would be just as wrong for us to say that we are *trying* to be followers of her if we are not striving to follow her with all the strength of our beings, as it is for a church-member to say he *is* a Christian, when he does not show the signs of a Christian in his life.

W. P. LYON.

It says in Isaiah that he, Christ, was a man, that he suffered and bore our infirmities in his flesh; speaking of it as being in the past. That book of Isaiah is said to be a prophecy, and that prophecy is said by the world to be fulfilled in the New Testament. But in the first place, and before that prophecy can be fulfilled, the old Bible must be lived, and we see nothing in the lives of the people

of to-day that will justify the belief that such a principle ever was active on earth. In Isaiah, in the Old Testament, it speaks of Christ as though he had already lived then. But people do not believe he had lived then, and we believe that he has not lived yet, that the New Testament is a prophecy just as much as the book of Isaiah. The past tense does not mean anything. As I was sitting here I thought that perhaps it would not be bad for me to repeat what has been said here a great many times about Christ, proving from the Bible itself that the Christ prophecy has not yet been fulfilled. Mother has told us that the names in the Bible, as Peter, James and John, stand for certain principles, and she can prove that by the Bible. It says that Abraham was an allegory. If Abraham and Sarah are an allegory, does not that make Christ an allegory as well? In another place it says that Melchizedec was made a priest after the order of the Most High God to abide a priest continually, "without father, without mother, without descent, having neither beginning of days nor end of life." It also says that the testimony of Jesus is the spirit of prophecy, showing that the whole story of Jesus is prophetic. And it says that Moses smote the rock in the desert, and that rock was Christ. Could he smite any man hundreds of years before he was born? You can see how ridiculous it is to take it in the literal sense. Of course, it did not mean the literal rock either, but some principle. You can prove by the Bible that the Christ is prophetic as a principle to be made manifest in the flesh. And as Mr. Chynoweth asked, where has it all gone, as we do not see the effect of it to-day, if the Holy Ghost power was active in Jesus at that time and in his disciples, and was given to many others on the day of Pentecost and later by the laying on of hands? The Bible shows in prophecy what will be done by the spiritual man when he reaches the development represented by the Christ. And we know this has all been fulfilled in Mother's life; that through her the power over her has done all the things laid down in the Bible.

It does not matter what we claim to be, our lives will tell what we are.

CLARA L. HAYES.

QUESTION: What do we come to these meetings for?

ANSWER: I came first to these meetings for

curiosity, but as I kept on coming, I found out that the principles taught here coincided with my ideas of what was right. I furthermore found out that I was a great deal further from being perfect than I had thought. I came to find out that although John Robertson of Oak Grove was generally considered a pretty square up and down man by those who knew him in his life, there was a vast amount of corruption in him. For instance, I had never thought that the time would come when I would be ashamed to be seen with a pipe in my mouth. But in coming here I eventually came to see that it was inconsistent to write an essay and to come here to these meetings to read it, and try to teach others, while I myself would go to work and drink liquor, whiskey, beer, and smoke. I came to realize that I could live a much better and higher life than the one I was leading. I have always gone away from these meetings with a stronger determination to live a better life. Although I am far from perfect in my life, I do say that I can realize my faults far more clearly to-day than I could before coming here. This is one of the reasons why I continue to come to these meetings.

JOHN ROBERTSON.

If the question was asked me why I came to these meetings, I should have to answer differently. Before I came here I was about as well aware of what would be taught in these meetings, as I am now. I came here because I loved the principle taught here. I came here to enjoy life, to worship God. I believe I have profited by coming here and that I have been well paid for it, although I came some ways to enjoy the pleasures of this principle and this little society for a season.

J. FOLSOM.

I come because there is no light elsewhere to me. I have been all over the world, and have seen a great deal of it. I have had everything that any one could care for in society and in the world, and so I know what I am talking about when I say I know what the world is. I know what the pleasures are that people delight in. There is nothing in wealth, society, situation nor anything of the sort that feeds the soul and makes man one whit better, but instead it all drags him down to degradation; and the sooner he knows it the better. In these principles there is life and sustenance for the soul. I love that sustenance and strength that

come from God and His Mediator. I feel that inspiration and power in my soul to make me want to live a higher and better life all the rest of my days, and that is why I come here.

