

# 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, July 5th, 1891.)

Oh Father, again we call upon Thee to fill us with Thy life and give us what Thou hast for these children. We look to Thee for Thy inspiration and principles of truth. Without Thee we feel that we are nothing; without Thy divine principle life would be as naught. Although Thy physical world is beautiful to the physical eye and it is necessary as all things in Thy great universe, yet it is all as naught without Thy life and center of perfection. Let us then realize we must live to obey Thy commands in our hearts, that we must look not to the world for strength and life, only from Thee can we expect anything that is eternal and everlasting. Grant, Oh God, that this day may be one of Thine, where all Thy children feel the impulse of Thy divine spirit, that the seed of goodness, purity and perfection may be sown in the hearts anew, that new resolutions may be formed and carried out and accomplished through this day's action. Let us never forget our dependence upon Thee in our life. Let us all be humble to Thee and whatever there is for us to do, let us do it with our might; Thy will and not mine be done. Amen.

How are we all to become the children of the living God? is the subject that seems to be impressed upon my mind. We have related and told and taught much here the last few years concerning God and His divine attributes, and we have also tried to explain according to our light how we are to attract those divine attributes into our being. Yet we have a duty to perform in this direction. Man's spiritual ears are not unstopped and his spiritual eyes are not opened to receive these great, grand truths that are presented to us when under the influence of God's divine power. There is no human conception that can comprehend these principles in the natural, and it is essential that the greatest and most divine part of man's organism be developed to even comprehend the voice of God in the soul. We can see and understand that it is pleasant to live. We can comprehend it is pleasant while in the natural to have all the pleasures that are good and noble. We feel sure that without the noble, sublime life manifested through all nature, we should not be satisfied to live here in this life one moment. Although we behold the highest life, yet God's life

in the oak, in the rock, in the vegetable and in the animal is as lovely as we can comprehend while in the natural condition. But when we are brought to see God in spirit, not as a person or individuality but through our own spirituality, we see the noblest, and the grandest principles of His nature, and we also see that that nature can become and is to be a part of our organization and life. God Himself would have no reason to care to exist were it not for the distribution of His life through matter. He would know in His great wisdom that He could not be comprehended, and even the love He possesses could not be felt until man comes into that condition to know and understand the purity of His life. Love is spoken of by the natural man but it is not the love that God expresses to His children to the fullest extent. Then are we not to take the lesser portion and through the affection of our natural individuality receive what we can of that love? But remember the animal has the lust and be sure to remember that there is a difference between lust and affection. The affection belongs to the highest, moral condition of man. He can not have the true affection that belongs to that without the purity of life. All the others beneath this are those allied to the animal kingdom and the brute. We can see at once that when man becomes fully developed spiritually he has to have something higher than the affection of his moral nature to guide and direct his life and satisfy it in every part; that love that is poured into his being by that divine principle which we call God, that is one with all purity and goodness and all the sublimity that man can comprehend. When we have that we have a knowledge and sense of what that love is. If a man is in a condition to receive all of the attributes of God, and every man here should know by this time what they are as often as we have repeated it, he not only has love in its truest sense, he not only is satisfied to obey God's dictates, but he will be satisfied to let God pour into his being what he is in a condition to receive. And when he does this he will also be humble to his duties and to what this great life calls him to perform. There is nothing but the inspiration from the pure principles and the angels of heaven that lifts man above the earth, and the earth is the footstool for all the spiritual life. But when you come to that greater, divine part, which is the Holy Ghost power, then

all beneath is as naught excepting that part which is to be counted something to the children of earth while they are growing into this life. There is not a thing in the whole universe of matter but that is essential to some person or thing that God has created on earth. No one thing has He created that He did not pronounce good: not good to you as living to-day, but the goodness is comprehended as being within itself. Then remember there is something for us to think of. It is good for us to live and exist in the lower life until our law is fulfilled, but it is not good for us to remain there. We have not that quality that will live eternally while in the natural life. But when we come into a condition where we have the goodness that is the eternal part of God's life and love, when there is no change with us only to increase that and give us more and more of it, so that we can be more and more like the Father, then we know what the true life is. True life is in everything, one might say: it is true to itself. The drunkard is as natural and true to himself as the angel to himself. The beast is as natural to himself as you are to yourself, but you would not want to be a beast, but would want to be perfect. And this is what God meant when He said, I see all things that I have created as being good, not in just these words but the meaning is the same. He pronounces them good because they are the highest principles that the different organisms can comprehend to aid them in their unfoldment towards Him in the highest sense, and without this lesser life that God is manifesting through matter in the lower life, no man could be brought into a condition to have his spiritual eyes open and his spiritual ears unstopped to see and hear the truth from the higher spheres that are constantly pouring upon the earth the knowledge and truth that are being lived there.

