

THE TRUE LIFE

AS LIVED AND TAUGHT BY

MARY HAYES CHYNOWETH.

VOLUME I.

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

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

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

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

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

"THE TRUE LIFE,"
HILLSDALE,
Santa Clara Co., Cal.

Address.

(Delivered at Eden Vale, June 14th, 1891.)

Please explain the expression of Christ, "If I be lifted up, I will draw all men unto me."

(Subject given by one in the audience.)

O Father, as usual we call upon Thee in faith, knowing that Thou hast all that we need. As these children of Thine have come together, let us call upon Thee, believing and knowing, as we have in the past, that Thou wilt fill our hearts and souls with Thy divine principle, and let us feed these children with the bread of heaven, with Thy bread of heaven, that will satisfy their longing souls, and let them drink of that great fountain of Thy life that they never shall thirst. O God, let them know to-day that Thou art the life and the principle that will gather all Thy children into one fold, and that Thou will put Thine arms around them and see that they are in need of nothing if they will but trust in Thy power and Thy goodness and Thy love. O God, give us more and more of that life that is eternal and everlasting, that nothing of the earth or the material shall destroy or weaken it in the least degree. Let us forsake all the earth, all things that tend to bring the mind down, and let us have nothing but that love, wisdom and intelligence that come from Thee and Thee alone. Though many people deny Thee and do not know Thee, the name of that immortal, that eternal, that beautiful principle that fills immensity of space, that holds everything in His hands, without which there can be no life, no happiness, no enjoyment, the divine principle that is the all in all, means everything to me and is the God I worship. No substance can be without Thy life. Although we may feel, as we come in contact with mortal individuals that Thou hast nothing to do with them, we know that even in the tree in the forest Thou art the life within. In every substance Thou hast created we know that Thy life exists. And may we this morning appreciate this, Thy great life, and let us give thanks to Thee from all our nature that Thou hast placed Thy life within us. Without that we could not exist; without that the world could not exist, and the planetary system and all the globes would cease their motion. But how little do mankind comprehend thee, O Father. Let us spend our days trying to lift them into that superior condition where they have Thy life perfect through

every part of their being. Let all these pleasures of the material life be as naught compared to Thy beautiful love and all the principles and the attributes that Thou art pouring into each one of Thy children when he asks of Thee. When Thou art willing to give, they are not always in a condition to receive, and may we prepare them by our life to grow more and more likened unto Thee, that their aspirations shall be higher, their lives more like Thine, better, purer, and more full of love, wisdom and power. Let us all come together in one great band or brotherhood and the holy angel world be in readiness to feed us with what Thou hast to give. Lead us into all truth, and let us feel that Thou art the way, the truth and the life. Amen.

The subject presented to me this morning is, "If I be lifted up, I will draw all men unto me." This is a perfect expression of God's truth and life. Jesus Christ is said to be the way, the truth and the life, as he was controlled by the Holy Ghost, which is the sentient, intelligent, thinking part of God, or the life that is all in all. Whether he ever uttered this sentiment or not, it is uttered to the inhabitants of earth when that principle of God is developed in the human soul so as to purify and cleanse the physical, material form and the life that is the natural. When that principle of God is developed in the human soul so as to be in harmony with the spiritual life, with spirituality in the individual, then that individual is in harmony with everything in nature. When that principle that is called Jesus Christ, the first born son of God that is one with the Father, is developed in man, we can see that he has the power of the Father, he has all the life and love and all the attributes of that great life. And when he is in that condition, though it be in the fleshly form, he is raised above the flesh. He is raised above all materiality and he is in a condition to have nothing but the highest and noblest aspiration in his soul. His society is the angels and God, and all those principles that are the highest and the best he communes with and attracts unto himself. When in this condition that principle in man, taking him as one individual, will draw and attract all the attributes of his nature, all the elements of the earth, all the men of earth, into one great and grand principle, the Christ principle. Everything in his physical

nature, all his appetites and propensities will cease to have an action and all the faculties of his mind will be elevated and subservient to the highest part of his nature, because there is that God, that perfection, that life within him that can not die. It can not be killed, it can not be destroyed with the body when it comes to that degree of perfection that will be seen in the Father.

Hence we see that the most important of all things for us to do is to develop that God which many people in the world, especially the scientists, feel that I should not express. It should be some other word, they think; but allow me to say to you that no one word but God can express it so that people can comprehend what I mean. For it contains all the great, lofty and beautiful principles of life, love, wisdom, power, peace, harmony, contentment and heaven. Hence no one word is sufficient for me to express it, except that one word God. So I say God because it means something to me, something that is alive, something that has a substance in it that can not be destroyed; something so great and so magnificent that we can not comprehend it. It is a mystery to all His children and always will be. It is that life that produces all other life and is the all in all in everything whether material, spiritual or whatever it may be. Hence we speak of Him as we feel He is. He is the Father, He is the Son, He is the Holy Ghost, and the three are one, one great, grand, incomprehensible principle in the universe. If in one life that principle being active and alive can elevate one man to the stage of growth which is the Christ condition, see how naturally it will come to the world, to this one, then to another and another until the whole world is lifted up by it. God through the one is reaching His children and starting an action within each heart and soul. Any person, whoever he may be, who is in a condition to be attracted to this life can be lifted up out of his gross life and the materiality and corruption spoken of in the Scripture. But it means that there must be a first one that knows this to be a truth. And when he is in that condition, by that life and the power of God developed within him, by the voice of God constantly speaking to his soul, that life which is the eternal life of God shall be brought to the heart of all God's children, so that they can feel, see and sense that there is that something bet-

ter than all else beside. They will then forsake everything, all the pleasures and amusements of the world, and all the gratifications of the flesh to get this life. There is nothing that will satisfy the heart, soul or the intellect but that principle of love, that principle of life that has all within itself. When in that condition, I want you all to understand that we are the children of God, and every man, every woman and every child that is upon the face of the globe will be lifted by that divine principle and life. You will be one great family because you will all be on the same plane of development. Thus we can all be lifted up by that principle of Christ, and what is there to live for beside this? Let us live for it and we can not take one wrong step. It is the straight and narrow path that leads to God; it is the only way to the almighty principle of truth. It is the life that comes into your hearts and souls; it is that divine element that is God, and through that element you get wisdom, knowledge and power.

Intelligence is not wisdom. You have to have the wisdom of God to know exactly what to give to your brother and sister of humanity. Then you have the bread of life to give to each one. What is bread to one is not to another, but when you have wisdom you can give to each one just what he needs to bring him nearer to this principle and lift him into purity of life. It is the power of the Holy Ghost coming into your lives; you are the children of God and in harmony with Him and willing to take Him into your hearts to live there and abide. You will be elevated into a beautiful atmosphere where there is nothing that shall disturb you in the least. It is one continuous sun of life and light beaming into your souls until you are one with it, and one continuous thanksgiving to the Almighty God for the life and for the light that is felt in your heart. Then you are children, brothers, sisters, friends, husbands and wives in the true sense; there is that something that speaks to the heart of true love and purity of soul. God has within Himself a knowledge of all that we need. He has given this not to us alone, but to every child of earth that has been called away to better conditions if prepared for them, and if not, it is time for him, and it is time for us all to grow into that life where we can have the most of this great, holy principle of God. When I say God, every man should understand

that I mean that great, holy life that no man can fully comprehend, that has all the life in the universe; that has all the goodness and power, peace, harmony and heaven within itself. When we have this we can not have hatred and malice in our souls and hearts. Hatred pertains to the natural, and fleshly life. If you have envy and jealousy they are not of God, but belong to the natural fleshly life. They are those things that bring misery. You would never be satisfied with these if you had only felt God in your heart. You never would be satisfied to be down on the animal plane of development when you had felt the touch of God in your soul.

Speaking of God in this connection I do not mean the God in the universe, circulating in the forest, in the animal or in the plant, but it is that God that makes an action within your own life sufficient to control your life and bring you out of the animal condition into purity, spirituality and holiness. It is this life of God to come into your life that you must ask for, work for, and live for. Else you will be found wanting when you are called upon to change this life for the next. You will never be asked what was your position here in this life, whether you were rich or poor. You will never be asked anything of that kind, but the first thing is, what have you done to help humanity that you may receive help. Have you done your duty in life towards the poor and weak ones of humanity? Have you forsaken all the world and gone to this one or that, who was so weak that he could not help himself? Or have you kept yourself in a good church and on a soft seat and thought nothing of the suffering children of earth, nor of the life within yourself? How are they to get light and be lifted up unless there are some who have grown to that condition of life where they care not for men, care not for money or position, but care for the good they can do these poor children of earth who have no light, and to show them how to live? Do you think God has formed Himself and created all this great number of children in this darkness with no chance of growing out of it? I know, and God knows, they live exactly according to their light, exactly according to what they feel is right. Nothing has been taught them; they did not see the life lived, and they did not have an example

to follow. Their teachers have told them something that perhaps impressed their minds for a moment, but they did not see the life of the teachings, and so it did not impress them deeply enough, and so they cared nothing for it. If they could believe in a higher life, they would begin to ask God to help them to grow. If they knew of the great possibilities within themselves and the happiness there is in the spiritual life, there is no one so low in the scale of unfoldment but that, if you taught him of this and showed him by your own example what a good life is and what it brings, he would follow you, and many times the very lowest would become the highest and go forth in purity and holiness of life and be worthy to be set at the head of the Nation. Thanks to God for His life in these children as well as in those who are way above them. I have been in the world more or less for thirty-eight years, and I have never seen one individual but that when you made him comprehend just what God is in the heart, he would love to develop that God. Neither have I seen any person so well educated, so well developed in culture and intelligence, that these could save his soul, but that he had weaknesses and imperfections in his nature the same as those who are called low. We have often seen those who are called the greatest in the world, when reached by the power of God, when reached by the great, grand principles of God and life, to be the weakest. Let me take them that have been down in the ditches of their existence, whose ancestors have been drunkards, thieves and murderers, and they are made true and beautiful men sooner than those who are intelligent and think they know everything. It is as the Bible expresses it, there is more hope for a fool than for one of these. I well remember what this power said in an audience, that, although George Washington was called a great man and had done a great deal of good here in this life, when he went over to the other side he was obliged to learn many things from the servant that waited upon him. It is not the greatest man that is the greatest to God. The man that lives the purest life, the man who most faithfully does his duty before God, as well as his duty before man is the greatest man. You cannot tell who is the greatest unless you have the power of the Holy Ghost to teach you and lead you into all truth. Remember that as children of the living God we have

everything within us that goes to make up true greatness.

Whether you be mediums, preachers, ministers, deacons or whatever you may be, remember that pretention and profession do not make you men and women before God. Nothing can do that but God born in the heart, governing your whole life. Not the intellect. The intellect belongs to the natural but wisdom to the spiritual man, and you can not have wisdom without God's life being the only life that can control your nature. When you have that you know exactly what you want to do. This is the way that all humanity must be lifted up by that divine principle of God and life unfolded within their natures so as to rule their whole life. When you have been in the wilderness of your nature and there overcome everything, the angel is with you in the church. The heart of man is the church. The heart is the church and the angel was with Christ in the church. You understand that he came out of the wilderness after having overcome all and then he was possessed of God's life and wisdom. He did not go to a forest or to a wilderness, taking it in the literal sense. That is not what the Bible means. That wilderness is the natural life of man and darkness in the mind and soul, and that wilderness is so dark and dense that man can not see where he is. Christ by reason of his overcoming in the wilderness was lifted up to a superior condition and the Holy Ghost came upon him after he had fasted forty days. Not fasting from bread or physical food, but from the action of the physical characteristics which were overcome and kept in obedience to the higher part of his nature. As soon as he had overcome, see how quickly the Spirit made him go out into the world to preach and do the truth and many people were benefited and helped, He would heal by the laying on of hands. Not only in words did he preach but he did the truth, and so must every one that claims to be a follower of him. The Bible is as plain as any book you read. It you are in the condition that Christ was in, and you have overcome all your physical characteristics, you will see that you have the power to go out in the world to preach the Gospel and do the truth as Christ is represented to have done. If you say it can not be done, the Bible is good for nothing to you. God is no respecter of persons and all will have His life if

they only live for it. Any one that will do the works that that principle in the Bible is represented to have done will be lifted up. If you become my disciples, these things ye shall do, or, if you believe on me these things shall ye do. Ye shall heal by the laying on of hands, speak with tongues, cast out devils and if ye drink any deadly thing it shall not harm you. Without this you must not call yourselves Christ or Christians. If you have not attained the condition in which you can do the works of Christ, you have no right to call yourselves Christians. Neither has any man a right to say he preaches the Gospel when he speaks from the intellect. The Bible says, take no thought how or what ye shall speak, for it shall be given you in the same hour what ye shall speak. It is not you that speak, but the spirit of your Father that speaketh in you. I care not how eloquent a speaker may be, if there is not that God and spirit in his words that will produce an action to help to establish the principle of truth in the individuals, it is not the Gospel. There is not that bread of heaven in it that you can live on. Do not be deceived by the great, intellectual men that preach for money. I never accepted money for my preaching, and God spoke to me just the same in the years gone by and I had just as good intelligence. The man who charges for his preaching, I do not care who he is, is not a true follower of Christ, who said to his disciples: "Provide neither gold nor silver, nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes nor yet staves." Let God pay you and accept no pay of those who have not enough to live on themselves. As I have said before, I was teaching school when this power took possession of me and I was required to go out in the world to work and preach without money and without price. How were my father and my mother going to live, I thought, if I did not receive pay for my labor, but soon I was brought into a condition where I was willing to go without money and without price, and I have done it ever since. But when I did, there seemed to be a prosperity coming to us, crops were better, and people that I never had seen, to my knowledge, would send money to me. One would send me five dollars, saying, I appreciate your work and I want you to accept these five dollars. Another from another place would send ten dollars, and in that way I lived and spent

all my time in helping others. When people come to me and say God is within them a truth, I feel that if they worship the same God that I worship, if they trust to the same power as I trust to, they would never become beggars. Still I feel that everybody is doing what is best for him under the different circumstances and upon his plane of development, but I want you all to know that you can so grow and develop that this Christ principle shall be the ruling power in your lives and in your natures, and you will be under the influence of the Holy Ghost who will lead you into all truth where there is no more sin and suffering and darkness.