CLARA L. HAYES.

I began to come when there were only three or four of us. At that time I was playing cards at parties and participating in all those frivolous things that amount to nothing, but instead lead people down until they have no higher aspirations to do anything better, or know that there is anything better. And that is the worst of it when they can not see there is anything better. Mrs. Hayes-Chynoweth used to come to our house and she began to teach us, not like a teacher but more as a companion. But we little knew what her life was. Little by little her life drew us away from the life we were living, and I did not want to play cards any more and society became distasteful to us. We saw something else before us and began to be active in a higher and better way. By her mingling with us, her life gradually led us away from all of those old habits of life. She taught us then as many of these principles as we were capable of comprehending. I learned to love and look forward to the meetings, and we have been in the habit of having them every night. I learned to love her principles, and as I know more and more of them I love them better. I come here that I may be more and more perfect, that I may make her principles more and more a part of myself, until I can come into that life that she so many years has been striving to get us into, and I am determined to live for it and make myself a Christian.

EMILY CHYNOWETH.

In answering Mr. Chynoweth's question I would say briefly for my own part, that I have tried pretty nearly everything in the world, and at the end of my experience with the world I came round to this principle. I found here in this faith and the life Mrs. Chynoweth is living, the only real, true happiness. There was not even a shade of satisfaction and happiness in anything I had ever seen or known before. I have had the belief and the knowledge ever since I first came here that here was the only true satisfaction and happiness I ever could find. I do not care to look elsewhere because my soul is satisfied with what we receive here. And this is the reason why I come now.

W. P. LYON.



As I have said before here in these meetings, I was directed to come here by some unseen influence. Before I came here I was ill at ease everywhere I went. I was always dissatisfied and discontented; everything would make me angry and I had no contentment and no peace anywhere. After coming to these meetings I found there was something here that I had not felt elsewhere. Since coming I have had higher aspirations and desires and a great deal more satisfaction, contentment and peace of mind than ever before in my life. And for this reason I continue to come, and it is my object to gain the highest and best from them that I can.

H. E. COTTLE.

I come here because I could not possibly stay away. I love to come because I love this principle better than anything else in life. I never missed a meeting on any occasion except in severe illness. I come because I want to be good and I know I can learn this here better than anywhere else on earth. I come because the God-life in me has responded to her loving power, and I know in her I see the noblest, the grandest of all persons upon earth, and the only one after whose life I would pattern my own. It has been my desire to grow my life into beauty and harmony, and I come because she teaches that every person is sure to come to the same end as she if he only will live for it. I come to learn to live right and do the will of God because it is right.

ELLEN C. LYON.

I did not come from curiosity, but hearing people talk about Mrs. Chynoweth and the meetings here I thought I would come to see her and hear her talk. I have never been in the habit of going to churches; I have never read the Bible and know nothing about religion, but since I have been coming here I feel as though I would like to be here all the time. I like the teachings here and I am going to keep on coming to get a better insight into and learn more and more of Mrs. Chynoweth's teachings and principles.

MARY SLOAN.

I, like Mr. Robertson, came to these meetings at first more for curiosity than anything else, but I have been coming ever since that time and have been growing all the time, I think. I feel thankful that circumstances placed me where I could attend these meetings and be benefited by them as I have been. I think, as has been expressed,

that drinking or smoking or in any way giving way to bad habits or to the indulgence of the flesh is beneficial to no man. There never was a man who could truly say it was beneficial for him, and so why not make an exertion to get out of it? I know by my own experience it can be done, that it can all be overcome if one desires and keeps striving for something higher and better all the time. I think I shall continue to grow as I have in the last year, and I believe that if man has the will and determination to keep on he will surely accomplish it. This is the reason why I now come to these meetings.