Things are not germinated on this earth wholly; they are germinated with God, and God is highest in the true sense of elevation of purity and thought. God is high in the sense that man can comprehend Him as being the broadest and the highest and deepest life that one can comprehend. And that is all he can comprehend of the world and the divine principle that rules it and all things in it. When we condescend to be humble to that power, feeling within us is all of the life that is beneath us, centered there as a principle germ, and all above us as the divine life centered as the angel

that has all the principles of intelligence, wisdom, perfectness, harmony and heaven, when we can comprehend this we can see that we are created in the image of that divine life, and all we have to do is to raise our minds into this superior condition by overcoming, as has been talked about in the papers to-day, that we may receive the life of God just as fast as we are willing to give up something that we have petted and loved and enjoyed in the natural. It is impossible for us to cling to this natural life and the natural man if we wish to come into this condition of purity and goodness, for one is opposed to the other. It is not the sentient life of God, not that life centered in man as a germ and principle but that that has its circulation in all the faculties of the animal, the tree and all the vegetation and the rock. It is as the blood circulating in our veins, and if we are content to live for that and nothing higher, our whole life must be spent in living for the pleasures that belong to the animal part of us and for the appetites that are in our beings and those sinful wrongs that produce death and destruction. They are sure to do this when we are constantly indulging in them. When this is the action produced we commit suicide slowly and gradually but surely. I pray unto my Father to-day that we may all overcome all our physical appetites, go into the wilderness of our lives and there overcome, find the angel there and commune with him and let him minister unto us, and at the same time let him give us strength to cast the satan behind, with the power of the Holy Ghost that rests upon our shoulder to-day, and let that power guide and direct us in all our action and deeds. This is the true Christ life and it is for every one of us to live, and I ask every person here to-day not to be satisfied with your life until you are in that condition to do the works that Christ in the Bible is represented to have done, or in other words, to do all the things that have been done by this power. I am anxious and pray constantly for this great life to come into your organism that you might feel and enjoy what I do daily and hourly as I walk around through the paths and see and know and understand what there is in life that makes true happiness and what it is that causes misery, gloom and sadness. The prayer in my soul continuously is, may they comprehend the effect of this, and may we by our life show them how to get out of

all that causes this great suffering. And may we be spared for many years that we may bring Thy life to these people that they may go on and on through eternity without further suffering. It is so hard for me to have people come here day by day and say, "I want to know how to live, can you not take this wrong, this great burden away from me." You can not comprehend how many hundred people come here every week, asking, praying and crying to come into better conditions of life and to get rid of the sufferings and agonies they are in. But they do not know how to seek this life, that is the only life worth living. I thank God to-day who has given me that wisdom that when they ask I can point out to them the way in which they can be saved from a great deal of the sufferings of the flesh. When they have grown by what we have said and pointed out so as to know for themselves there is a better life, then the great power of God will come upon them and shower His life and inspiration upon them so that they can feel and know there is a life of purity, goodness, love, harmony and heaven that they can create within their own organisms to build up a heaven on earth, that the Scripture may be fulfilled when it says that God's will must be done on earth as it is in heaven. There is that condition which can not be built up, which can not exist without being in the hearts and souls of man. Nowhere else can you find it. You may pass to the higher life and you will find there is no heaven there, not even for those who felt they lived as Christians. You will find when you come to ask to get into that heaven there will be a voice, saying, you are not known there. Why are you not known there? Because you have not had a heaven created within your own self before you left earth. You are not known to exist upon that plane. So you have to begin that work, and with the angels' and spirits' help you begin to lay off and take on and lay off and take on until your whole body is changed and you take on those conditions where there is that field in which there is no sorrow nor sighing. I say field because it is full of the principles of life, like the field of man. You can not enter there in growth and unfoldment but that you will see this field is filled with blossoms of the grandest, most beautiful and most divine kinds. Not as you have them here but some that are spiritual, eternal and never fading.

God grant that we may this day feel His power more and more that you may all realize there is something for you to do. You may go to hear a good sermon preached, or hear us in this room read papers and express ourselves concerning God and purity of life, but unless you put forth your efforts to come into this life, it will be to you as sounding brass and tinkling cymbal. The inspiration impresses you only for the moment, and has no lasting effect. The word of God is the only thing that can impress you and give you strength to overcome all earthly conditions. No man can have peace with others until he has it established within himself.

When you come into the life where you can see the faults of others and are willing to assist them in overcoming, and you feel the same love towards them as you do for your own children, then you are on safe grounds and you are approaching that condition of spirituality where heaven will be established within your own natures and you will not have to wait until you get over on the other side, for you will feel the bliss of that heaven within, while you are yet here on this earth. So we work on, trying to help one another until the whole universe of mankind will be gathered together in one grand church, and that will be the church of God, or the church of Christ. There is only one church, and that is the church of Christ. Is this the state of things on earth to-day? There is one church here and another one there, one teaching one thing and another the opposite. How are you then to know whether you are right or wrong? How are you to know that you have the truth? There is only one way in which you can tell, and that is by the life of the church, or by the life you live. Are you doing the Christ works? Are you doing all that is said in the Bible you must do to be a follower of Christ? Have you left out one little thing that should have been done? If so remember that you are not right. If you are not in a condition to follow that principle in full you have not heaven within. You are kept out of that heaven until the last particle of your old life is overcome by the power of the spiritual life, and when this is done, you will see that not a thing on this earth can destroy that harmony that is within. Even death can not stir that peace when you feel that the last moment has come. Not a quiver, not a thought, not a