MARY HAYES-CHYNOWETH.

SEARCH for the Holy Ghost life as for a hidden treasure, that great God, the principle of truth, that is found in no other way than in preparing to receive it in your own organism. It is the comforter that is spoken of in the Bible. When you expect Christ to come again upon this earth, he will come just as the Bible says he will come, with his hosts of angels; he will come in the hearts of the people and will do just what the Bible says he will do. Not only the things laid down in the Bible will be done but even greater things. Now, if that is not enough to stimulate every human heart to labor and develop that God within him so as to develop into this heaven and angelhood, where he can have this Holy Ghost power to do all the good he asks to do, and be led by the spirit into all truth, where he never can tell a falsehood; where he shall receive just what that power says he will receive—we must say that such a man does not understand what life means. If you obey the dictates of that spirit of truth, the Holy Ghost, you will never make one mistake nor ever feel that you are sorry that you have forsaken all things and followed that great, grand truth.

M. H. C.

If you have God within you to direct you, you never can make a mistake. All things are proven, the way is made clear and beautiful before you and you will never stumble in the dark. If you seem to feel that your sky is not quite clear, you will know it is for the greatest good to all and especially to yourself, and so it brings but happiness and peace within you.

M. H. C.

Address.

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

It would seem and must seem strange to the natural man that I can sit and listen to so much said about myself and my works. Under the natural, people would say, Does it not make her egotistical, make her feel proud, and a great many other other things they might say. What I wish to express is this: No one who possesses the power of God within, enough to govern the life of that individual, will ever feel any egotism or anything in the way that he feels above his brother man. God's life is that life that mingles with the low and the poor and the needy both in spiritual and in temporal things. God's life is that that does not exalt itself, and the one possessing it also possesses that humility that he is willing to do with his might what his hands find to do and to go to every creature on this earth where he can benefit and help. God in man is this, and when we see one exalted and above any labor that God gives to him we can see at once that he has not God in the true sense nor is he governed by His power. So when this seems to one not the proper thing to do, remember that they are not speaking of Mrs. Chynoweth in the natural. They are speaking of that God power that is the active principle in her life as she does the will of God. I sat listening to this talk as if it had been one of you that they were talking about. I felt that I had no part in it only as an instrument through which it has been done. Why, then, should I be raised, why glory because God has made me an instrument when the world is full of His instruments? They may not all be doing the same work as myself, not be handling the very implement that I handle and do my work with, but all of you, and all of God's children everywhere, are His instruments as much as the spirits, angels and the Holy Ghost that we have heard to-night. Remember that the very angel that is so perfect and has been so beautifully illustrated is right within your organism. Every one of you has that angel of light if you only will let him grow so as to be a light filling your mind and soul. So what have I to glory in any more than the rest of you? You are performing your duty before God in your condition just as much as I am in mine if you are faithful to your duties of life as I am to mine. I have been faithful to my duty as I have

been directed by this power over me, so that I act as I must act under his guidance. So do you. Remember the little child is under a law and is as faithful to his duty while growing into manhood just as far as he knows and understands. This is the way I look at you. I do not look at you as sinners doomed to hell because you do not know all of God, and as being of no account because you do not understand all of God's laws and all of His life. I look upon you as children growing into that perfect state where there shall be perfect lives and perfect understanding of God and His laws all through the universe. I can see possibilities in you and I want to call forth and strengthen those possibilities, and my whole prayer to God, my whole ambition in life is to raise you into the best condition into which you can be raised with all the power I can get. I am willing to pray daily and hourly, to live on a piece of bread three times daily for years, or starve, to bring you into that harmony and peace into which I have brought my sons, so that you shall have harmony in your natures. I know that I have that harmony and God knows it. My only pleasure in life is to aid mankind all I can while I remain in this physical body.

Why do I have this desire? Because I know that if I failed in my obedience to this power over me, it could not do to you what it otherwise might. I pray that my physical life may be strong and may be spared many years that I may help humanity so that they may go on living true and holy lives after I have passed over and keep on growing and living themselves into that condition of life to stand in the place of God as I do to-day. This is my greatest ambition and prayer and the greatest field of my labor. So when we consider this, I am a servant of God just as much as you are servants of God and so I have no more to glory over than you have. God has given me all I have. He has given me His life and He has given it to you. But if you do not make it all that your efforts can make it, you have suffering and misery. But instead of saying you are sinners and should suffer I am trying to teach you how you can make the best of your life and do everything possible to the elevation of the spirit within that you shall not suffer. And when I feel this in my soul, I know that I effect something in you to make you think more of yourselves than to be

sinners when you know that God's life is there, and by cultivation of that life, and leaving off of that which is imperfect and at enmity with that life, you can grow yourselves into this goodness and Godliness. Do not look forward to death and the spirit home. Do not think that there you are going to be better, but rather think that you should make the most of your life while here. I pray God to give me power and inspiration sufficient to impress these minds with the great reality that they can make much of their lives and be workers in the vineyard of truth if they only feel they would deny themselves of the gratifications of the flesh for the sake of that which is eternal and everlasting. And when we see it, and know and feel that you do have a desire to come into better conditions of life, and overcome all in your lives that is of the earth, I feel more anxious and determined to live as nearly right as God directs me to live for you and others with whom I shall mingle and whom I shall see or come in contact with, either in body or in spirit. May God help us that we may possess more and more of this power and this goodness that we may convince the people of His life and wisdom, that God's life may be manifested to them through their own organisms. This is what I desire and pray for. But I must say that I have a strong yearning to do many things I have been doing in the past before those who have not had an opportunity to have this evidence given to them. And I feel that I have a promise that before very long you will see something, as people have seen in the past, to tell to rising generations when I have been laid away, to tell of the power and wisdom of God manifested in man so that every one may know for himself; that every one shall have an evidence and the faith that there is that God within him, and that God will grow and improve and continue to improve if he will allow it, so that he shall grow to be a glorious principle to the rising generations. Let it not die within you, let it grow to be a sun, a great light that the whole world shall be made better by our efforts and our right living.

This is what we should work for. It is better than money, it is better than anything else in this world. A true character established by right living is one grand, noble thing to be coveted by all individuals on this earth. When we have that,

we have something that money cannot procure, something that thieves can not steal away from us. It is everlasting and eternal. May that character be established within every one of you. Not the reputation of the world, that is not what I mean. Do not live for reputation alone but establish that character within you that you can stand before your God pure, holy, unselfish and good. The character and reputation that the world is working for is nothing. Some of the worst people in the world have a good reputation. They are called good and great and are so in the eyes of the world, but are they so in the eyes of God? There is something that is higher and nobler than all of this, and that is the life that comes into the soul by the establishing of this character of goodness. There is that purity, that holiness, that God that shall lift you up into the realms of harmony and peace where there is nothing that shall disquiet your spirit and life, where there is nothing that shall come to bring you misery and suffering. There will be joy over all this that now seems tribulation and affliction. Remember, I know it, I have passed through it. There is that God developed in man that can produce this change of life, and may we work for it and work together. Do not one say, it is wrong, and another say, this ought to be a little this way or that way, but let us take that example that we have given you so many times and follow it perfectly, and if you do not receive that reward, then I am false in all my life and have not a truth to present to you or to any one else. But I know I have a truth. I have tested it and thousands of people have tested it and so why should I hesitate to keep on working for more and more of this life. I have no occasion for working in my home. I have nothing to do there. Everything is being done for me by God through the power that is over me. Every least thing is being done for me, my cooking and everything, and I do not know but that my food would be put into my mouth if it were necessary; undoubtedly it would. But I am not idle; I am working just as hard as I am able to. I work just as I am working here, trying to aid people in their lives, advising them and laying my hands upon the sick, and doing all I can, no doubt, because when I come to lie down to rest I am just as tired as the one who has done the hardest physical work. I love to work for that principle which

is the highest and best and which has all power and all knowledge and goodness within itself and will aid His children through me if I am only obedient and faithful to my principles. And this I mean to be. While we struggle in the dark, while we are depending upon our weak self to guide and direct us, we will always fail and we suffer and we always will. But if you do as I have asked you to do, God will be with you and direct your lives and bring you into harmony and happiness, and I know it.

MARY HAYES-CHYNOWETH.

CHRIST never could have done anything; no person can ever do anything, nor ever will do anything, in the way of giving spiritual truths and the Gospel to the inhabitants of earth only through the Holy Ghost power. You may feel that you are Christians, you may feel that you have something that is beautiful and grand, but remember you must show the signs of your Christianity as they are laid down in the Bible. We shall possess the Holy Ghost, be baptized by that spirit of the Holy Ghost and begin to speak with tongues and heal by the laying on of hands. When you come to these, even these two things, you may know you have the spirit of the Holy Ghost, and although you may not possess him in full, this power is with you and will lead you into all truth.

M. H. C.

This is O so beautiful, this is so grand and so glorious, to live and to know that God is our leader, the Holy Ghost our power, and that the baptism by Him shall burn up all the roots and stubble of our old life and old action! He comes to baptize with the Holy Ghost and with fire, and the fire burns up all the roots and all the stubble so that not one trace of that old life shall be left but all will be spiritual and we will be the children of the living Father of spirits.

M. H. C.

THERE is only one day which is of any account to God, and that is when man overcomes his earth nature and enters into his Sabbath day of rest.

M. H. C.

ALL through life there are two conditions necessary to man;—one is to place him where he can receive—one where he can give.

M. H. C.

Address.

(Delivered at Eden Vale, June 7th, 1891.)

Again we call upon Thy divine wisdom to give us this morning our daily bread from Thy storehouse that is ever filled and ever ready. Give us the water from the fountain of Thy great life that we may drink and never thirst. May we be able this morning to do our duty before Thee in distributing Thy life, Thy principles and the bread Thou hast for us to give. If those are present who can receive the meat, the strong principles of eternal life, let us have that. But if they are babes that can not use it, Thou knowest well that the milk from Thy storehouse will be enough for them. Thy great house is filled with everything that Thy children need, and it will be distributed according to Thy wish and according as they can receive. O God, give us strength to perform our duty well before Thee. If we do that, each one will be benefited by having come here. Hopes, anticipations and desires fill the hearts of all these children, but, Father, we see this morning that they are not fully satisfied. There is a void that is to be filled, and that void can be filled only with Thy life. There is only one way, as Thou knowest, for them to be filled with Thy life, and that is by overcoming and by stopping the action of that that is gross and material. When this is done, Thy life is attracted to the life within each individual and their whole body shall be filled with Thy spirit and with Thy life, filling the body with light, wisdom and power and everything they need on this earth or in the world to come. May we all feel Thy love and inspiration in our hearts this morning to bring us one step nearer to Thee. Amen.