Z. CLIFFORD.

I had been unsuccessful in every respect when I first came under Mrs. Chynoweth's teachings. I was working in the mines at Hurley, and knew nothing of how to live. I did not know anything of God, although I had been a church member for many years. We were all pretty rough men when we attended the first meeting that Mrs. Chynoweth held. I went to the school which she started although I thought I was pretty old to begin to learn to read English, for I could not then read a word. Then I went to the meetings and I learned little by little to understand the principles. I have given up many of my bad habits and I intend to keep on in this life until I can overcome all my imperfections. I once grew dissatisfied and went away to get better wages, but I soon found that if I did earn more money, I did not have any when my work was done. It has been my experience that it goes well with everyone who follows Mrs. Chynoweth's advice, and I should recommend every one to take her advice and follow it.

H. QUARFORD.

I do not know whether I came here for curiosity or not. One thing I do know, and that is that I am better for coming here. I am satisfied that the better a man lives, the happier he is, and I think this belief is contrary to what most people in the world believe. Their main object seems to be to gain money or get position and they do not care whether or not they thereby injure others. But I think that everything gained in this way will never bring happiness. I think that any one who will live the principles taught by Mrs. Chynoweth will be happy both here and in the hereafter, and I believe they will prosper materially, too.

CARL ROSS.

*Eden Vale.*

We love thy towering live-oak bowers,  
Thy shady lawns, bedecked with flowers,  
The place of all the world the best—  
Fit emblem of celestial rest.

We love thy hedge-rows trimmed so square,  
Thy older mansion bright and fair,  
Encircled round with fruit so rare—  
That luscious fruit of peach and pear.

We love thy palm, thy century plants,  
Thy pine, thy gum trees' lovely haunts;  
Though we may roam o'er hill and dale,  
No place so sweet as Eden Vale.

We love thy white, sweet elder blows,  
Compare with these the lovely rose,  
White, red, purple of various kind,  
Such lovely flowers are hard to find.

This house upon the rising ground,  
Where harmony and peace abound,  
Will draw the trav'ler from his road  
To spend his days in this abode.

We love thy various colors rare,  
Ten different shades so pure and fair;  
And all the pleasing aspect here  
Will tend the trav'ler's heart to cheer.

Other houses not a few,  
Like brother's cot, and Morton's too,  
Kent's, Bonar's, Johnson's, all in sight—  
Some lighted with electric light.

We envy not Italian clime,  
Where grape and apricot so fine,  
And red'ning orange tempt the poor  
And drive him from the rich man's door.

This clime is good enough for me;  
We get our corn, our early pea,  
Our grain is grown in early spring,  
When early birds are on the wing.

I thank my God that sister found  
Most useful ore deep in the ground,  
By aid of power we love the most,  
That God-like power, the Holy Ghost.

To send her books to every soul,  
And spread the truth from pole to pole,  
While in each book we ever find  
The love of God to all mankind.

JEREMIAH FOLSOM.

WATCH and pray; pray continuously; have confidence; do the nearest right you know and trust the result to God.

M. H. C.

*Our Schools.*

*"He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."*—LUKE XVI: 16.

I remember hearing our leader say, one reason why she was chosen to do the great work she has done for the upliftment of humanity, was, because that divine power of God could see she always performed all of the duties of life so faithfully and conscientiously. So we have a perfect example before us, and one for us to follow; and we can see what beautiful results it brings; for she has ever worked unselfishly and done all the duties God has given her to do without money and without price.

Faithfulness I call an admirable quality in whoever possesses it to a marked degree, for he that is faithful in the little things of life, is one who can be trusted under all conditions and circumstances in which he might be placed, for it is the little things which seem of not much importance, that go to make up the whole of life. If a man is faithful in the little things of life, he will surely be faithful in that which is much. If a man is faithful while he is at the bottom of the ladder of life, he surely can be fully trusted when he has reached the top. In order to be faithful under all conditions, man must be conscientious in the discharge of all his duties. So it is with man's spiritual duties; if we strive to do our very best and try to develop the talent we have, and try to overcome all of our evil tendencies, do good and be good, God will reward us. No man or woman in the world should be taught the possibility of reaching an exalted condition in the future life except it be fully earned by being faithful to all the duties God gives us to do. The substitute of some cheaper method is mischievous, false and a fraud upon the soul mislead by such teachings. God has not made any provision for man to obtain spiritual growth without industry. If we are only faithful in all things through life, we will surely earn all the spiritual growth we attain to. He that is unjust in the least, is unjust also in much. God sees our hearts and knows the motives whether we are acting justly toward all we have anything to do with, and if the motive is pure and we act justly, we get our reward; if it is not, it is generally from selfish motives. If we are not just in all things, even that which is least before God, we are unjust in much. God is a principle