feeling of disturbance can you feel. I have experienced and realized it and I know it is so. When I was in the cellar with no one around me and supposed that I was mashed all to pieces through my chest and lungs and could not breathe, I was the same in my heart and feelings and did not feel a ripple of fear or dissatisfaction because I felt that I was in God's hands. But I felt, would to God that I may live a little longer that I may more firmly establish the principles He has given to me so that the disciples of these principles may be able to carry them out and carry on the great work commenced, that it should not have to wait a long time before it could be done. This was my only anxiety and dissatisfaction. Then again it came to my mind that it might ruin my sons. And the ruination of my sons and daughters I feared not only because of themselves but because they were my dependents in principle. Great power has been given to them in their lives, and I felt that perhaps it would not be manifested in carrying on and helping to develop this principle established here and elsewhere. This was my only feeling at the time of my fall. So remember there is a life for us all, and how much better it is for us to try to work for that that is eternal than to live for the gratifications of the flesh, when we know it vanishes like dust before the wind or like vapors.

Why is it, one might ask, if this natural life is essential that I want to get out of it? When man comes to the state of unfoldment and growth where he discerns spiritual thought and spiritual principles, it is time for him to work for them. And if he has not attained to that condition, I would say it is our duty to give him the light and knowledge that he may be obedient to his higher light. After a certain time there is no need of man's living in the physical, in the roots of his existence, because he has to bear fruits. It is well that he has a good foundation, but that is not the building, and so if we are in a condition to give to him that light that he can become humble to a greater principle, we are advancing him out of his earthly condition into manhood and spirituality. That is what we are doing here, that is what we are working for. We find that man is not much above the brute else he would not do what he does. He would then have some greater object to actuate him in his life and be aspiring to something higher than

we see him do. Do we curse him, do we condemn him for it? Nay. He did not create himself. God has created him for a great and grand purpose and there is not a thing within him but that has been created in the beginning of his existence; but deep down in his nature we can see the germ of God, and so when we can see that we go to work with him as the parent would with a child. We do not condemn the child because he is not what we expect him to be in the future and we labor with the child with all a mother's charity and a father's forbearance to bring out in the heart of that child the better qualities. If the parents are good parents, they will raise their minds above everything that is evil, and so when the child has grown up he will be able to go through the world and not be tempted with any evil. Such a man is stronger than the man who is tempted, and so he has lost nothing by overcoming his nature while young, and by his parents having assisted him into this nobler life. And that is the only way a parent can teach his child, through his own example to show that child the best and most proper way to live and improve, and by lifting his mind into purity and holiness of thought. This is a lesson that has been repeated in many ways but we can not hear it too often. Christ is the way, the truth and the life, and he is an example for every man to follow, and when man follows that truly and perfectly the result will be with him as it was with Christ. God is the natural principle in the world and if you live to that then you are natural in all your life. There will be none of this that you call studied and artificial life, but it will be one of soundness and truthfulness, love and justice, peace and mercy and all will be in the kingdom of heaven. When I say kingdom of heaven I do not mean that you have to run to get into some certain place or locality, but get yourselves into a condition of harmony where there shall be nothing but heaven within, where God can dwell and abide with you forever and ever.

MARY HAYES-CHYNOWETH.

CREATE these beautiful blossoms of principles in your own heart that shall send forth the beautiful fragrance of life and inspiration to the hearts of the people that the beautiful rose does to you.

M. H. C.

*Address.*

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

I want to make a statement so that you can all understand the difference between the spiritual life and spirit life. The spirit life is when one passes over to the other side to take on a new form from this material form which we here possess. It does not matter whether a person is spiritually developed or not, when he leaves this earth he goes to the spirit world and takes on the spirit form. That is the spirit life. We have learned that spirits can return and communicate with the people of earth and this law exists as well for the undeveloped spirits as for the ones that have grown themselves into spirituality here in this life. The spiritual life is when man has outgrown his earthly characteristics and grown the God that is implanted within him; it is when a man is raised above the earthly conditions of life and where the Holy Spirit of Truth guides and directs him and leads him into all truth and where he can never make a mistake in what he says or does. He has all knowledge and the highest and most elevated and refined part of God, the essence of all life. This is the spiritual life whether it be here or over on the other side. The man who is influenced by a spirit may be influenced by one which is just above the man or just below him, or a great ways below him. But when you are influenced by the spirit of the Holy Ghost, then you are in a condition to be sure that nothing can harm, influence or control you; you are always upon safe ground. I know the condition. Not because I have ever been controlled by any of these spirits, but because I have had to deal with others who have been, and I have helped others out of these conditions. I know that the only safety there is in human life is to keep the mind on that that is pure, holy and good. It is a law that undeveloped spirits can return to this earth as well as good ones. You will see in looking around you that the good here in life mingle with the bad ones and the bad ones with the good, and so it is over on the other side. I might illustrate it in this way: Here is a road from this place to San Jose. We use it to pass to and fro, coming and going. So does the drunkard and the libertine; they have the same right to the road that we have. So it is with the law and action in spirit life. They have the same right to