Growth and culture have been the subjects spoken of this morning and it may be right for me to express my thoughts more fully upon the subjects, if not, God will fill my mouth with words to proclaim something else. God is the only principle in the universe that is perfectly natural. God is the all in all of everything. When God's life is the ruling principle of any individual matter, it becomes a natural substance and a natural individuality. No matter how many years you have spent in the world; no matter how much time and labor you have expended for the sake of appearing to be something that you are not, as my daughter has

said, the Spirit of God coming into your organism will tell to the world every time just what you are. There is no deceitfulness with God, there is nothing that can be covered up. All the hidden things shall be brought out upon the housetops. Everything that you have tried to hide shall be made manifest to the world. The spirit does not hide itself when God is there. The spirit does not direct man to go behind the curtain to do anything in secret. The spirit discerns matter. The Spirit of God sees and knows everything. Hence there is no deceitfulness that must be brought out and destroyed within the individual when the spirit rules. I have found a great many people that have rejoiced over deceiving their neighbor or those with whom they had to deal. But remember that does not bring anything but sadness to the one who practices these deceitful things. There is nothing in it that elevates the soul, but the one who practices such deception deceives himself the most. All these things are laid up against him; every evil deed you do shall be brought before you as plainly as when you first did it. Your mind may forget what you have done; your thoughts may turn away in another direction, but, my children of earth, you will have to outgrow it all; you will have to suffer it all out. I know what I am talking about. I have taken the lives of individuals back to infancy; I have pointed out to them the path in which they walked, and they have confessed to me that every word I said to them was true. "I felt," said one, "that my life was a secret, but you have divulged all my secrets; you know all my life." It is the life of God, it is the life of the Spirit, that knows and understands and sees the heart and the workings of the mind and soul of the individual man. Remember you are not in secret, and there is a day coming when you shall be brought out in the brightest light and all your deeds done in secret shall be manifested openly before the world. So God tells me. Live each day as if you were among ten thousand of the noblest and grandest minds and souls in the universe. Then you can live an open life. If I were to be stripped of my physical body to-day, I should be known in the world exactly as I am to-day. If I have people coming to me, telling me something that I feel as though I should have to resort to deceitfulness and secretiveness to please them, I should say to them: "No,

what you give to me must be openly avowed," unless that something be of their own matters, unless it be that they wish to have a little time to overcome that they might face the world and not be crushed to death by it. If that be so, there is no power in earth or heaven that could bring that from me, because it would be a secret with God, and God would tell me when to bring it out. And if these individuals were to be saved, their lives changed into holy, God-like lives, they would boldly come forward as the most honest, truthful persons to express everything of their past life, as being in the past, and rejoice and give glory to God because of the change to immortal life. And that is the best way for all the world, to come before God and confess their faults as fast as they see themselves in a condition to live a better life, by so doing becoming humble before God and rejoicing in His works with them. God will then give them more of His life and they will continue on and on until all the faults of their natures and all imperfections are blown away as chaff by the inspiration of God's life, and all of that part of their nature active in a gross way will be filled with a higher and nobler principle; that they shall not live in the mud and mire of their existence, in suffering and degradation but be lifted out of it and have their souls filled with the truest and noblest principles of life.

Let us come together in this little band on the platform of harmony. Let us seek to know how to live and how to grow. If a man begins to ask, How shall I grow, it is evidence to me, and to God, that he is in a condition to receive something that shall direct his life to a better and more satisfactory plane of development. And when he comes into that condition to receive, God will never withhold one drop of water nor one crumb of bread from the soul that is starving and thirsting and asking for His righteousness. He will have more elevated thoughts and desires and live upon a higher plane where he can mingle and commune with higher minds and receive greater and greater truths from the great fountain of truth, which is the life of the great Father that has created all things. When he can do this, he is on the right road of progression; he is on the road to that heaven that is to be found within himself where the angels will be his companions, God his father and the Holy Ghost his power. May God help each one of us

to build up within our own souls that great life that we can be giving out of what we have in our own natures to one another. How many do we find who know not that God is speaking to their hearts continuously, "Come follow me." But as soon as they learn to know it, there is not one person in the whole universe so low, be his hands ever so stained by the blood of his fellow-men, and his heart filled with iniquity, but that will begin to seek for and try to live a new and different life. But the trouble with such is to make them see it and awaken in them a desire to come out of the gross, undeveloped condition of their natures and build themselves up in spiritual principles.

We believe there is a growth going on all the time, the same as when you put a seed into the ground. There it lies in darkness, as God's life in the human heart, until the time comes when there shall be brought around it the right and necessary conditions and you see a new principle is grown from the seed put in the ground. And you will see that that seed starts with the forces of nature that are within itself and the elements of earth that surround it until it reaches the sunshine. There is nothing that helps it only what is within, and what is within the materiality that surrounds it. Although the plant does not comprehend the sunshine and light, there is that within itself that makes it demand and crave that sunshine as soon as it has grown strong enough to receive it, and it puts forth all its efforts to attract to itself or to reach that sunshine. So it is with you, my children of earth, when you commence to realize that there is a sunshine for you somewhere, you will then put forth your best efforts to reach it. And that is what we are trying to start in the hearts of the people everywhere, to let them know there is that sunshine, there is that light of heaven, of God, that belongs to them if they reach out for it. If they labor for it, there is that spirit of light when they come out of this materiality and live above it, looking forward to the great light of God and feeling within their own souls a desire and want of the love of God that shall satisfy their longings and desires. We have no chances of receiving anything that is lasting and eternal only what comes from the great source of all life. Within that we find everything. We find all that our natures crave. It keeps us growing, it keeps us loving to grow and loving to im-

prove and asking and reaching out for something more and better than we have. And when our time is spent in this wise, we have no time to talk about our neighbors, no time to see any evil in any of them, nor anything that is bad to give to them, we just keep our minds working for God's life and for the hidden treasures and mysteries of God. When you are in that condition you will find all the people around you will be benefited by your life. We can then live for one another, and you will find that people are not so bad as they would seem to be. People around us may be the same, but we have raised ourselves above these conditions, and instead of having constantly before us the faults and shortcomings of our neighbors we see that God-life within them with all its many possibilities. When we have grown that God-life within ourselves we will be able to discern it in every heart though it is but little manifested in the actions of the people. People will judge and say: It does not exist in this or that individual, there is no good in him. Many have said to me: What do you want to do with this poor, gross man who thinks of nothing but how to gratify his passions and lusts of the flesh? But we never failed to find within such an individual the greatest God when we brought him out pure and clean by his own exertions to stand the test before the world and keep on striving for and gaining more and more of this life and never go back to the old conditions. Thanks to heaven and thanks to God that He has never created a man so low but that He will resurrect and bring him into eternal life and bring him where his soul is saved from all this misery and suffering that surrounds these poor people of earth. If God loved the people of earth and felt for them half as much as I do, He would forgive them all sin and take away from them all its consequences until every person should be free and happy and have his soul saved. But God knows better than I. He has more wisdom, because He sees that if He were to do that, it would take the responsibility away from them, and their souls can be saved only by their own work. Hence my great sympathy and great charity might do a great wrong if it were not for that great power that comes into my life, saying: Do not take away from that sister or that brother his duty and responsibility, because if you do, they would not be themselves and would not be saved

but would have to suffer much more later in life. So I keep still and keep sowing and watering, waiting for God to give the increase in every heart. And that is the only way in which we can save the world, giving to each one as he is in a condition to receive or as God directs us to give. God is no respecter of persons and time is nothing with Him.

One says, What does my life amount to if I have spent twenty, thirty or forty years in making myself better? I have never done anything that was wrong. I have been a temperance man all my days. But here is this man that has spent his whole life in drunkenness and riotous living and now he has just what I have. But how was it with the prodigal son? This man was low in the scale of unfoldment, for he fed on husks and because of disobedience he had all these trials and tribulations to pass through. But by these he purified his life and became humble to his father, and he was even willing to work with the servants in the field. The other son had all he wanted in every way and he had always been obedient to his father, but you see he had not been fully tried in all his nature and had not fully grown. When this prodigal son returned home we see there was selfishness manifested in his brother's nature for he was jealous of him. It is not the one that lives in the highest position of life that first receives the kingdom of heaven. Sometimes the very things in which he feels he is beyond the other man keep him out, because he has not charity for the other. It is charity that does the works. You may give all you have to the poor, you may do this thing or that, but if you have not charity, the charity of God, you do not fulfill the law. Although you have lived perfectly to the letter of the law, you are lacking the very essence. All things must be fulfilled and everything must be given up to have God come into our lives, and any one thing is enough to keep us out from the kingdom of heaven, as with the man that met Jesus, and who said: All of these things I have done from my youth. But when Christ asked him to go and sell all he had, there was that one thing that he could not do, and that very thing kept him out of the kingdom of heaven. When we sound ourselves perfectly we will find that it may be some such little thing that keeps us out of the kingdom of harmo-

ny within our own natures, just as much as what we consider the greater failings in others and which we condemn.

Many times when people have come to me complaining of others I have said to them with this great God-power that sees and knows all circumstances before they are told: "Friend, have you not this little imperfection or that?" "Oh yes." "Do you not know that that to God is just as great as that which you condemn in others?" Stop for a moment to think. Turn right within your own nature and there destroy the tempter; destroy that that makes you see and come in contact with that which is low and undeveloped in others. Destroy that which makes you see the faults and imperfections in others and not in yourselves. And when you have done this you are able to enjoy God's life and His blessings, and these imperfections in others will not trouble you in the way they do now. You have to go to work to make right the conditions in your own lives, and you will judge others from a different standpoint. When you see a man that is in a very low condition, you do not know who or what his ancestors were; you do not know but that he has inherited the nature from them which you see him manifest. How do you know but that he is working harder than yourselves to control what is within him? How do you know it unless you have the light and the wisdom of God within, and then you would not condemn. God knows it all. You should teach such an one and have charity for him and show him something better. Perhaps it is his ancestral conditions that have brought him just where he is. He sought low society because there was nobody to show him a better life and he naturally drifted in that direction. There was not an outstretched hand to lead him into something better. You did not want to mingle with him, you did not want to be seen in his company because you were afraid of what the world would say, and so he has been left entirely to himself to suffer out his law without assistance from anyone. But remember that Christ mingled with publicans and sinners. He was not afraid that the world would say something about him, persecute and crucify him, but he kept on in spite of the world, helping and aiding others to live. And that is what has made his name immortal. If he had hid himself for fear of the world, where would the world be and

where would the Christ be in the hearts of the people, if you take it literally. He is not here as a living principle but he is as an ideal and will be as a reality.

So when you are afraid of the world, you are hiding yourselves from God. Fear not man in your good efforts towards a new life. It does not matter how many people will hinder you in your efforts and call you fools for doing so, you must not mind it. If you know you have something that makes you better men and women, stick to it until the plant within you shall grow to be the Christ. Then the world will see that it is not wasted time cultivating and developing such a plant, and you will always have exactly what the world needs. You have not only a sufficient quantity for yourselves, for your own comfort and happiness, but you will always have something to give to your neighbor or to those you come in contact with. You will never lose anything by your efforts. May God help you all to realize the great necessity of cultivating that plant, which is the great seed of God's life in the heart; and the only way you can do it is by overcoming within yourselves that which tempts you and makes you see the evil in others.

I once heard a lady saying of another, as she was passing by, "I hate that lady." My power immediately took possession of me and I turned to her and said: "Have you hatred in your heart? There is nothing in that lady to hate. Hate yourself, hate that feeling in you that makes you hate others and you will be all right." That is just what we have to do. We have to overcome that within ourselves that makes us hate and that which makes us come in contact with the lower elements in others and we will see that we have some influence with them. I am not making a trial in this life. I have had an experience for thirty-nine years and I have never failed to bring out the God in the lowest organisms, and I know that every one of you who are here can come into this life to assist in this great work. But you have to get the devil out of yourselves before you can get the God in. The devil is the natural man, and when you give off the natural man to any one, you are only adding fuel to the fire. But when you have God you stand upon a rock. Your house is not built upon quicksand but upon something that stands firmly through all eternity. Be not

weary in your well-doing. Let us be building up within us more and more of that that makes our lives more beautiful and God-like; that brings us more and more of that divine happiness in which we have peace and tranquility of mind. And when in this condition we have nothing to think upon and nothing to hinder us, only to keep on doing and doing the will of God.

MARY HAYES-CHYNOWETH.

THERE is not darkness where God is. There is not sorrow where the Holy Ghost abides, no matter what may come to you, there is only that feeling of peace, contentment, glory and heaven. You feel nothing but peace in your soul and a constant welling up of the heart, and you are elevated into a blissful atmosphere where the spirits and the angels abide. May we all realize the necessity of uniting our powers, let us work as one body and be disciples of this great, grand principle of God, that we may possess His power and be one with Him. Let us all realize that we are capable of getting into that condition if we only have faith, work by faith and not in darkness and materiality.

M. H. C.

MAY God help all of you in your efforts towards the higher life, and may you be blessed by knowing that the Holy Ghost is the leader and director in your own organisms, so that you can not only be led into truth under all circumstances but you will be able through the wisdom of God to lead all other people out of darkness into light where their souls will be free and there will be one church, one baptism, which is the baptism of the Holy Ghost.

M. H. C.

I ASK you to direct your mind upward that you may feel the power of God through every part of your being so that your whole body shall be filled with His light; that you may have a home in your heart for that God as you have prepared a place for him there; that your bodies may be purified and cleansed and be a fit tabernacle for the spirit of God; that you may feel and realize that there is something for you to live for and to enjoy while you are on this earth.

M. H. C.

IT is a great thing to do right. One must have a clean body, a pure heart, and a holy soul in order to do right before God.

M. H. C.

Oration.

[At the request of several friends, we print the following, delivered at Ironwood Mich., July 4th, 1890.]