of love and charity, and one who acts with perfect justness towards all of His children. Therefore if we would aspire after the attributes of God and grow them and embody them in our own lives, we too must act justly toward all men. Humanity must rise above the earthly condition, and cultivate more love and manifest it in their daily lives towards one another. It will lead man into such a condition that he will act justly towards all and then if he is weighed in the balance he will not be found wanting.

EMMETT CROSBY.

#### THE NECESSITY OF LABOR.

Arise therefore and be doing, and the Lord be with you.—I. Chr., XXII: 16.

Everything that is great in man comes through labor; without it, nothing can be accomplished. We should not work for earthly riches, but work to overcome our physical nature and develop the spiritual. What we want is death to the physical and life to the spiritual, and this can be accomplished only by labor. All must labor in one way or another if they would enjoy life as it should be enjoyed. We may make labor a pleasure or a burden, and so life becomes a pleasure or a burden. Our leader teaches us to do our duties with pleasure and faith. When we have a duty we should perform it with a good will. If we get discouraged and lose faith, we have no faith in God. Our leader is the happiest when performing some duty and helping others, and this is the reason she has spiritual happiness. If we would follow her example and teachings, we would get what she has and is ever receiving. Every hour has its own special work, and if one is idly spent it will never return, and if we keep on wasting time our life will soon pass away and we will have accomplished nothing. Life is not to be measured by length of years, but by what has been done in those years. We may become old people and if we are not spiritually developed, we are but infants. In every useful occupation we receive instruction and discipline, hence we should always be occupied with something.

The best way to comprehend is to do, and what we learn the most thoroughly is what we learn to some extent by ourselves. It seems to me that one possessed of the highest degree of human talent is distinguished, not by the power of doing well any one particular thing, but by the power of

doing well anything which we resolutely determine to do. In developing the spiritual life, we must work out our own soul's salvation and no one else can do it for us. Others may set an example for us to follow, but they can do nothing else. We must overcome our evil nature in order to attain to harmony, and know any thing of heavenly beauty. By overcoming we may come into harmony with the Divine Spirit. We should not aim to acquire talents we see others possessing, but should seek to cultivate those we have. We can only do this by living to the highest laws we know, and following the good example set before us. Man is a being who can only attain to that moral perfection of which he is capable by means of effort. We must discipline ourselves constantly, by forming good habits and breaking up bad ones, as a means toward the realization of the good in us. If we allow ourselves to rest with the present attainments, however respectable they may be, we will never know much of God's love. We should always be trying to learn more of this spiritual life, for, as Noah Webster has said, "Who will dare to allege that man has not yet as much to learn as he has already learned." We should not be afraid to expose our ignorance of this spiritual life, but should confess it, and improve all opportunities to learn more. It is pleasant to think that human nature will be better and better developed, by study and labor, and at last the condition may be reached here, which is a fore gleam of the next life.

I think death and a new life can only be for those who are already developed for the change. Man must seek to continue this development within himself, for the development for death and that for the new life are the same. In action are thus contained the existence, happiness, improvement and perfection of our being. When we aim at a high standard although we do not attain it, we shall receive a higher degree of excellence for our attempt. If we develop ourselves to high enough planes on this earth, so that we may help others, when we die, or pass into the next world, we shall leave a good influence behind us that will survive.

If we live bad physical lives here, we shall leave a bad influence. The tree falls in the forest, but in the lapse of ages it is turned into coal, and our fires burn the brighter because it grew and fell, and so it is with our lives.

We all know that our dear leader is living a life that will be greatly missed when she passes to the better world, and we know that she will leave an influence that will be lasting. I hope that we may live so that our lives will be so spiritually developed that when we pass over to the other side we shall leave an influence that will help this world of sin and suffering. I for one am going to try to do this.