come and go, and they do it, and if you are in a condition where your thoughts are low, you are in a state of mind to attract the ones who are adapted and congenial with that condition, and although they may not control your physical body so that you have no control over it yourself, you are made to do things that you would never otherwise have done. And this, my children of earth, is what I ask and beg of you, that if you can not have the best society, have none at all. When you mingle with the lowest society in the world, you soon follow them and do exactly what others do. I knew a gentleman who had been one of the most moral men until he was about twenty years, or more, old. After that, he said, it became necessary for him to leave home and go into business for himself. For two years after he left home he was tempted by the other young men that he went with to drink and to smoke, but he felt that it was wrong and so he would not do it. But after a while he began to think that he would not be popular if he did not do as others did, and so one day he took his first drink and smoked his first cigar. What was the result to him? It brought him where all the world is brought that do the same things. One thing when indulged in brought with it another, and that another, and before he knew it he was down in degradation, misery and suffering. Let me tell you that this is the way in which all evil things enter. If you give way to one or two things you are never safe until you have repented and feel that you will never do that again. One man says, let us do this, another one, let us do this, and before you know it you are following some one in something that is not the best if you are not watchful. You forget that God's life is within you directing you upward and you set everything against it, and before you know it, you are lost to society, that is the society that is pure and holy, and you are living and active with that part of society that is beneath the brute. I place it just as it is. The man that gives way to his appetites and propensities is beneath the brute because he understands and knows better. The brute knows no better life, hence there is not that sin with the brute as with the man. Therefore a man that lives thus is beneath the brute. We have seen examples and manifestations of this and have had to work with them, and we know that man has nothing within him while in that condition that any one can say is manly and God-like.

What are we to do then only as this paper stated, to be constantly lifting our mind into a superior condition where we can truly say before our God and the angels and before our friends of the spirit world that we have no desire for anything else but to live with them upon a high and holy plane of purity and God-like love. How happy would be all the spirits of the spirit home who have been working so many years to impress people with the truth that they are living and around us, if they could only know that even we in this little room knew positively that they were hovering about us and could see our thoughts and deeds. If we only had this knowledge we would feel at once, as was said by one in the audience, that we would work harder than ever to get rid of all our imperfections that the light of heaven might shine into our hearts and minds. Our souls would be lifted up if we only stop and overcome the action of the physical and we would know there is something new and beautiful for us all. Let us realize this and let us realize what it is that brings us suffering and misery. It is not the gross sinner alone, it is not the man that drinks and comes home to his family drunk, but it is every one who is in a condition to live after the manner of the flesh, that is unhappy and miserable. He has his appetites and desires and the temptation is from within, and what he has to do is to stop the action of that tempter that devours his better nature and places him where he does not belong when he comes to see himself as he truly is. God has made every man perfect in his life, perfect as God is perfect, when developed to that perfection. Now I would ask you all to-night why you are not all there. If you could all feel to-night as one did in Hurley, all your temptations would be taken away from you and never again would you desire one evil thing or have one evil thought.

Then who is to blame for the sin in the world, is it God? God has placed his life within every individual, and is not that all that is necessary to him? He placed His life within him and gave him reason and judgment to know when he suffered and when he was happy, to know when he was doing right it would bring happiness and peace to his soul, and that when he was doing wrong he would destroy himself. But man hardened his heart and blinded his eye and shut his mind off from everything good and holy and true for the

sake of the indulgence of the pleasures of the world and the gratification of his passions, and God within him could not rise through all this impurity. Hence the action of man is such that he keeps crucifying the Christ principle within himself until that day shall come that he shall see and know what he is doing for himself. That day is when man sees, knows and understands there is another life more beautiful than this; that there is another nature so much higher than the natural and that he by his persistent action is bound to develop it into perfection. When he does this he has fulfilled that law, and the God-love is the ruling principle in his nature instead of selfishness. I think when I see this audience of such beautiful people and good minds and hearts, how I do wish that they could see, feel, know and understand what is for them in the future if they will only work for it. I would be willing to lay down my life to-night and die physically if it were necessary for the accomplishment of that end, and if it were right and just before God. My duty for the present is to arouse in you an action to grow your better nature and grow the God within you into manhood, to make you realize that you have to make a home for God and the angels to abide within you if you ever want to know of God and the angels. Oh what a difference in society! Look at the people to-day and see what a change there must be to have the companionship of the beautiful angels and have a heart so holy and pure that they can see God in everything and love Him for His goodness and His life. Think of the difference between the people as they are to-day, mingling with all the lower minds as well as the good, and then to have the companionship of the upper spheres. Oh Father, let us look to Thee for all our life and let these children know that there is in them a germ they can cultivate and bring out by the force of the will and the determination to live for Thy kingdom. Let us build Thy kingdom up within our own hearts that we may become workers in the vineyard of truth for God and humanity. How can you work for God only as you work for His children? God does not need your work for Himself. All you can do is to work for these little ones. The little ones are not the babes in their mother's arms but the babes in spiritual growth and development. When we do it unto them we do it unto God and