FRIENDS AND NEIGHBORS: This is our country's birthday and as in childhood we met to celebrate with rejoicings the birthday of some loved companion, so to-day we meet in joy to celebrate this birthday of our beloved country. And as time and life's maturer lessons have added something of the serious to the lighter and more childish elements in our natures, we meet, not wholly in the spirit of frolic, but are drawn together, I trust, because this day has been made glorious by the courage and successful efforts of our ancestors in the cause of human liberty; and also that we may gather such lessons as we can from the trials and sufferings, heroic devotion to principle, and the ultimate complete triumph of those to whom liberty, honor and justice, were dearer than goods or life. I need not stop to tell you of the circumstances that aroused our fathers to throw off the yoke of the parent country, and although weak and few in numbers, to declare, with a firm reliance upon God and the justice of their cause, that the United States of America should be free and independent, subject no longer to the selfish rule and despotic exactions of any power on earth. History tells the story better than I can. But every true American must love to dwell upon the resolution, the courage, the sacrifices and the sufferings by which our fathers established the principles dearest to their hearts, and worked out the rich inheritance which it is to-day our blessed privilege to enjoy. The human heart must always rejoice in the triumphs of any people in the cause of liberty. The story of the struggles and triumphs of the early heroes of the republic must therefore always thrill the human heart in every age and clime. And if the universal human heart, how much more should the story fire our hearts who have entered into their labors and enjoy the rich legacy which their wisdom, foresight and struggle laid up for us, and all future generations. Whether we be sons of the republic by birth or adoption, Warren, Jefferson, Franklin, Hamilton and Washington, must be names very near to our hearts. And until we so far degenerate as to cease to prize our blessings and privileges, the story of Lexington, Bunker

Hill, Stillwater and Yorktown must kindle anew the fires of our patriotism and make us strong in the determination to transmit to the future the fabric of our liberties, unimpaired not only, but still further perfected and beautified.

The heroic fathers of our country fought for the establishment of three grand principles :

First, the right of self government, the right of every citizen to a voice in the creation of the laws by which he shall be governed. Second, the perfect equality of every man before the law, and Third, perfect civil and religious liberty for all persons.

In that day the establishment of these principles meant much to all lovers of liberty. It meant the destruction of favored classes, and the elevation of all human beings into the one all-embracing class of mankind. It meant the government for the whole people by the whole people. It meant freedom to worship without legal dictation from priest or magistrate and without being compelled to pay tribute to any religion that does not satisfy one's sense of what is right and true. It meant in short, the perfect freedom of every person to pursue the objects and secure the treasures most attractive and dear to him without interference from any source, so long as he does not interfere with the just and recognized rights of others. These principles are now recognized by us as the most precious of the blessings which our beloved country bestows. But in the eighteenth century they were new and chiefly untried and existed only in the hearts and firm convictions of our fathers, who growing up amid much privation and hardship, had evolved them from the honest, upright life, the love of liberty and the devotion to principle which had made them forsake home and friends and country that they might enjoy these blessings in the wild and far off west. They came not only from England, these pioneer fathers of our country, but from Ireland, Scandinavia, Germany, France, Poland, Hungary, Holland and from all Europe. The oppressed and persecuted in every land then looked to America where poverty and the wilderness should shelter them from the injustice of the persecutor and oppressor, just as now the liberty-loving emigrant looks to the United States as the Utopian end of all his ambitions; the greatest and freest country on earth. And let us not forget

that it is great and powerful because it is free and strives to be just.

It was in the spring of 1775 that General Warren for the second time delivered the oration in the old South Church, Boston, on the occasion of the annual memorial service over the victims of the Boston massacre. Boston was then under martial law and large numbers of the royal troops, uniformed and armed, were among the audience in the church. But that made no difference to this earnest and fearless patriot. He spoke for freedom, justice and his country just as boldly as though he had been surrounded only by his friends. He laid down the principle, so familiar to us now, that freedom is the natural right of every man and that no man can be justly deprived of the fruits of his toil, except by his own consent, given by himself or his legal representatives. He stated modestly but plainly the resolve of America to maintain this right even at the cost of war, and that even against Great Britain and Englishmen the people of America would defend the natural rights of man. "You will maintain your rights," said he, addressing his country-men, "or perish in the generous struggle. However difficult the combat you will never decline it when freedom is the prize. An independence of Great Britain is not our aim. But whilst the infatuated plan of making one part of the empire slaves to the other is persisted in, the interest and safety of Britain as well as the colonies, require that the wise measures recommended by the honorable the Continental Congress be steadily pursued." Three months after this speech, General Warren with hundreds of his country-men sacrificed their lives to these noble principles on the battlefield of Bunker Hill. And by the shedding of their blood, than which no nobler blood was ever shed, was the great heart of the continent fired, and a great and glorious nation brought into being.

It is true that not all of the patriots of the revolution were as gifted as the immortal Warren, but his spirit was their spirit, his principles were their principles, his courage was their courage, and they were as ready as he to sacrifice their lives and fortunes in defense of that which was right and their country's liberties. Fired by these grand principles and sustained by a courage which now seems almost superhuman, the continental troops

passed through over six years of terrible war. Without pay and often without sufficient clothing or shoes, and frequently suffering the terrible pangs of hunger, the soldiers of 1776 never wholly lost hope. They never thought of giving up the struggle. Surely if a grand and noble purpose and unfaltering courage amid the greatest obstacles and sufferings in its accomplishment can make of men immortal heroes, these men were such. All honor to the patriots of 1776. Whether the blood of England or France, Ireland, Scandinavia or Poland flowed in their veins, they were fathers of whom any nation might be justly proud. We may indeed congratulate ourselves that our forefathers were such men.

But this noble ancestry, this glorious beginning, can profit us of this age little or nothing unless we see to it that we emulate their virtues, their patriotism, their devotion to principle, their faithfulness to duty, and their patience and hope in suffering. Indeed we can fitly celebrate the Fourth of July in no other way. In no other way can we be sure to keep the memory of our heroic ancestors green in our own hearts and in the hearts of our children. It is well for us at times to recite the heroic deeds of the fathers of our country, and to count over their virtues: to glory in their patriotism and courage in the cause of right. But our duty and the meaning of our celebration of the Fourth of July should not stop here. Although a man may have had a noble parentage, although he may have inherited great possibilities, even though he may have come already into possession of a great inheritance and precious and beautiful privileges, what use is he to himself or anybody else, if he does nothing but pride himself upon his blue blood, spend his inheritance and waste his great possibilities in indulgence and frivolity? Of what possible use is he if he is so full of pride, arrogance, indolence, debauchery and selfishness that he forgets that anything remains for him to do but to enter into the full fruits of the labor of others? How does such a man always end? At least in this country always in poverty, shame, and physical and moral destruction. And nations are not different in these respects from men. The same natural law is over the aggregated people as over the individual man. Whatever brings destruction to the individual will to the nation, and this is especially

true in this country where every citizen is the equal of every other citizen before the law, and the whole people are the ultimate governing power. Let every citizen remember that he is an integral part, and no small part of the government of his country. No matter how humble he may be, upon him as upon each and every one of his neighbors rests a segment of the great circle that measures the base of the beautiful governmental monument erected by the fathers. And none can escape the responsibility of supporting his part of it. As he lives and acts, so will he strengthen or weaken, as the case may be, this monument. No free government can long endure unless its foundation rests upon the honesty, morality, and courage of its individual citizens. History teaches this lesson to all who have eyes to read, and reason should show us that our country will not be an exception to the universal rule. Do you love your country and its glorious institutions? Do you love liberty and its blessings? And would you make any effort and any sacrifice to defend these if they were attacked by some powerful foreign foe? Know then, that these things can be successfully attacked and destroyed only by the foes within our own borders. No army from without can ever successfully assail them. The heroes of 1776 fought and won forever the fight for freedom from control by any power outside of ourselves. Our civil liberty will stand forever, unless we ourselves destroy it, or become such craven wretches that we voluntarily give it up. The foes that already threaten all that every true American should hold most dear, all that has been won since the immortal Fourth of July, 1776, lie within our own borders, and are recruiting among our citizens. Anarchy, socialism, corruption in high places, immorality, gross intemperance, and all vices of public or private life. These are the foes that threaten our liberties and our institutions not only, they threaten our very national existence, just as slavery did through all our past history until 1865. When the innate love of man for industry, home, truth, temperance, virtue and purity have been destroyed, he can have no love for true liberty, and cannot be expected to put forth any great efforts in its defense. Indeed, with the destruction of these, his manhood is gone and he has neither power nor ability to defend anything.

Many of our citizens have yet to learn that lib-

erty is not license; that liberty is freedom to do right; to acquire and keep and use all that our ability and effort will enable us to, of those things which will make us better, more upright, purer and truer men. That when it degenerates into license to do wrong, to put forth our effort and spend our time and substance in gratifying the lowest and basest passions, it ceases to be liberty, and becomes slavery—slavery worse than prison-bar, or chain, and whip of master ever inflicted upon man—the disgusting slavery to his own base appetites and passions.

Every age and generation has its duty to perform to itself and to the state. Our fathers had theirs, and did it nobly and well. They met and overcame the thing that most threatened the development of the freer and higher and better life of their countrymen and the race. For this effort we bless them and have enshrined them in our hearts as heroes and benefactors, as they were. But we have the opportunity to be ourselves no less of heroes or patriots, or benefactors, than they. The duty that lies before us is similar to the one that faced them, yet different. Similar, in that it is to meet and overcome that which stands in the way of the higher development of the race. Different, in that it is to establish this higher liberty of which I have spoken, instead of civil liberty only. As we love our country and its blessings, as we love our children, let us meet the issue fearlessly and boldly, let our lives make for this higher liberty by precept and example and thus prove ourselves worthy successors of them who staked their all upon the proposition that all men are created equal, and that the people of this country so far as the civil law can make them, should henceforth be free.

Let freedom then, still be our watchword. Freedom not only from the despotism and unjust exactious of king and magistrate, but also from the oppression and cruel slavery of depraved tastes and perverted appetites and passions, and the principles and institutions which the revolutionary fathers established shall not only live but the time shall come when our country shall thrive and prosper as we never thought it could, when its waste places shall blossom and its people shall be even in a larger and truer sense than now, the freest, happiest and greatest on earth.

In the midst of our rejoicing we should not fail

to remember that hearts other than American, have thrilled with thoughts of liberty even such as we enjoy but by them, alas! never to be realized. In other lands lives have been as freely offered up as on our soil in the cause of civil liberty, and offered apparently in vain. And yet we believe not wholly in vain. The long line of noble martyrs to the cause of human freedom, although death and temporary failure overtook them, have brought to Europe whatever of civil freedom its people to-day enjoy. Were it not for Emmet's martyrdom and example, his countrymen might not now have the determination and courage to wage the bloodless and peaceful, but no less hard-fought battle, which they have been for many years and still are fighting for some measure of independence and self-government. Let us forget our own boasted greatness and prosperity and our future enchanting prospects long enough to send across the waters a sympathetic thought to those who perchance would love liberty and its institutions no less than we, but know them not. To the people of the Emerald Isle who, after generations of oppression and injustice are even now fighting the same fight with the best means at hand, that our fathers fought for us. With remarkable patience for so impetuous a people, with wonderful unanimity and undaunted courage and determination they have for years faced oppression, coercion and suffering, until they have at last forced the great but rugged heart of England to relent somewhat, and brought from the English people that respect which they always render to courage and merit, even though pride of country and jealousy of the autonomy of their empire may sometimes blind their eyes. May God speed the day when the sun of liberty shall rise upon the green isle and touch into life its long slumbering energies and resources as in every land liberty and independence always do!

And in far off Russia, hundreds in this generation have been thrust into prison or transported to Siberian wilds to suffer worse than death for daring to humbly petition for a few only of the rights which we have always enjoyed. And nowhere in Europe, unless it be in Great Britain, is there anything approaching the freedom of speech, the respect for the rights of the humblest individual, and the perfect liberty of action in all directions accorded to every person, that obtains

in the United States of America. Let us bear these facts in mind, and while they cause us to send a sympathetic thought—greeting to our less favored brothers of the eastern hemisphere, let us thank God for our country, its fathers, its wealth, and resources, its laws and liberties, its free institutions, and lastly, but not least, its liberty-loving and law-abiding people. May our citizens prize more highly as time goes on their glorious privileges and wonderful possibilities. May they come to know that true happiness lies not in license and indulgence, but in the law of true liberty. And may they strive to come into this true freedom for themselves and transmit it as the most precious legacy they can leave to their children and the state.

There is a class of pessimists, even in this country, who love to picture all this freedom and greatness as ending in indolence, weakness, anarchy and destruction. Thus, they say, ended the freedom and greatness of Old Greece and Rome and of every government of the whole people that has ever flourished in the past. But these fears should find no realization here. Indolence, excessive indulgence, corruption and immorality—these are the rocks upon which these old republics stranded. And if our ship of state goes down with all its precious burden, it will be wrecked upon the same old rocks. But no matter how imminent the danger may seem, no matter how near we may approach to these terrible shoals, I am one of those who firmly believe that our countrymen will turn from the slimy and dangerous rocks before it is too late, and make for the pure, deep and boundless sea of honest, upright, moral life. I have great faith in human nature, and especially in our American human nature, to successfully work out our great destiny. I do not expect the speedy coming of the millennium, but my descendants will see the time if I do not when the man of pure and upright life will be more generally the rule and not the too rare exception; when truth and honesty shall walk our streets in all their beauty and perfection; when war and the sword shall be buried forever in the beautiful mantle of peace; when the real goddess of liberty, at last unchained, and crowned with undying laurel placed there by the clean hands of her pure-hearted devotees, shall sit enthroned above our temple of state; and justice shall sway her golden scepter over a truly happy and prosperous people.