FANNY FOLSOM.

HULEY, Wis., April 26, 1891.

I have not any subject, so I have written a few thoughts which I have had. It seems to me that I can see our dear leader, Mrs. Hayes-Chynoweth, standing on a great, high mountain all alone, and she is singing the words that we sing here often, "Come unto me all ye that labor and are heavy laden and I will give you rest." But it seems as though she does not get many to her. They hear her but do not like to go and leave their old companions. I am one who can go only a little ways and then get tired and stop. She never stops. But if we would put everything away that is not the best and say we are going to live, we would get to the top where our leader is. This is what I am trying to do now, to climb the mountain of life.

There were a few words that Mrs. E. A. Hayes told us, which I have been thinking of, and that is, when one grows, all grow, and I think if we only knew how much we could help others by growing, we would strive harder to live. If we only knew how much we could help our leader in her work by living, I think we would strive harder to overcome all of our weaknesses. We have been told that Mrs. Chynoweth has spent night after night in constant prayer for us, so that when we have had a temptation that perhaps put us back in our spiritual growth, she is always praying for us. I want to try to live so that when I have temptations I will be strong enough to resist, and then will I be helping her. She tells us there is nothing to prevent us from entering the kingdom of heaven if we come out of our imperfections and determinedly say, I will not do these things, and then keep away from all temptations that we feel we are not strong enough to resist until every one of the things we once loved is disgusting to us. I am going to try harder than I have ever before to live as Mrs. Chynoweth teaches us to.

If we do this, all can enter this high, spiritual life.

I have also been thinking of what was said in our last Wednesday evening meeting, that there were few girls of my age who have the advantages that I have in the way of spiritual growth, and I thought how many are led astray by not having the right kind of teachings, and who never think of anything high, but all they care about is to eat, drink and be merry. I want to live so that my life may be an example to them, that I may show in my every action something high and good, and if I try to live better, I know that God and the angels will help me. We are told that there is nothing impossible with God, and if Mrs. Chynoweth can enter this high life in the kingdom of heaven, we can, too. Each and every one of us has opportunities to live better, but we do not take advantage of them, for if we did we would all be better men and women. I am going to make a stronger effort than I ever did before to live better, and by my living better I can help Mrs. Chynoweth in her work.

HATTIE HASCALL.

HURLEY, Wis., April 19, 1891.

WHEN God is developed to the same condition in the human organism, you will see the same results. Man is man throughout the universe. All changes are the outgrowth of God within the individual. The action that is going on is only a cleansing and purification.

M. H. C.

GOD has established a law within each individual at his birth, and not one jot or tittle of it shall pass until all is fulfilled. The knowledge of this can only give one charity, "that thinketh no evil, believeth all things, hopeth all things and endureth all things."

M. H. C.

THE lower life is constantly undergoing change, laying off one form and taking on another, receiving from the life above it. Thus you can see how it is that man has within himself the life of all that is below as well as the germ of all that is above him.

M. H. C.

To encourage and stimulate you to work, I will say that there are no people in the kingdom of heaven that are lazy and idle.

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."]

61. QUESTION: You have stated that by the life we lived here we wove ourselves garments to use in the next world; if we live pure lives here our garments will be fine and beautiful. If in the next world everything is beautiful and harmonious and corresponds to our lives, are we not, if we live pure and holy lives in this world, surrounding ourselves with the same beautiful things as we shall have in the next world?

ANSWER: As I have often said, I could not worship a God that would be partial and not do to others as He has done to me, so that they should not have homes, houses and garments to correspond with their lives. When you have harmony within, you must have these surroundings. God possesses everything, and as you develop God within you, you will have more and more to possess and handle, and you will have the wisdom to handle it and use it for the best good of yourselves and your fellow men.

62. QUESTION: The statement was made in one of the papers that to be a true Christian one must be a healer, and that a true healer was a Christian. But is it not true that many people heal who do not pretend to be Christians at all and do not trouble their minds with any kind of religion?