Christ. How is that? Don't you see that every good deed you do to the children of man raises them into a higher condition of purity and goodness? And when you do this, greater harmony is established within you. The higher spirits of God descend upon you and come into your life; you help to raise that spirit of God within you and you are lifted up into a realm of pure thought. Then after you consider this you will see that that life is continuous. There is no going back in that life. Prayers are constantly going out to the Father and your life is one continuous thanksgiving to God for your life and for all the surroundings you have, for the possession of that that is to be, which you can see with your spiritual eyes, and nothing can satisfy you but the working out of the great problem of your life. That life can not be destroyed by the mighty storms or the raging or the uproar of the elements. It goes on and on expanding, purifying and growing into a nobler God-head.

When I say that, I give myself another subject. The God-head is the Father, the Son and the Holy Ghost. I repeat it that you may know when you come to this condition of purity you have what Christ had, all three of the conditions of growth. All is God but there are different developments. The three in one combine to make the God-head. Are we willing to work for this, or are we willing to forsake it for the amusements and enjoyments of the world. God is no tyrant. If you want these, the laws are such that you can have them until you are satisfied to seek for something better. Take it as long as you please, but every time you sin you have to pay the penalty of that action and you can not commit one wrong and escape the suffering that follows. Spirits have come back from the other side and have told me of the agonies and sufferings they had to endure there. Oh, if I had only known what I now know I could have saved myself so much suffering! But remember that the poor man was not in a condition to suffer. He had improved his time and opportunities here on earth to grow his spiritual nature. He was willing to pick the crumbs from the table of his master. He was humble before God and so he was exalted and elevated to rest in Abraham's bosom. The rich man also died, but he had lived for the world alone and so he had nothing to carry home with him. He was found wanting over on the

other side. He was naked of principle and spirituality and so he suffered the agonies of hell and begged Abraham to let Lazarus come to give him one drop of water. I repeat this so often because the man who feels he is rich, feels he does not need anything from God. When we say rich we do not always mean one who has much money or possession but one who feels he has enough and cares for nothing better than what he has. And this is what I want to impress you with tonight, that God does not take away from you the penalty of your actions. There is no Jesus Christ on earth or in heaven that will take your sins away from you. You will have to work out of them yourselves according to my life and experience for thirty-eight years or more.

There is no mistake in saying, I will do thus or so, or this will surely come to pass, when we have faith. We have a positive knowledge when we have faith, and I want you all to have it. I want to raise your mind into a condition of purity that you are attracting to you the best spirits and let them direct your lives until you are fully resurrected into that Godly purity where the Holy Ghost can give you all you need. When you are possessed of the Holy Ghost you have everything that is necessary for you to use at all times. You will get one thing or another when it is necessary for you and for the sake of doing good to humanity. This is what it means in the Bible that on the day of Pentecost every man heard the words uttered in his own language when the apostles were possessed of the Holy Ghost. Everything is given to the one possessed of the Holy Ghost and at the right time. So let us see if we can not attract to us God's life that His angels and spirits can come around us and be with us. I am anxious that we have this purity of life, that elevation of thought, that we can attract to us the highest and best minds to assist us in this great work of reform through the world. Let it be the first and only object of all minds and hearts and you will see the greatest wonders done, that even the Christ life as noble, pure and powerful as it was will be nothing compared to what we shall see here on earth.

MARY HAYES-CHYNOWETH.

I would not feel satisfied a minute if I had a thought so imperfect that I could not give it to some one.

M. H. C.

Address.

Delivered at Eden Vale, June 21st, 1891.

Please explain to us the meaning of the words in the Scripture, "In the beginning was the word, and the word was with God, and the word was God." I have been thinking a great deal about these words and have not been able to understand the meaning of them.—[*By one in the audience.*]