E. A. HAYES.

Culture.

It is a trite saying that the most natural thing is to be unnatural. The tendency of the culture of the world is such as to make man appear to be unnatural or something he is not. Every man desires to have the esteem of every other man. With his want of development he is willing to be esteemed to be something better than he is. The culture of the world only helps him to cover up what his heart feels and show his fellow-man what he desires them to believe him to be. All the education and culture do not make the heart of man any better. But they help him to be deceitful. Every man has the ideal of what he wishes man to consider himself. If he is regarded according to his ideal the average man is happy.

Culture to one man may mean something different from what it does to another. One man thinks it to have a knowledge of all the polite forms of society, so that he knows at just what angle to incline his head when he bows, the position in which he must put each foot, when to smile, when to say "ah", in fact how to have his manners faultless, no matter how full of evil his heart may be. Another looks at culture to be a knowledge of books so that he knows something about the writers of the past centuries. He must know all the writers of the present and be able to give all their ideas on all subjects and yet he may not have a single idea of his own. He may be a walking encyclopedia and yet scarcely know a horse from a cow or have one idea how to provide for the wants of his own family and how to care for his own health.

The culture of the world does not teach people to be practical men and women. In college the best students are often those who have no practical ideas of their own. Man may be a book-worm and know all between the covers of his Greek and Latin books and understand all the mathematics and all the sciences, but this knowledge does not save him from over-taxing his brain and becoming bankrupt. It is equally true that the best educated and cultured people know the least about themselves and their own needs. Education and culture sharpen the intellect and all the faculties and give man a greater command of his faculties but they do not teach him how to control these organs. The culture of the world only makes man more of a knave if he wishes to be one, and makes

his example of more influence in the world and consequently he can do far more harm than he could without it. While if he makes a good use of his education and culture it makes him just so much better an instrument for the angels and God to use.

The world mistakes culture as an end, when it is only a means or instrument to use. Neither is to be desired only that we may be of more use to God. Culture in itself, we are told, is deceitfulness. As I have said, with it one can appear better before man, but it does not help him to appear better before God. There is a heart culture which I have seen, that gives one a knowledge which can not be found in books nor in any work on etiquette. The principles of science or the best usages of polite society, may change. But when the heart is cultured, there is always knowledge how to treat a man, for one who has the cultured heart feels every man to be his brother, and in his love for every man, he sees the needs and he knows how the person ought to be treated to bring out the best elements within the heart. When our hearts are cultivated by having God's inspiration there, we will not care for the rules of etiquette but we will desire and do that only which grows the God within us. We will not be attracted to persons because their manners are pleasing, their faces pretty, or their brains cultivated. But the condition of the heart and its aspirations toward God, will be what will draw forth our love and respect. When we have the true culture which God active within us will bring, then we are practical in all of our life. We will have all the knowledge direct from the higher minds and it will be true though it may differ from what science teaches to-day; but as scientific researches bring more truth, then will science recognize the principles given forth many years previously as being the most advanced truths. When man has to depend on his intellect alone, what he receives are theories which may or may not be true; but when the angels and God can impress his heart he receives not theories but truths and they are always truths.

While the culture of the world does not necessarily make man more provident, when he has the true heart culture he is never found destitute nor his children begging bread. It is a recognized fact in the world that literary men are not usually

good financiers. The culture of their intellect does not teach them how to manage their own incomes nor business. But when they have the culture which God gives the heart then God gives them the power to manage their own affairs and those of others successfully so that they have all their needs satisfied and have a sufficient amount to do all God has for them to do in helping the world into a higher and nobler life.

The culture which comes from society or from university or college life or from any life in the physical, does not satisfy me. I desire a culture of the heart so that angels and God can impress me the true way to treat every man, woman, and child with whom I come in contact, so that I may be made free in the Christ development and not be bound by any usages of society or etiquette; I desire a culture that will give me truth in every science and art so that I know all the principles and how to do correctly all things that God directs me to do. I desire that culture that makes my heart pure and holy so that I feel God directing my life and know the great God of the universe by having His life active within my soul. I want this culture that is as immutable as the hills and which the laws of no country, the usages of no society, and the theories of no science can change. I want this true culture not that I may appear well or appear to be something that I am not before man, but because I wish to appear well before the Father of us all and have the approbation of that God developed within my own soul.

NETTIE PORTER HAYES.

THE New Jerusalem spoken of in the Bible, like the Garden of Eden and the Tree of Life is a condition within man and can never be known only as we develop into the divine life and take on all the beauties of God's life. Then are all of His beautiful attributes expressed in us and when all men are grown to this condition, then can we have one grand church which is that New Jerusalem spoken of in the Scripture. We can never have it until it is developed in the human heart.

M. H. C.

WE must know that God can do all things. When everything looks dark and hopeless, that is the time to work with faith. All things are possible to God.

M. H. C.

God Permits It.

The God I worship is a being who has planned, created and governs the whole universe. God's life is in all His creation and nothing, in fact, that is in existence to-day would be in existence were not His life within. No person has been created or brought into existence unless a law of God has been active to accomplish this. With this belief I can not say that any one is out of place, but there is a better condition than the present one for every person.

Although I do not wish to appear to be finding fault with God, who has planned everything and placed each person where he belongs for the present, yet I also believe that God has placed a higher life within the attainment of all; and for this reason I wish, if possible, with love and charity for struggling humanity, to point out some of the errors that make it impossible for man to break away from his old condition, and to show the way to the higher life. Not that I have come into this higher life, but I have had experience enough to know that it is possible of attainment not alone for myself but for all who put forth a determined enough effort and give up all that is false and gross.

Again I wish to impress it upon you, I do not wish to appear harsh, unjust or untrue, but I am fraught with the feeling that the people are loaded down with too many self-imposed burdens, caused not so much by the willfulness of themselves as by the teaching and encouragement of their leaders. And I am thoroughly convinced that they would never be relieved of their burdens could not they be shown that their leaders instead of leading them to their Savior to be relieved, have been enticing them in the opposite direction and heaping upon them burdens unbearable. I believe in the power of God, but that power can not be manifest to the children of earth until one, at least, has grown sufficiently in purity to attract that power to earth. Then I believe that sooner or later, according to the changed desires and efforts of the people, that power will be shed abroad throughout the whole earth, and all sin and evil, so-called, will be removed.

The fact that sin abounds shows me that the power of God, or the attributes of His spiritual nature do not yet prevail in the hearts of the peo-

ple and are yet dormant and inactive there. Until God's power becomes active within the people they are under the old law, are under the dominion of the beastly propensities of their natures. We often wonder why some particular person is allowed to waste his opportunities and destroy all his finer sensibilities. The law of his being must be fulfilled. Just so with an organized body of individuals, until the higher law is active the natural law of their being must be fulfilled. So that as long as the higher or spiritual law remains inactive, God permits them to act under the law of their natural propensities, and they are, as I have said above, under the dominion of their beastly nature.

This permission of God holds good as long as people can progress in this way, and learn by experiences and sufferings that come under the natural law to long for and look for a higher law and life; in fact, it lasts until they see the power of God in the life of one who has attracted that power which in the twinkling of an eye changes the law of their being, and the experiences of their past life give them the determination to resist all temptations, the yielding to which has brought them so much suffering, and give them the determination to cling to the new law.

I feel a premonition, which fills me with joy and thankfulness, that God will soon give to the people a new law and all who make an effort to live under it will come into a new life, from which disease, suffering and all sins of the flesh will be removed forever. In view of this fact I feel it to be no wrong to point out a few mistakes that the people have made in following so blindly the ministers of to-day without greater evidence of the power of God upon them.

A child, before he has been taught right from wrong, loves his parents best if they do not interfere with his little desires and yield to his every wish. So do people love their ministers best who do not interfere with their lives but encourage them in their sins by living the same life of yielding to the desires of the flesh that they do. The ministers, in not pointing out the wrongs of their congregation, please them, and increase the size of the church, but do not improve their spiritual condition which ought to be the fundamental principle with every minister. The salvation of every person depends on his change of life in reality, not on his verbal profession or the amount of money

he pays in to maintain the style of the church and support the minister in idleness, who in nine cases out of ten could not possibly earn, if thrown on his own resources, one half the income he derives by begging from his poor parishioners, who take off from their own and their families' backs to give to one often unworthy of their bounty. It is my opinion that a man who has to earn his living by his daily labor, in fact in any honorable way, owes his first duty before God to his family, and under no circumstances should he feel it a duty to take one cent from the support of his family to give to the church or any charitable purpose. Charity begins at home. Let each family first provide for its own wants and there would not be the need for such wide-spread extension of benevolence as there is in the world.

Almost every one admits that it is wrong for a man to spend his time and substance at a saloon in riotous living, and thus deprive his family of his support, and assist the saloon-keeper, as our leader told the miners of Hurley, to dress his wife in silk, while the laboring man must dress his wife in calico or allow her to go in rags. It is just as wrong to me for a man to give of his substance to the ministers to allow them to dress their wives in silks and get nothing in return. Many people, especially the laboring class, are honest in their attendance at church and go to get assistance and to be shown the way of salvation. But they are fooled; they spend their time and money for nothing and worse than nothing. Not one real burden or sin is lifted from them, in fact, they have more burdens heaped upon them by striving to follow the style and manner of life in the church, which is upheld as right and proper and Christian; the idea of salvation is forgotten in preparing for church sociables and frivolous entertainments. The money received from poor and rich alike is poorly spent, the pastor and parishioners alike enter into the giddy debauch with no thought of Christ or prayer to God in their hearts. I have been there and know whereof I speak.

Another wrong the church does is in the extension of its charities contrary to the will of God as exhibited in His dealing with his disobedient and reckless children. All suffering comes from disobedience to law, and God has established the law. Hence it is a great sin against God to strive to alleviate suffering caused by disobedience to

God without striving to remove the tendency towards disobedience in the one assisted. It should take a pure and spotless life to institute charities and an ability to look into the secret recesses of the heart of the recipient. Promiscuous giving does more harm than good, and that is the kind of giving the church is addicted to. The money that is enticed into the treasury of the church is in part squandered in giving to unworthy people who are encouraged to continue their sinful lives in the hope that the wants of their family will be supplied without effort on their part. Away with such actions and with such giving. They have existed long enough; the church has lived many centuries but has not removed one evil from society or the world, but in fact has enhanced it. To be sure, God has permitted its action; so has He permitted the action of the saloon-keeper, the prostitute, the drunkard and the murderer. That does not prove that they will exist forever. When society becomes pure they will all pass away. But they will all remain until a stir is made and the moral sense of the people at large is aroused. The church in its present condition as a necessity will not much longer be required. God will soon give the people a purer, a higher advocate of His principles and life. The wrongs and evils existing in the world to-day are enormous and need to be pointed out by one strong in love and in the power and spirit of God. No natural person can do it; no one weighed down by fleshly desires and appetites, but one filled with the purity and divine attributes of the spirit of God.

People have been guided to a dead Saviour long enough; they have not yet been saved from either selfishness, temper, drunkenness, lust or any other weakness of the flesh. In fact, these qualities of the flesh have not been pointed out to them as something that must be overcome before they can come into the spiritual life and enjoy the fruits of the spirit. We must all be awakened; we must be shown what there is in us to resist and what to cling to. If a minister can not show us wherein we make mistakes and what we must do to be saved we should cast him one side as a thief and a robber and continue our search until we can find one who can lead us out of our weaknesses and imperfections and bring us under the law of the spirit. We must be directed to a living Saviour. Let us look to the past no longer; let it

be buried with its dead conditions and blotted forever from our memory. God is ever present in His law, but let us look for more than his mere presence. Let us look for his power which is alone shown in the changed life which comes by the overcoming of every tendency of the flesh, and further shown by the performance of the works characteristic of the presence of God's spirit.

If I may be believed; if my experience and change of life can be counted of any use, I can joyfully exclaim that I have found my Saviour; that my soul is being redeemed from all its surrounding filth and rottenness; that I am being led away from all desire to gratify the passions and appetites of the flesh and to mingle in the corruption of the world or to yield to the follies of society and follow its customs. They are directly at variance with the growth of God's spirit after which I am striving. If I have found my Saviour, is it not possible that the same person might be the Saviour of others also? And would it be right for me to keep my knowledge from the world? My Saviour can be found in the person of our leader Mrs. Hayes-Chynoweth. It would make this paper too long to relate my experience, but I can say that she has lifted many burdens from my soul and relieved me from many heart-aches; and by her efforts my whole life has been changed from one of misery, discouragement and poverty to one of peace, hope and plenty. But what are words? My life must show the result of her work, and so it would if you could have known me as I used to be. I pray to God that people may have their eyes open, that they may no longer be deceived; that the work of our leader may go on and show to the whole world the power of God as manifest through the life of a pure and spotless person.

LOUIS CHYNOWETH.

THE angels are constantly working to lead man aright, but as he does not always listen to his best impressions, which are the voice of the angels to him, he has suffering. If man wills to do wrong, suffering is the reward, if right, the joy of heaven in his own heart will be his. M. H. C.