ANSWER: There can be no true healing without the possession of the Holy Ghost. Christ in the Bible is represented to have healed the souls as well as the bodily infirmities. There is no power on this earth sent from God, no matter where we see it manifested, that cares anything about curing the body except for the sake of the soul. The body does not amount to anything except for the soul in it. Were it not for that soul, the body might as well die and decay to-day as to-morrow, and so, as it was stated in the paper this morning, the true healer must heal the soul as well as the body. If a person be cured of his physical ailments and his soul is not benefited thereby, it is not the true healing of Christ. The life in this body is at best only a short time but the soul part is that that lives forever and ever. Man might just as well die one day as another, as I said before, were it not for the growth of the

soul and were it not that in this earth life he can better learn his primary lessons of life.

63. QUESTION: Don't you think that every step in the line of progress in religious and social life has been brought about by public sentiment or public opinion?

ANSWER: No. I would say that it is not public opinion that has brought about the condition of growth and progress in which man is today, but it is the ones who have lived above the opinion of the world, stood firm and forsaken the world for God and the truth, that have brought mankind upward and onward, and it has always been so. It is the one who has the power of God and who lives the highest and noblest principles he knows, that brings about progression and growth in the world, whether man knows it or not. That is the power that moves and lifts all others, for the truth is powerful and mighty and will triumph, no matter what stands in the way. The ones who have moved the world on in progression are those who have been independent to do what they thought and knew was right. The world would never have grown if every person had followed public opinion, it would have made no progress except for the ones we call martyrs, or those who were glad to sacrifice everything for the sake of the truth, overcoming, educating, urging and loving mankind into something better. If public opinion were against immorality, intemperance, against evil conduct and against everything low and degrading, all these would not now exist. Saloons, gambling dens and all disreputable places would be shut up, but public opinion is not against these things, and the leaders and lawmakers of the country want them as much as any of the people. We must be willing to sacrifice anything for the sake of the truth and have no fear of public opinion when we have a higher light, and we should not be influenced in our conduct by what people may think or say of us. Public opinion has to be educated and some have to take the lead to bring about better and healthier conditions.

64. QUESTION: Do you recognize any spirit control that has been an inhabitant of this earth?

ANSWER: The power that is over me has never identified himself as an individual once being an inhabitant of this earth, and the works that have been done through me are works of something high-

er than I can conceive of any human individual producing. But I do recognize that there are spirits that return to earth and give evidence of their individuality. I have seen them, and know it to be a truth. But I can not positively say that this power over me ever inhabited a human form, because I have never had any evidence that he did.

65. QUESTION: Are your fine spiritual thoughts direct from the Great Power that gives light? Or do you recognize to your entire satisfaction a mediator?

ANSWER: I think I have just answered that question. I do recognize a power over me, and it is more like the power that was said to be upon Christ, as represented in the Bible, than anything else. The very works have been done through me that Christ in the Bible is represented to have done. And so I say that this is the Holy Ghost power that is over me, because I know that the same law, or the same cause, will always produce the same effect. I have done all the works that Christ is represented to have done except the raising of Lazarus from the dead. But those who have been around me will testify that I have restored people to life who were given up to die, in cases where no other power than that of God could possibly avail.

66. QUESTION: Can a person possessed of a low spirit get rid of it again by his own help?

ANSWER: If he knows he is controlled by a low spirit, he can; but very frequently a person is controlled by such a spirit without knowing it. He can cast it off himself if he recognizes that he is so controlled, and if he lifts his mind above low things, and aspires to something high and elevating. If he strives in this way, he will not be a medium for that spirit, and it will leave him. But so long as he loves low things himself, he can never get rid of that spirit, and it will stimulate him on and on to do low and evil things, and will lead him to ruin. People passing over who are in a low state, evil and animal in their desires, seek some avenues through which they can gratify their evil desires, and they have this gratification in some measure in stimulating people here on earth to wrong and evil doing, and to cast off such an evil spirit a man has to resist the evil influence, as well as his own inclinations for gratifying his passions and for wrong and evil doing.