In the beginning was the word, and the word was with God, and the word was God, is the subject that has been presented to me this morning. This subject I have never spoken upon; it is the first time it has been presented to me as a subject. But as we have faith in God the great universe of thought and life, we ask Him this morning to give unto us the truth concerning these words. As we know with Him exist all thought, all principles and all life, we depend upon Him to give us life and light, to lift us out of darkness and ignorance into purer and better lives. We know he is able to give us all things, and when in harmony with Him, He will never forsake us or fail to give to us whatever we ask for in His name. We ask the great Father for His light and life and inspiration to come into our organism to give to us words to repeat to this audience in explanation of the text given. The word that presents itself to us to-day more prominently than the rest is the word beginning, and it comes with a meaning and magnitude such as never before. The beginning is something that mankind knows nothing about, and the word that is spoken of in the Scripture man can not comprehend: the life there portrayed he can not know unless God's life is his life, unless God's thought is his thought, until God's life has been established within his organism. Hence we see it is something he can not comprehend. In the beginning, as we get it from this power that comes into our life, is the beginning of the eternal life spoken of in the Scripture, not the beginning when God first began to make individualities, as the fish, the bird, the animal and man and all the vegetation. The Scripture, being a spiritual book, relates only to spiritual things, and speaking of the beginning, it means the beginning of the spiritual life. And when it does we see, as it is represented and given to us, that in the beginning was the word and the word was God. Even in the beginning of our spiritual life we have the

first word of God spoken to our hearts, when we can truly say it comes directly from the sentient, wisdom part of God, and when it reaches us we are prepared by our spiritual development to receive it in the true sense. The word of God comes to the heart, not to the head alone. It reaches by impress that part that is the seat of all life, that part which is the center and from which it reaches every part of the system. When we see that the heart is the most important part of the body, that it forces the blood through the system and keeps up the circulation, we then see why God speaks to the heart His spiritual inspiration. The inspiration always touches the heart, and that heart throws it out to the brain and to every other part of man's being and makes him shake and tremble with this power. When we can comprehend this, we see plainly that the man who has spent his time in cultivating the brain only and feels that he has nothing further to do, who feels that intellect is all there is to be sought for, fails in understanding the true wisdom of God. Wisdom comes to the heart, as the Scripture says, not to the head, and when we are convinced of this, we will see that the intellect is only that part that reaches the natural man and makes him think, act and do what is necessary for him to accomplish, and with the physical it is the foundation of his spiritual life. The earth is his footstool and heaven his home. And when we realize that the physical life is the footstool of man's life, we can consider the necessity of having that made healthy, strong and pure. It is the footstool to heaven and heaven means harmony; this can not be established without possessing all of the attributes of God within the organism, then man is raised above all sensuality, all things that are evil and gross, and is brought in contact with the higher principles in nature and God. When we have harmony within, we have much pleasantness about us all the time and no contention, uneasiness, restlessness or anything of that which is unpleasant. Let us seek to rise into that condition of purity where we can have this heaven within and have the word of God spoken to us that we may fully comprehend what he wishes us to do.

The word was with God. If the word He utters to us is with God, we can see at once that we are in a condition by growth to be one with God. If the word be with Him, and we receive His

word, we are one with God. That gives us the understanding that God is with us in our hearts, and is at home with us when we are born under this new law of inspiration and have a beginning of the eternal life. The tree that is the tree of eternal life is guarded by swords, the Scripture says. No man can receive one word from the true God to the heart until he is in that condition to eat of that tree and partake of the fruit and make himself one with the angels and with the Holy Ghost through inspiration. And when he is, he finds what the word is. It is that principle that has the power within, the wisdom that comes to the heart through inspiration and gives man all that is necessary for him to think, speak or do without study and without education. The education amounts to nothing compared to this word spoken of. Christ of the Bible said to the fishermen, Come and follow me. Why did he not call on the learned and educated people, professors, scientists and the great men of the world; why did he not say to them, Come and follow me? Because he had the knowledge that they were wise in their own conceit. He knew there was more hope of a fool than of those who felt that they possessed all knowledge themselves. Hence we see the reason why he went to the low and ignorant ones and made them his disciples. There he found the souls that were ready to receive his principles, and they all followed him for the sake of his principles. And when they were in a condition to receive his word, can you not see that that word was God? Then what is the word but God Himself expressed and represented through this new law of the human brain and the wisdom of the heart? There is only just one great life-principle in the whole universe. All the wisdom, all the love, all the intelligence, all the harmony, peace and happiness is that word that is spoken to the heart, and every sentiment in the Bible says it is God. If this is so, the God within the word possesses all of these great principles and attributes. As that is so, remember that what we are trying to do is to establish a beginning of that eternal life that that word may come to us by that God which is the sentient part of all life, that life principle which has within itself all the qualities to make man happy, good, great and powerful. And that is all he can desire. Right within that part of the individual exists the great God-head, the

Father, Son and Holy Ghost. You have nothing to do with this outside God that circulates in the tree, in the shrubbery, in the fish, the bird and the beast. You have nothing to do with that, but there is a growth and unfoldment above it all which is yours. Hence you must live this elevated life. Not up in the stars of the firmament, as this gentleman said to-day, but up in the aspirations of the soul towards a beautiful, holy, virtuous, moral, pure, God-like life which raises man above the brute, and while his stature grows no higher nor larger, his life expands and takes in more of God's life, he becomes more like God because God is within him a truth. He has established Himself there. The beginning has been, and the word of God has been spoken to the child, and so in purity, goodness and power the Son is like the Father.