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 to the highest God. M. H. C.

Create in Me a Clean Heart.

Three or four weeks ago, at one of the Wednesday evening meetings, the question was given by one present: "What do we come to the meetings for?" Several replied to it, but the replies coming from us without any previous thought on the subject had necessarily to be short. I have given the subject considerable thought since that time, and would ask your attention to-night when I will endeavor to state what our meetings can and will surely do for us. I have taken for my subject to-night, "Create in me a clean heart, O God and renew in me a right spirit." This is the feeling that should be uppermost within every heart, and this prayer, if from the heart, and not from the mouth alone will surely be answered. We are taught here by our leader that a clean heart is the first essential; that man in his natural animal condition is far indeed from being clean and therefore cannot be a fit tabernacle for the Spirit of God to dwell in. I believe that our coming to these meetings and the close attention that is paid to all our leader tells us, is simply another form of that prayer, it is an acknowledgment that we desire to rise to a higher spiritual plane, otherwise surely we would stay away. I recollect that night when I was called upon to answer what I came to the meetings for, I mentioned among other things that I had become a better man, in so far that I had overcome habits of many years standing through the teaching and exhortations of our leader and I know that one and all can and will receive help to rise higher and live a purer life. Surely this is well worth coming here for, and it is in this regard that I think we stand so far above the churches of to-day. We are taught here that we have nothing to do with the next world, but that our chief aim while here is to attain to the highest and purest condition that we can and that our future state will depend entirely upon the state or condition in which we enter it. A friend of mine remarked to me one day after the close of one of our meetings: "Every time I come here I go away with a strong desire to live a better life, to try and watch my every thought and action, but," said he, "before the next Sunday I am away back where I was before?" I quickly answered him, and would emphasize it here, that he could not go back not even if he desired it. We

can all come here and partake of the spiritual food given at every meeting by Mrs. Hayes-Chynoweth and we may be apt to think because we do not overcome all that is weak in our nature, that we have not benefited by it. If we do not partake but reject, then of course we receive no benefit from that meeting but the friend of whom I have spoken did partake and though he may not be able to realize it at the time, it must of necessity benefit him.

The spiritual food provided here is the only food that can benefit the spiritual man. We are taught here that the Bible is from beginning to end an exhortation to elevate the spirit into a spiritual condition, to develop the germ of God which all possess, and we do see that such a doctrine when lived up to produces a life such as is depicted in the Christ life. We are taught here that we are men, not beasts, that we are made in God's image. The churches have regarded man as the highest order of animal life, but incapable of rising while here on earth beyond the animal condition. In coming here to these meetings and participating in them, we come to realize that the possibilities lying within each and everyone are great indeed; so great that we can hardly assign a limit. Have you ever stopped to consider the great import of those words—words which we so often sing—"Create in me a clean heart?" Those words imply a great deal, and I have many times thought that it was an impossibility for us while here, surrounded as we are, and having to fight the battle of life, to obtain the necessities of life, to have a clean heart. Yet the desire for a purer, a cleaner heart and with the proper spirit, is what we will obtain by our attendance at these meetings. It is said "Faith without works is dead," I don't know whether this is a Biblical quotation or not, but I don't endorse it and my reason for saying so is that I don't believe that at our meetings either here or in Wisconsin, there is one but that has been benefited and has shown that by their works. One cannot have faith in what is taught here and continue to lead a dissolute life. He may continue for a time to do so but the sting of remorse eventually becomes such that he is forced to abandon such a life, so that all can see that man's self interest to get out of that condition which is so beset with pain and suffering, to live a

higher and purer life is what attracts him to these meetings.

There are hundreds of people throughout this nation who have through the medium of the TRUE LIFE Magazine, come to realize their true condition and who earnestly desire to purify their lives who have found by the teachings of our leader that the only heaven they ever can enjoy is found by living a high, pure and God-like life. Those people, many of them, would consider it a great boon indeed to be able to come here as we do and enjoy by receiving not only the great thoughts and principles taught here but likewise the great inspiration which produces them. I know that all do appreciate what our meetings are doing for us, and that if we will act with determination, exercising our will-power as far as we can, we will surely receive help to purify our hearts, and renew within us a right spirit. JOHN ROBERTSON.

Eden Vale, July 5th, 1891.

THE truth of God is the same to every man when he has had the same experience, when he has this in his heart, he has what corresponds to the church of God within himself; for the church of God spoken of in the Scripture is not outside of the human heart. M. H. C.

WHEN you have the divine truth to govern your life, you can understand God in nature; you can see Him in the tree, the mountain, the flower and you can understand Him in yourself, and in proportion as His life is in you, can you understand Him elsewhere. M. H. C.

ELEVATION in a spiritual sense consists in purity of life. God is above and below and everywhere. The elevation is in the aspirations toward goodness and truth, toward harmony and peace. When we have these grown within us, God will be the ruler of our whole organism. M. H. C.

YOU have to look neither above nor below to find the truth, but when you can bring it home to yourself then you have it. M. H. C.

GOD's life like leaven is working silently but powerfully in every particle of matter to cleanse and purify it and bring it into higher conditions.

M. H. C.

Essay.

Some months ago, when I first came to hear our leader, Mrs. Hayes-Chynoweth, talk upon so many spiritual subjects, I went home each time thinking how beautiful her words were, and how clear the principles of her life seemed to me. I also know that the words spoken by her, who is so grand and noble, do not seem so to me alone, but to many thousands of people whom she is daily leading out of the darkness into the light.

Little does our leader know how many think of her daily, and of the prayers that were offered in her behalf, that God would spare her to us when she met with her accident, and our prayers were heard. And yet, I know if God had taken her from us, each one would try his utmost to work and carry out all her grand and noble principles, and walk in her straight path of truth. Each time I come here I am awakened to some new and beautiful principles taught and lived by our leader, Mrs. Hayes-Chynoweth, and I can see clearly that her heart's wish is that each one of us will strive to be perfect before God. To do and be so, we must be guided and attracted by her pure and spiritual life. So why should we not try our best to do all she desires of us, and pray to God to show each one of us the necessity of following her life? I will show you how clear she makes everything appear to me, and how blindly I was taught at Sunday School. I was told that God sat upon a throne watching all my actions, and when I missed my lesson he put a black mark against me. So you can imagine what a bad girl I must have appeared before God if such was the case. It was a custom to give out pretty cards to those who had their lessons correctly and in two years I received three cards, so my marks must have been numerous. Our leader explains everything so clearly that a child can almost understand. A short time ago I was asked the question, "Why do you put so much faith in Mrs. Hayes-Chynoweth's healing?" My reply was, because I have seen with my own eyes how she healed one of her patients who was paralyzed and had no use of body or tongue. After trying several doctors he called on our leader to see what could be done for him, and to my surprise in a week or so he was walking down the track just as well as ever and in fact he looked better than be-

fore. And seeing this with my own eyes makes me convinced that we do not even begin to understand the principle that governs her life and the wonderful powers which she exhibits. And how happy all are who hover around her path! Every act of her life is helping us on and on and making the people in this world better, giving us a desire to know the true way of living and making our lives happy. By working out our own salvation and receiving from her words of greatest love and encouragement, all of us should strive to do our best to prove our appreciation of her grand teachings, and try to make our lives better every day we live. I have heard people say if we did not go to church and ask forgiveness for our wrong doings we would never enter the kingdom of heaven. Now I do not believe that going to church will help to wipe out the sins of our life time. The only way to salvation is to try and overcome our sins and wrong doings each day, while going the rounds of our duties and to desire to do the will of God and remember that every act of goodness we perform in life will lead us onward to become more and more like our leader, Mrs. Hayes-Chynoweth.

MARY H. SLOAN.

A TRIBUTE.

(CONTRIBUTED.)

I read THE TRUE LIFE—it comes to me,—
It comes with good will to all;
That it is full of love, and works, we see,
For it answers every call.

Its words are simple, its truths are grand,
Its precepts refined as gold,
It shows the rock upon which they stand,
It leads them to the fold.

A tender shepherd and firm one
Is the Leader true and tried,
She stands near God, and His dear Son,
And the angels with her are allied.

May her every effort be blessed,
May her glorious living teach us the way.
In robes of purity may we like her be dressed,
Like her find the path and in it stay.

MELLIE BLYTHE BRALY.

WE never lose our individuality in God or in being God-like, but we grow into the purity and power and wisdom and knowledge which we comprehend as God.

M. H. C.

"Then said he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore, the Lord of the harvest that he will send forth labourers into his harvest."—(MATT. 9, 37 & 38.)

Man in the natural condition is always willing to reap what he has not sown, and to claim to possess things which he has no right to because he has not earned them. And the most remarkable example of this is to be found in the different churches and sects, which consider themselves in belief to be the nearest followers of Christ. All of them claim to have the Bible as their guide, and Christ as their savior. But the Bible says that these signs shall follow them that believe in Christ. Have any of these signs been shown in the world? Have any ministers of the Gospel healed any one by laying on of hands, have they cast out devils, spoken with tongues or in any other way restored suffering humanity? If not, what right do they have to be called followers of Christ when they have not the least sign of those gifts mentioned in the Bible? We are taught by our leader that all are born Jesus, that is, we are created in the image of God. All have inherited a spark of that divine power which rules everything in the universe; all have the same faculties to be brought forth and grown to be strong and Godlike. But as long as we cling to these earthly things which have become fastened so strongly upon us, we neglect to elevate the better part within ourselves, and this is more important to us than any of the worldly things which we care so much about. We lose so much happiness by so doing, that the harvest we would reap by acting wisely will be reduced to nothing. We have so few thoughts to spare about eternity or our future life. Our time has been so occupied by natural things that we stand naked in the sight of God. We have neglected our greatest duty, to clothe ourselves with the spiritual garment, which is the only clothing we will carry with us over to the other side. "Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." What we have to do, I believe, is to ask God for strength to enable us to get rid of all imperfections, that we may become worthy workers in His field. Let us ask for aspiration towards the good and do noble deeds which every one should do willingly, because it is right. Let us work earnestly to obtain God's promises, which are love, joy, peace, long suffering, gentleness,

goodness, faith, meekness, temperance. May our spirit be quickened to bring forth good fruits, and that is the only way in which we can repay our leader, Mrs. Chynoweth, for the works which she is doing for us. Let us be thankful to God for the blessings bestowed upon us through her, that we by her help may be able to raise ourselves above all things which are low and unworthy of mankind.

HENRY QUARFORD.

Evil.

We are taught to abstain from all evil if we would better our condition. It would be impossible for one to try to live these principles and at the same time give way to anger, jealousy, hatred or malice. One may cover his crime and deceive his neighbor and feel sure that it never will be seen or known; but there comes a time when he will have to answer for it all. Is it not better, therefore, for us to try to live a good, true spiritual life and please God, instead of living a life of misery and suffering for being disobedient? If a person has this spiritual life, he receives it from God, and the more he keeps on, the more he receives. While man is yet under the law of sin, he is in no condition to judge another man, whether under the same or a higher law. To do God's will is what we are on earth for; if we go contrary to His will, we are bringing darkness and misery into our lives. By trying to live a spiritual life we are making God's will more clear to us, and our own will in all that is sinful we are trying to control.

GEORGE QUARFORD.

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit. (JOHN XII, 24.)

This passage in the Scriptures has a very different meaning to me to-night from what it would have had one year ago, had I read it then. But I may not be able to fully understand the true meaning of it now; nevertheless I will say this much for myself; were I to live up to that part of it which I do understand, I would be a much better man than I am now. I mean by this that I would have much of the Christ principles active within me, and more of the principles and attributes of God's life developed within my heart. I have got myself into that condition of life

now wherein I can see the necessity of laboring to overcome the lower attributes and characteristics of my physical nature. I believe as long as a man gives way to the lusts and passions of his physical nature, and goes on gratifying the appetites and desires of the fleshly life, just so long will he live a life which brings nothing but darkness and misery into his soul. Our leader tells us that the germ of God, Christ and the Holy Ghost are in all matter, and can be developed only through action; so it is very plain to me, that as long as man keeps that divine part of his nature from being born into life, he is certainly in the same condition that the corn of wheat is in before it falls into the ground and dies. Man must bring himself to know that God has planted that spark of His life within him, and that it is not to be neglected, and all his energies and ambitions allowed to go towards the gratifying of his physical nature. He must come to see that it is better to be ruled by the Spirit of God, rather than by the low and evil influence of the flesh. Then he will strive to arouse into action that better part of his nature and go to work with a will and determination to destroy and tear down his old earthly house and erect a new building. He will furnish it with the Spirit of the living God, and establish within its walls the law of Christ by keeping it perfectly clean and spotless from the outer world, thereby making it a fit tabernacle for God to dwell in. It will be lighted up with that light which Jesus was said to have had within himself, and the light shall be placed upon the highest mantel in the house and be kept burning with those divine principles of the Christ life, and God shall be the all ruling power of every action that takes place within it. Then man will find himself born into that new and everlasting life of endless glory; he will then be dead to all the characteristics and attributes of the fleshly life, and his whole aim in life will be spiritual and God-like, and not earthly.