67. QUESTION: Is every one a medium?

ANSWER: I will say to you who are here tonight, that there is no person on this earth, or in heaven or any other place but that is a medium. There is no person that has ever lived or ever will live but that has been or will be controlled and directed by the angels and spirits. No man is independent of himself. All things upon this earth are directed by the higher minds above the earth. That is the way God does His work. He would not be satisfied to leave His children in a condition to know nothing of life, of their own wants and necessities or how to direct their own lives. As you are here on this earth, knowing nothing of the laws governing your natural, intellectual and spiritual life, He could not trust you without that light and that direction that is necessary for you to have in this life, so that you can be fed and clothed and directed exactly in the right way to develop your better nature and bring yourselves into a perfect state of development.

68. QUESTION: How can we be guided in this way and still do the wrongs that we do?

ANSWER: Remember that you are born in the earth and the germ of God is the life, and by the action and growth of that you are developing into perfection and become likened unto God. But the desires of your being have to be fed and gratified. The appetites within you have to be guided and directed in the way that is best for the time to bring you a better development. You were not born perfect. If you were, you would have none of the experiences you are having and you would have no individuality. So God has made it necessary for you to develop, and at the time you are developing you are receiving the independence by having the responsibility placed in your own hands as soon as you are capable of using the law established within your being to the best advantage so that you can become independent individualities and entities. This is the beauty of life that God has given you this physical organism. It is imperfect, it is gross, and, as the Scriptures say, it is corrupt. Now we know, as ever in the past, that God is whispering to that better life of His in us, telling us to lay aside this corruption and put on incorruption, and this is done only by the change of desires, deeds and actions in our own life. His voice is constantly with us but His children do not hear and

so suffering comes to them over and over again. Temptations come to you and you indulge in that which is hurtful and detrimental to you and darkness and misery come upon you so it seems as if there was no guiding angel, no power to give light and knowledge. But remember it comes just as fast as you are in a condition to use it to the best advantage for yourselves to develop in this life. And we, when we come in contact with you, know just the condition you are in, the life you are living and the exertion you make every day, as plainly as the mother knows what her child is doing and how much her life has impressed it. She sees it by the obedience that child manifests toward her in doing or not doing certain things. You step on and on in disobedience for a time, and by and by you will feel something come that brings darkness and gloom to the mind and you go back or stand still and have no desire for any spiritual thing. When we come to you we can see that you have in some measure indulged in the gratification of your old life and stopped the action of the spiritual, thus losing the great prize or reward that comes by the higher and nobler action.

69. QUESTION: How are we to avoid this?

ANSWER: You must know that the same law will always produce the same effect, and what gave you misery and suffering before will do so again if you do not keep entirely above it. You keep going back until you are in your former condition and back in your old life again. You have been indulging in the amusements and pleasures you have had in the past while you were still under the old law, and that will always bring its penalty. Among yourselves, in your own home, you should not do it. If you have been in the habit of having amusements and pleasures in the past, and you have a violin or other musical instrument, and you play the old tunes, it brings exactly the same old thoughts to your mind, and it draws the same outside influence around you. That will bring you to feel that you must do something else, and the first thing you will be up dancing. Although you do not enjoy these things in exactly the same way as you used to in the past, they bring you back to the old life and old conditions, and bring about you the same low influence, and therefore I ask you that you never indulge in these things that come up in your mind, not to please any one. It will bring you

harder struggles to get back to the elevation of thought and feeling and where you were before. I do not like to see you have a harder time than is necessary, therefore I ask you not to do any of these things that arouse and stimulate the passions for it is always injurious. The raising of the mind upward toward God and all that is holy and elevating is what does the work with us.

[The following question was put to Mrs. Chynoweth while under control in one of the meetings and answered by the control.]