Then I ask you, how many children are there who have truly been born into this true life? In the beginning was the word. One can not have a beginning in the spiritual life without the impress of God's word in his life. In the beginning was the word and the word was with God and the word was God. The word was that principle of inspiration that was given to Him under the spiritual law, and it was God. How many of you are there that can truly say you have overcome all that is physical in your nature, so that you have no jealousy, envy or selfishness, but are willing that each man should live his life, and willing to lay down your own life for the sake of helping him to live his without regard to your own interest or welfare? How many of you who are here have grown to this condition where you are willing to do this, saying nothing of the world in general? If you have grown to that condition where God has spoken to you, you have God within your own heart. That God is the Father, Son and Holy Ghost, and the Holy Ghost is the highest part of God. God can not be existing and active in any individual without the germ of the whole God-head being established within. You can not be a Christian, you can not be Christ without all of this, because it comes before the Son. It was with God. The word was with God and the word was God. Here is where we see the first principles of Christ. When man comes to that standpoint where he feels that he wants to do something for humanity, and God is with him in word, then is the time he has the power to do as Christ did. When we say we are

Christians and do not live this great life of God and have no wisdom within ourselves, no knowledge, no peace, harmony and heaven, it is as was expressed by some one to-day, a misnomer. It means nothing and is not the truth. Christ is something grander and nobler and more God-like than ever has been preached and lived. Who are your leaders, then? Are they Christ that says, come, follow me, and do people immediately leave their labor, their worldly interests, pleasures and enjoyments to follow that principle? Do your leaders have this power? I must go to a seminary or college. I must study the Bible and according to the opinion I form, or according as I am taught and according to the creed of the church will I preach the Gospel. Such is the course the ministers take. Is this what the Bible tells us? Open thy mouth and it shall be filled, is what the Scripture says, and I know by experience that God fills the hearts and souls of men if He has anything for them to speak or do. I have never studied my discourses and I have not even tried to tell people anything in my meetings when it was not given to me by this power that is over me. If it be for a man to receive more life and light; if it be his duty to go before the world to preach the Gospel, he is impressed, influenced and controlled by the holy Spirit of God, and the word will be given him, because the word is with him and the word is God. So you see he has no need of studying books to preach the Gospel, because if he lives for it, the Holy Ghost will lead him into all truth. The Bible is plain and you need not study in seminaries and colleges to preach the Gospel, there is nothing lacking but the life. There has never a true sermon been preached on earth unless the one preaching it has been sufficiently influenced by the Holy Ghost to preach through inspiration, God giving to him the words to speak. If a man studies his sermons, his thoughts do not come from God. The Scripture says: "God is nigh thee, even in thy heart and in thy mouth." The only Gospel that can ever benefit humanity is that word which is God coming through inspiration and not by study.

When we see the condition mankind is in to-day we can not believe that Christ ever lived on earth. We do not see any Christ on earth to-day or any person that has grown to that condition of harmony that Christ of the Bible is represented to have been

in, and which is required of his followers. We do not see the person, nor have we ever seen one, that is without selfishness, jealousy, temper and appetites, and most of them want to partake of those things that drag them down. They go to the worldly pleasures and enjoyments, eat improper things and drink tea, coffee and liquor. These are stimulants and the effects of them are felt in the blood where they create inharmony. What you want to do is to live on that that makes pure blood and makes it flow so gently and so perfectly that there can be no ups nor downs, that there can not be a quick pulse to-day and to-morrow a slow one. Without living so we can not be Christians. So you see how much we have to forsake to do as Christ of the Bible is represented to have done when he said, "Get behind me satan." He fully overcame before he was led out of the wilderness and before the angels came to minister to him. This shows what man has to do in order for him to be one with the principle, Christ, in the Bible. So we see there is no Christ existing on earth to-day, and I do not believe that he has ever lived. We have no authority that Christ ever lived on earth. There is no record of his life except the Bible, and we do not believe the Bible to be a history of events that transpired way back in the past. We believe that the Bible is in prophecy and that the works Christ there is represented to have done are to show what the spiritual man will be able to do in leading the world on to perfection and salvation, where there shall be only one world, and that is the spiritual.

It says in the Bible that Mary was a virgin and that she was overshadowed by the power of the Holy Ghost. Can you not see what that means? That purity of life must be established in every individual of earth before the Holy Ghost can overshadow him to give birth to the germ of the Christ within, whether it be man or woman. The Virgin Mary state means a condition of purity. When in that condition of purity, the Holy Spirit of Truth comes to you and that Christ is born in your organism, and when grown and developed will do the works that the Bible represents Christ to have done. He is represented to have gone into the wilderness, which is the physical nature, to be tempted by the devil. So you must go into your nature and there overcome everything that is not the best, and after you come out of your nature and have overcome

everything so that nothing in the world can tempt you any more, the angels will minister unto you, as they did to him, and you will go forth in the world to do the things that he is represented to have done.