Z. CLIFFORD.

IF man wishes to grow he will be willing to have all the circumstances brought about him that are necessary to bring out and develop every part of his nature.

M. H. C.

Germania Department.

"Let your light so shine before men that they may see your good works and glorify your father which is in heaven."

Christ was commanding his disciples to let their light shine. That is, to let the Christ principle be active. This command like all others, in the Bible is a prophecy, that the command is to be fulfilled in every individual. This Christ that was said to have lived so many hundred years ago is a myth so far as it concerns us to-day. The Christ never lived as a person we have been told, but is, however, to be born and have a being in every individual, and in this way and no other can it ever save humanity. When that growth comes to us, where the Christ principle is grown and active within, then is the time that this command must be fulfilled. We must then let our light shine. If we were in a dark room and some one should bring in a lighted lamp and cover it, what good would the lamp be to us? We would be in darkness just as much as though no lamp were in the room. The Bible tells us not to hide the candle under a bushel but to put it on a candle stick then it will give light to all in the house. How much good do you think Mrs. Chynoweth would have done in the world, had she kept her light secret. But that was impossible. It is impossible for one with the Holy Ghost power to refrain from aiding humanity, when the duty calls. The light is bound to shine. Even though Mrs. Chynoweth never speaks to a person, her power is felt. The influence from her life is felt by those who do not know her. She is the light of the world. A city that is set on a hill can not be hid. But when one is coming under the spiritual law, where the Christ can be active, it is natural for him to want to remain quiet, to wait and hear more of the principles, to get more light. But we are told that is not the way to grow. If we have just one thought, just a little light, it is our duty to give off from that light thereby making our light stronger and brighter. We can not be selfish with it; it is something that is given to us for the purpose of unfoldment, hence we must use it for that purpose else like the talent, it will be taken from us. Jesus said, "I am the light of the world, he that followeth me shall not walk in darkness." To follow him, means, to me, to follow perfectly

these Jesus or Christ principles. If Jesus is the light, what we want to do is to grow that principle within us, then we will always walk in the light and our light will be seen by all men. Jesus further said, "I am the truth and the life." Does that not show clearly that when we have that Christ principle fully grown within, we will have all truth, light and life. "THE TRUE LIFE" says, "Love is spiritual heat, and truth is spiritual light. The combination of the two produces all spiritual action and calls forth all affection and pleasures that we enjoy and gives us knowledge of all physical objects, and shows us our duty in handling these objects and directing the minds about us." Then the prayer following was: "Oh let us get more of Christ; that we may possess more love and light." Following perfectly these teachings, is the only way in the world that we can ever obtain the true light and love of God, and it is also the only thing that will ever bring us happiness and heaven. This light will remove all doubt and darkness from the mind, and make us see this world in an entirely different light. When we have this truth which is spiritual light, then we will be in a new world as it were. Every thing will be changed; all will be harmony and contentment. Now that we know what the true light of heaven is, the thing for us to do, is to get this light within ourselves, that we may let it shine before men, that they may see our good works, and glorify our Father which is in heaven. To glorify our Father which is in heaven, is to glorify the God within our own natures, thereby creating, also, the heaven over which the God within shall reign. It is only through the manifestation of this father condition in ourselves that we can show our light to man. In order to do this, we must always walk in the light; that our life will be a true manifestation of the Christ life and principles. "We must walk as he himself walked."

The fault has been in the world and is to-day largely that the true light of God has not been manifested in the individuals who professed to have it. It has been the blind leading the blind. If all who professed to have the love of God grown within them had it perfectly, there would be no darkness in the world to-day all would be harmony and peace. But they have failed to see or possess the true light themselves, hence, had not the light which was needed for the upliftment

of humanity. Had the so-called Christians of the churches had the light, there would be none of the misery and degradation that we see around us to-day. When one so noble and pure, who has performed the Christ miracles and has given her whole life to the great God of the universe, says she will not call herself a Christian until she can do what Christ did in every respect, that is, baptize one and give him the power of the Holy Ghost; when she can do this, when she has that power all of herself, then and not until then will she call herself a Christian: I say that when one like her says and feels this, it is time for the so-called Christians of the world to arouse themselves and begin to practice what they preach as they can not now show the work of a Christian. It is true many, very many, have a desire to be good and to help others to be good, but they have not had the true conception of what the Bible means by the light of God. They have not been taught that the light is a principle of Christ that must be grown and developed in the organism else they can never be saved. That the light is the saving power for humanity and unless it is grown, this world will never know the true salvation.

Every one has the germ of good and light, but it is hidden. This spark has not been fanned into life and action. However it is just as God intended it should be. It is so planned by the Almighty that there will be an opportunity and incentive for growth. In the first place, it is necessary for some one to have this light active within, else the world would never have known anything but darkness. And now that the world is getting into a condition to receive light, it is necessary for individuals to get themselves into a condition to give to the world what is needed. Our leader has been giving to the world this light of God all her life and now she wants some disciples to help in this work. Surely she has given us light enough that we ought to be able to light some poor wanderer that is in darkness. Unless we keep our lights bright or as it says in the Bible, our lamps trimmed and burning, we will be found wanting as the five foolish virgins. They had lamps, but failed to take with them the oil; five were wise, and took the necessary oil to keep the light burning; the other five went to sleep with their lamps empty. At midnight the cry came to meet the bridegroom, of course those who were in

readiness, went in, and behold the other five cried "Lord, Lord open to us." But the answer came: "I know you not. Watch therefore for ye know neither the day nor the hour wherein the son of man cometh." I think from this there is a great lesson to be learned. To see that our lamps are always in readiness; that they be trimmed and filled so as to give a good bright light. Unless we are living the best that we know every day of our lives, our lamps will not give off a bright light. It is the good deeds and actions from the lives of individuals that make the bright light. By doing these, we can show our light to the world. It will not be necessary for us to say that we have the spirit of God, or His light within us, or the Holy Ghost power, all can see for themselves, for if the light be so bright and shining from our lives, *that* will tell without words. For by the signs that follow one who has the light of God can this be known. To return to the foolish virgins. I want to get a lesson from that parable which will last me. I do not want to be found wanting at the last moment. I want my lamp trimmed and burning so that when disciples are needed, I shall be ready. As the Lord said in the parable: "Watch therefore for ye know not what hour the son of man cometh." That is true, we know not what hour we will be called. Perhaps at midnight, it matters not when that call comes, we must be ready, else the door will be closed, and we are barred out from that inheritance that comes by being always ready and obedient. We may then call "Lord, Lord," but it will profit us nothing. We do not think of this enough. It is an easy thing to go on day after day regardless of our future welfare and growth. I say let us all get our lamps trimmed and ready so that when the call comes for volunteers, we will be ready to enter the spiritual field to labor for this great and glorious cause

LIDA E. SMITH.

TRUTH.

Truth is a subject which is very much thought of, but not lived by many, although it is one of the most necessary elements that constitutes a perfect life, and is the plainest and humblest manifestation of such a life. A true man speaks as he thinks, believes as he pretends to believe, and performs as he promises; and such people will not deceive you to their own advantage. There are

many people in the world who think if they cheat or defraud a person that they are just so much more in pocket, but it will never bring them joy or happiness, but on the contrary will always bring them sorrow. Mrs. Chynoweth says that there is no one on earth who can live and speak the truth at all times without being spiritually developed: she also says that the truth is the bread of life. It is harmony and peace and is the soul of the great God of the universe that comes into our soul. If we were in a right condition we would realize that God would feed us from His soul or from the fountain of His life and we would be elevated above all fleshly life, and would feel no attraction toward it but only toward that which is Godly and holiest. We know that divine truth is spiritual life. It is strange that with such manifestations as are given us through Mrs. Chynoweth that there are those who have seen and still do not believe her power to be the true Christ power and so will not follow her example. I have been so myself but I am now fully convinced that there is not another person living such a true and perfect life as she. Ever since I was born I have lived near and sometimes with her, she was always giving me good advice and treated me as her own child. She gave me the same chance as her own sons, but I did not heed her calling. I was attracted to a lower plane upon which it was not possible to live a true life. After I became a married man and took to myself new responsibility I saw the necessity of her good advice and often wished I had heeded it while young. If I had done so I think I would be in a far better condition to-day.

A. C. FOLSON.

SELF CONTROL.

In order for one to succeed in his undertaking he must exercise self-control; without this one can accomplish but little. Self-control is at the bottom of all virtue. Let a person give the reign to his impulses and passions and he is carried along the current of life and becomes a slave to his lowest desires. We must be able to resist these low impulses and this can only be done by exercising self-control. The best support we can find will be in our habits. If we are careful when we know right from wrong and stand firm for the right we will be directed right and helped on the road to good. Our habits are formed by careful training, and it is astonishing how much can be

accomplished by discipline and drill. The most faithful and best controlled man is always under discipline, and the more perfect the discipline the higher will be his moral condition. He has to control his desires and keep them in subjection to the higher part of his nature. I think it necessary for one at all times to exercise control over his words as well as actions, for there are words that strike even harder than blows, and many people use them in times of confusion. If we want to get through life beautifully we must necessarily learn to practice self-denial in small things as well as in great. We must bear as well as forbear. The temper has to be held in subjection; all evil thoughts kept at a distance, for if once they find entrance to the mind they are very apt to return and establish for themselves a permanent home, but this must be avoided if we wish to be happy.

MRS. MARY HASCALL.

In looking over THE TRUE LIFE, I see there is not a passage where our leader, Mrs. Hayes-Chynoweth, takes the adulation to herself, but gives all praise to the great Father of the universe. And how in accord with the Bible are her teachings, for we read in St. Mark that the Jews said to Jesus: "By what authority doest thou these things?" And Jesus answered and said unto them: "I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John was it from heaven or of men? Answer me." And they answered and said unto Jesus: "We can not tell." And Jesus never laid claim to more divinity than he accorded to others, for he said unto them: "These things and greater shall they do who believe on me." He had no will of his own, and said: "I did not come into the world of mine own self but I was sent not to do mine own will but the will of Him who sent me." And to Phillip, who asked him to show him the Father, he said: "Believest thou not that I am in the Father and the Father in me? I receive not honor from men; I am come in my Father's name." This is true concerning all human souls. Jesus said to his disciples, when sending them forth by the score in companies of two: "Take no thought what ye shall say, for it is not you that speak but the spirit of your Father that speaketh in you." And Paul says: "God, the spirit of

all nature, does every thing; for every house is builded by some man, but He that built all things is God." And so one might go on all day to illustrate the life and principles of our leader, and we should then illustrate the Bible, for how in accord is the life of her who gives to us the truths of that Book, and what an example for us to follow! Our prayer ought to be to her every hour of our lives, "Lead thou me on." A. J. SIMPSON.

HURLEY, Wis., Dec. 14, 1890.

WHAT THE CHURCH HAS DONE AND WHAT SPIRITUALISM IS DOING.

The church has left its impress upon most minds to-day by the thinking and praying that has been done during the past centuries, and it has left our spiritual faculties in a very weak state. To do one's own thinking was an offence to the church, and to do one's own praying was blasphemy, but between God and Spiritualism no such barriers exist. Spiritualism has come to appeal to us to do our own thinking and praying, not only to do it, but has sent a leader to show and teach us. There is no other way in which it can be done. No one can live our lives nor think our thoughts for us. No one can be immortal for us, and if this is true, spiritual existence has merged into the divine harmony which takes up its parts, and fits them into the perfection of the whole. What the spirit of man does here is important to-day, and what the spirit does the next moment of eternity apart from the physical body may be important to them that mourn and feel that death is a great barrier between the two worlds, but to the truly spiritual mind it is just as valuable as life, and death is but a change from the scene of to-day.

Would to God there were more such true leaders as ours. We should soon see the effect in the world. Man would be truer, more honest and just to his fellow man than at the present time. Truth would reign supreme and all live in harmony as brothers of one family.

MRS. A. J. SIMPSON.

SUNDAY, Aug. 17, 1890.

PURITY OF THOUGHT.

It seems to me that the work we have to do in elevating ourselves from the lower, earthly condition to a higher and better life depends wholly

on the thoughts that we allow to come into our hearts. If we allow evil and low thoughts to take possession of our hearts, we are guided by and held under their influence. They darken our path through life. We feel ourselves wronged a great many times when the wrong lies in the impurity of the thoughts we allow to come into our hearts. In reading "THE TRUE LIFE," how the words fill our hearts with a desire to strive harder to overcome and raise our thoughts from a condition of impurity to that condition that brings peace and rest to the soul. Our leader conveys her thoughts to us in "THE TRUE LIFE" with that feeling of love toward us that strengthens our desire to purify our hearts. When the heart is pure our thoughts will become pure. I hope that God will create in me a clean heart; that is my desire to-day.

EMMA CASEY.

FORSAKE NOT THE RIGHT.