70. QUESTION: Why did you choose this lady in preference to any other through whom to do your work in the world?

ANSWER: I will say to you, as many have asked why I chose this medium in preference to all others to become my mediator between myself and the people of earth, as I said to them that it was because of her faithfulness to duty when she was young to do whatever her hands found to do, doing it with her might and without murmuring. If her mother should give her anything to do, instead of trying to get out of it, she would always do a little more and go a little further than she was asked. And we found that when she grew up she was still the same; in sickness and death she was as willing to go and help others as she would her own children when she knew it would make them better. All through her whole life I found her in this condition, not finding fault with what she was to do or asking whether she would be paid for it or not. This is what brought her the kingdom of heaven, this is what brought her into this harmony, that she was a worker, working incessantly in the physical as in the spiritual, going out in the hot sun, in rain and snow and storms, through the darkest night without a murmur. I have never known her to murmur because of what I put her through since she became my mediator and since she was convinced that I was something to God and to humanity. I think none of you have ever heard her complain under any circumstances placed around her. Her action and her willingness to duty was what brought her this life and happiness and wealth. Is she not an example before the people of the world to show them how to come into the kingdom of heaven and have all these things added unto them as much as the Christ laid down in the Bible? She was willing to do anything and everything that was found for her to do,

and she never put the most menial and dirty part of the work upon others; and after she had a home of her own and people came in to help her, such as the world calls servants, she would take the part of the work that was considered the lowest because she could do it without a murmur rather than place it upon those who were helping, who had not come to that condition where there was nothing unclean to them and nothing too humble. Such actions are what brought her the life she has and the very wealth that we have bestowed upon her, which is not half what she will receive, because her willingness continues. No matter how many she has around her to help her with what she has to do, she is just as likely to do for the servant as the servant for her. When one comes to think that he must be placed upon higher steps, have something better to eat and better rooms to live in than the servants, or those who are helping, remember that this is not like God. It is selfishness. But if the servant should say, I do not want this, I would rather have it so, I would rather not have my room so, then that servant has a right to be heard and have his wish considered. This is the way that God deals with his children in the spiritual. He does not force anything upon them. According to thy desires so shall it be unto you.

71. QUESTION: What is the difference between time and eternity?

ANSWER: Time is that division of eternity which has been made for the convenience of humanity while living under the natural law. There is no time with God, for to him one day is as a thousand years and a thousand years as one day. Time belongs to the finite mind; we have to reckon from one period of time to another in order to have system in laboring and doing anything. When we consider that time relates to the physical world and not to the spiritual world, we see the difference between time and eternity. In the physical we have hours, days, months and years, and so long as we adhere strictly to these, we are not far advanced in our growth towards eternity. So long as we reckon time we are not living in eternity. There is no time in eternity as we reckon time, one day is as a thousand years and a thousand years as one day. When we are under the spiritual law, I see this by my own life, we care nothing about time. Time is nothing to me. I go on with my work without regard to time. For in-

stance, when I am inspired to talk to you here, I do not think of time, and I would go on for hours to speak to you upon these principles and never know when to stop or what hour it was, were it not that the same power that gives me words to utter, also prompts me to stop and tells me that people can not take in everything at once. When I was first controlled by this power I used to sit up with my father and mother to talk upon these principles, sometimes till three o'clock in the morning. We had a good spiritual action and time was nothing to them or to me, and we never got weary. Eternity is without end, but there is an end to time. We do not have eternity until we come under the spiritual law. We do not ever have eternity while we are living under the law of time, because the one is opposed to or the reverse of the other. We can not be living under the spiritual law and under the natural both, and we are not in eternity so long as we count time.

72. QUESTION: Do you think it desirable for a person to be utterly indifferent as to time?

ANSWER: I think so. Then the whole world would be better and would live wholly to the impressions received from above as to what was best to do and when best to do it. It is very desirable for every one to come under the law of the spiritual, and I will say that I never saw the time when it was a disadvantage in any way or for any purpose whether temporal or spiritual. I have found the great advantage of living under such a law in all circumstances. It has been very marked in our financial affairs. I am always impressed just at the right time when notes are due, and in many cases when the books have shown that at a certain time some important transaction must be attended to, I would speak to my sons sometime before about it, as I was impressed to do, and in every instance I have gotten the time exactly right without knowing anything about it of myself. And I might enumerate many circumstances of like nature.

IF wrong thoughts come into your minds, elevate your thought by thinking on some spiritual subject, reading the Bible, or by writing on some principle and thus you will get above the wrong thought and grow into a spiritual life. M. H. C.