This is a piece that we often sing in our meetings, and one whose sentiments we should always keep uppermost in our mind. It seems to touch upon all the weak parts where one in his natural condition is liable to give way to his animal nature. When this dark hour comes upon one, it seems to test whether he be of the right spirit or not. Oh, I wish that everyone could be inspired with the light and wisdom of God, that when this dark hour comes upon him, he can feel that it is only for a good purpose, and live in hope that it will shine brighter than ever when the darkness disappears. From dark clouds we get refreshing rain, and rough winds fasten the roots of the trees deeper in the ground. So with our greatest troubles often come our best blessings. The song says: "If friends should forsake you, forsake not the right." It is a most trying time to people of the world, when those who they thought were their friends forsake them. How liable they are to show their weakness, and what a childish action it is when we come to look it over. When we allow the baser part of our nature to rule and control our actions, we will never be in a condition to do what is right. The darkest night will turn into a fair morning in time. If we but trust in God and keep our thoughts in the right channel we will have no trouble in doing what is right. When our hearts are right toward God, everything is right. It says in the scriptures: "Forsake the foolish and live; and go in the way of understanding." This is what Mrs. Chynoweth's principles teach us to do. Before we can become one of God's children we must forsake the foolishness of the world and work to purify ourselves from all evil. Does not the scripture say: "Come out from among them, and be ye separate and touch not the unclean thing?"

ROBERT KING.

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."]

73. QUESTION: How am I to get into Christ's kingdom, as he told Nicodemus in the third chapter of John that he must be born again?

ANSWER: A man must be born into the spiritual life before he can come into the Christ life, and when he has been born into the spiritual life he is in that Christ kingdom. To be born again is to be overcoming, just as we have told you, laying aside all the imperfections of the flesh. And when we are all clean, pure and spotless we can not help getting into that higher life. It is as natural for us to take in that life as it is for us to breathe the air. Then there is nothing else for us to do but to breathe that refined and beautiful atmosphere. It surrounds us continuously, and the reason we do not receive it, is because we have not purified and cleansed ourselves so as to attract it to us. If we are pure in thoughts and aspirations and determined to do nothing only the purest and the best, we make a change in our lives and we attract a purer atmosphere to us. The impure atmosphere that produces these imperfections and impediments in our growth are not ours any more, because there is nothing in us that can attract them. It is then, as the Bible says, that we can drink deadly poison and it shall not harm us. Like attracts like everywhere in the universe, and so according to your own condition you attract the good and pure atmosphere and influence or the impure and low. If we only could realize this, believe it strongly enough, we would begin to prepare for that Christ kingdom. If you ask God for bread, He will not give you a stone; and if you ask for light you will not receive darkness. You must not ask merely in words, but by purifying and cleansing yourself and having high and holy aspirations and desires you invite that life to come to you; it comes to you by the law of attraction.

74. QUESTION: What does the passage mean in which Jesus said, I will build my church and the gates of hell shall not prevail against it?

ANSWER: If this Christ principle comes into the heart so as to make man determined to grow into a better life and become one with God, the

heart is made pure, and when it is, the gates of hell shall not prevail against it, because there is nothing in that life that anything of a hellish nature can have any effect upon. It is above all the life of the natural man, and the only hell there is, is the result of wrong living. The church is the heart of man, and when Christ is built up so as to be the active principle, he is always in the heart of man. Hence you see there is no chance for anything hellish, or imperfect to enter or prevail against the church, when Christ is in the heart of man. When we have the Christ life established within us, we have nothing but that firm foundation to build our lives on, and the gates of hell, which are all the temptations and opportunities for gratifying the natural that present themselves to man, can not prevail against that principle.

75. QUESTION: Is it necessary for me to belong to Christ's church to reach eternal happiness?

ANSWER: It is, in the sense in which I have spoken of Christ's church and Christ's kingdom.

76. QUESTION: Is there a place of punishment after we leave this body?

ANSWER: Every man shall be punished according to the deeds done in his body. If he does not get punishment here for his misdeeds so as to bring him to change his life and bring him into purity, he will have suffering and punishment over on the other side. I do not believe in any local hell or place of punishment, but if a man is not willing to grow under the law of obedience, he has to suffer under the law of sacrifice, and he is placed just where it is necessary for him to be placed to bring out the higher and better life in him, to purify and cleanse him until he shall become likened unto the Christ of the Bible. The life over on the other side is but a continuation of this life, and if we have heaven within us here, we will be sure to have it there. On the other hand, if we have not outgrown our physical weaknesses and imperfections here, we will be put in such places and have such experiences as are necessary to make us obedient to God's law and to bring ourselves to live for something higher and better, and into purity of life.

77. QUESTION: Will there be a separation between the good and the bad after the judgment?

ANSWER: There is no particular day upon which all the people are to be judged. Every man

is judged according to his deeds when he comes into a condition to have the light within him, and that comes to one at one time and to another at another time. It is the God developed within that separates the good from the evil and turns out from His presence the evil and bad characteristics in man. A man judges himself, or the God within judges him, as soon as he sees and knows and understands what his life has been and what it should be. When in a condition to see himself as he is, and be seen as he is by those who are spiritual-minded, whether it be in this life or in the life after this, he is judged in the true sense just exactly as he is. They will know him just as well as he knows himself because spirit discerns spirit. The spirit can discern all things about another individual just as much as of himself.

When you pass over to the other side, you go exactly where you are attracted, the same as you do here. There is no other separation. If you are pure and holy and have high aspirations and desires, you will go to associate with those that are the same. You go exactly to the plane of unfoldment where you belong, and according to whether you have a hell or heaven within you here, will you have it there.

78. QUESTION: Is there a great, evil spirit in the world called the devil?

ANSWER: I know of no evil spirit in the world called the devil except that spirit that we find in the physical, animal life of man when he is living wholly under the natural law, giving way to all his passions and impulses and low desires. There are low spirits surrounding us if we live low lives, but the devil mentioned in the Bible means at all times the natural appetites and desires in a man that tempt him to evil and wrong doing.

79. QUESTION: How can I be happy all the time in this life? I have been trying a long time but still have my troubles and trials both temporal and spiritual.

ANSWER: By being obedient to God's law and by living a pure life, attracting to you the highest principles of life and allowing them to come into your organism to harmonize every part of your nature. Then you have harmony continuously and where there is perfect harmony there is perfect happiness. To be happy, one must be faithful in all his duties at all times and be aspiring to that which is high, pure, holy and God-like. When he

does this, and lets nothing of the earth come in to hinder or disturb him he has continuous harmony and so has continuous happiness.

80. QUESTION: Will you please give your views of the Sabbath?

ANSWER: The Sabbath as it is established on earth to-day, is nothing more nor less than a certain period of time that has been given for the convenience of man while living under the natural law. The Sabbath which comes every seventh day was not instituted by God. In the first place, if there is no time with God, and one day is as a thousand years and a thousand years as one day with him, He has nothing to do with this day spoken of in the Bible, as man understands it in the literal sense. He has nothing to do with that Sabbath or the Sunday that comes every seventh day. The Sabbath, as we understand it, as established by God, is that condition of a man or person when developed into the spiritual life, where he is fully under the spiritual law, when he has finished all of his earthly work in the way of overcoming his natural life. Then he has a rest from all of these imperfections of the flesh that cause misery, suffering and distress. He has a rest from every anxiety, and works in God's service only, who is the ruler of his nature while under the spiritual law. So when we consider it, there is no person that ever had a Sabbath in this life. God rested on the seventh day, the Bible says, but as that might be seven days, seven years or seven thousand years, as there is no time with God, you could not say when it was. There is no person who fully lives under the spiritual law and so he has not God's Sabbath. We need not believe that that day is when we pass over to the spirit home. We may live there a thousand years and not have a Sabbath, because we have not grown to that condition where God is in our life, where this goodness and truth is all we live for. You have to get out of all the fleshly life with all its contaminating influences, and then you will have a Sabbath and the only true one. But as the law has been established and instituted by man, I would not say it would be well for you to be reckless about the Sabbath, for we are commanded to recognize the law while we are under that law. But when we are under the spiritual law, the civil law has no power over us. But if the people feel they must live up to the injunction of keeping the

Sabbath holy, they must also labor during the six days. If you do not labor the six days you should not expect to have any Sabbath, and if you do not work diligently for the great Sabbath of God, you will never have it. There is no rest and no Sabbath for people who think they are too good to work, who are afraid to take up any kind of honest work and are afraid to get their hands soiled. If people are scrupulous in keeping the Sabbath holy and do no kind of work on that day, they must not forget the other part of the injunction, to work the six days. The great Sabbath of God is the one for us to keep thinking about and looking forward to, when, as I said, man shall have overcome everything in his nature, when he shall have no strife and contention within himself, when all his aspirations and desires shall be high and all his efforts be to do the will of God and be a willing instrument in His hands, when his life shall be filled with the blessings of God and he shall feel one continuous thanksgiving going out to God. That is the Sabbath I am laboring for. I want that Sabbath with me continuously, and to get that I am willing to labor all the time whether Sabbath or holiday. When man comes under the spiritual law, he is a law unto himself and he never thinks of the civil law because he lives above it.

81. QUESTION:—Why is it a fearful thing to fall into the hands of the living God?

ANSWER:—The living God is that that can think, move and know and see all things and have wisdom to express to the inhabitants of earth. There is but one living God, and no matter whether He is developed in you or in me or in somebody else, He will always produce the same effect. But when God is not developed and manifest in some one, in wisdom, intelligence and power on this earth, there is no living God to the inhabitants of earth to guide and direct them. Take the people of to-day who have no thoughts of what life really is. They indulge in everything they desire and there is no living God that guides and directs them. The God in them is something like the God in the animal. They live in their passions and impulses as they are moved upon, just as the winds and storms that come and go. But when you come to this living principle, there is something that holds one to that action of life that must develop him into purity and Godliness

He can not roam around and indulge in something to day and something else to-morrow that will lead him down to destruction and misery and then come back to this life and again live it. He can not do this. It is that God that holds the life right in that straight and narrow path that leads to eternal life where there is no desire for the worldly amusements, no desire for anything but that love, harmony, peace and heaven that shall be established within. When one can live this life he may be sure that he has the living God within him. If there is a desire or a wish for a little amusement, or something that is not leading to the highest and best, God says, turn neither to the right nor the left to gratify any fleshly desires, but struggle with them and obey the command and dictation of the spirit of truth, love and wisdom that is within you and you will be blessed and raised above all earth where all these things shall be under your feet and you will have nothing within you but that which is eternal and everlasting. You will have heaven and harmony in your being. That heaven is not made by hands; it is not made with the intellect; it is not made by one grasping the things of life here and there, but it is built by the power of God; the love which he possesses is erected within the heart, and that love and life of God is the greatest of all things that man can strive for.

Then let us realize that when that God within one is all wisdom and love and works through his immutable laws, never making a mistake and never wavering, it is a fearful thing to fall into His hands unless you are prepared to be obedient to his will and wish. If one is in a condition to think that he stands, let him be sure that he does. Circumstances may come that he may fall when he feels sure that he is on the road to heaven, because he may turn either to the right or to the left, or may listen to something that is apt to lead him astray, or be wanting to satisfy some desire in his nature. Just once more I will do this thing, he argues, but the yielding to that little thing brings him the greatest suffering, and he may have to suffer on for years and years just because of that, because he had the light within him to know that it was not right for him to do it. And that is why it is a fearful thing to fall into the hands of the living God.

I feel to-night more than ever before that the time is coming when the buds of the plants will begin to come forth, and other circumstances and atmospheres will be brought about to develop that bud into a beautiful and pure blossom; that every one who is here to-night and hears our voice will begin to feel the necessity of forsaking the damp, cold and frosty atmosphere surrounding him for that soft, warm and pure atmosphere that fills the heart and soul with God's love and inspiration. When a man makes this change he will find that this atmosphere and clime are congenial with the growth of his soul and he will have no disposition nor desire to fool away his time in vain pursuits.

Oh God, help these children of thine to feel thy life and power to-night as they never have felt it before. Let them realize the necessity of coming under thy law so perfectly that they can feel no desire for anything but thy love and thy wisdom to be established within them. Let them know that the things of the earth vanish and pass away as stubble and that thy life within them grows brighter and brighter as they each day partake more and more of thy great love that thou art pouring into their souls. Let them desire more and more to come near unto Thee, to be washed clean and white as wool. May their every action be towards this end till they are new individuals and fit tabernacles for thy spirit to dwell in. Let them partake of the living and everlasting elements of life that they may stand before the world as monuments for all eternity. May all who are here present make new resolutions to overcome every temptation and all that disturbs them and keeps them from this true and holy life, the life eternal. Grant, Oh God, that they may feel the power of thy words through me to-night; that they may be obedient to thee and resist the desires of the flesh so that they shall never have to pass through the suffering and struggles that thou madest them pass through in the past. Let no death come upon them from the weakness of their nerves or the imperfections of the flesh. Let them look more and more to the right, is my prayer for them all. Oh, fill their hearts with that life and love to do right for right's sake, and cast away all the evil and false for the right and true every time. Let them feel and know there is a life worth working for and worth living and that there can be a heaven on earth, a condition of purity, harmony, peace, rest and contentment. Let them all feel the necessity of living for that holy happiness that comes only through the living of a pure and holy life. Amen.

MARY HAYES-CHYNOWETH.