There was a church in that wilderness. What does that church mean? That church is the heart; that is the church in which God speaks to every one. The angel was within his own nature, and every one of you have that angel within you to help and assist you and minister unto you. All you have to do is to repent and overcome. Then you are under the law of John the Baptist, and the lesser inspiration comes into your life; but you are not spiritual enough to be baptized by the Holy Ghost. You keep on repenting and overcoming and growing and developing and the Holy Ghost power comes into your life to lead you into all truth. Your spiritual natures must be brought up.

There are many passages in the Bible that go to show that the Christ life is yet in prophecy. In one place it speaks of Christ as a king and priest after the form of Melchisedec, without father, without mother, without beginning of days or ending of life, and without descent, and it speaks of Christ as though he had already been then. If Christ is within us we see it as plainly as the Bible expresses it. He is in every principle that ever lived and ever will live and he remains a king and priest forever. You can not have true religion until every part of your physical nature is overcome and you are humble to the principle of God within your own heart. There is a germ that must be cultivated and brought out to that purity of life that you shall be overshadowed by the spirit of the Holy Ghost, which is the sentient, thinking part of the Almighty. Then comes the child Jesus. The only begotten Son is the one that first comes into the Christ condition, but the Bible says we are to be heirs with him. What does that mean? Joint heir in the family means that one will inherit the same wealth and possession as the rest. Before God the division is perfect and equal; every child shall have exactly the same, when he becomes a child of God. If you are joint heirs with Christ, you can not help at some time being powerful, God-like and pure. The Bible tells us that to be a follower of Christ we must heal by the laying on of hands, speak with tongues and cast out devils, and if you drink

any deadly thing, it shall not harm you. Mankind has never grown to that state of perfection where this has been done. When you advance where the spiritual life shall be the life of man, so that he is above the brute in all his nature, then he begins to believe in Christ. We can not believe with the intellect as the Scripture says believe; you must believe with the heart as well as with the head. In the first place, we believe that God knew His business from the beginning of creating individualities until the end, if there is an end. And I do not believe that the Great Light I worship would let His children advance and grow into a condition of purity where the Christ could be born among them to again thrust them back into the Garden of Eden state. I do not believe in any such God that would do this, and then send his only begotten Son to save them from a condition which they could not help being in according to His design for them. And we can see from the darkness, ignorance, misery and suffering existing to-day that Christ never saved the world. But read the Bible with God in your heart and you shall see how plainly it applies to each individual. In the last part of the Book, which is the Revelation, we find there is an expression that says the Christ life is in prophecy. In Genesis we find that Moses said a great many things concerning Christ, as though Christ had lived then. He smote the rock, and that rock was said to be Christ. But the Christ certainly was not there. We believe the Bible is in prophecy, and if you can only comprehend this you will have an incentive to go to work to develop that God within you to a Christ. We believe the Bible is a portrayal of what man must live, to be a true, spiritual man. As we advance in growth we take on more and more of God's attributes and we behold Him greater and more magnificent. We work to develop Christ in our lives, knowing that there is a possibility for all of us to come into the Christ condition, and we know that people to-day are crucifying Christ in their hearts by not allowing that Christ germ within them to be developed in in their hearts as God intended it should. In your own heart, not looking outside, you will behold God as a truth, and when you make your bodies fit tabernacles He will come to you and abide.

MARY HAYES-CHYNOWETH.



*"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."*—(HEBREWS 13:2.)

Many of the institutions of the world, that is of the natural man in the world, have immemorably tended to deaden the finer sensibilities, impoverish the heart and dwarf the spiritual nature of the human race. They have made no advance toward evangelizing the world, or diffusing the love of God among mankind. Sin yet rules the world; it perches in the high places of civilization and boldly scorns most efforts toward its extinguishment. The burnt offerings and sacrifices for sin have proven futile. It must be cast out by more efficacious remedies, by the establishment in the heart and life of man of that principle which underlies as well our text as all spiritual action and all Christ work. This verse is most stably founded upon the cardinal principle of the Christ life, viz: Love, more particularly the love of one another. This principle is as expansive as the universe; it should rule all action of all the creatures of God; it is mightier than sin, mightier than man, as mighty as the angels, and little less mighty than God. God is love; God is spirit; love is therefore spirit, spiritual and of God. The Scriptures state, "if we love one another, God dwelleth in us, and His love is perfected in us." "He that dwelleth in love dwelleth in God, and God in him." "Love covereth all sins." It is the warming influence of God, as omnipresent as He Himself, irresistible in its action, of winsome approach and as inexhaustible as spirit. It tolls the vices of man as by magic; it lifts him out of the depths of worldly misery into the heaven of spiritual life; it bears him aloft into the domain of angels where no earthly pang distresses him, where he lives to please God and where right action rules his life. This indeed is the active element or principle which prompts man to entertain alike the stranger and the angel. If man were filled with love, God love; if he loved his neighbor as himself, and if men loved one another, the fundamental doctrine of this text would be lived daily on earth and as easily as the doing of the most pleasing duty. He who entertains a stranger may sometimes entertain an angel unawares. He who refuses to entertain a stranger may therefore sometime refuse to entertain an angel. Love governs the action of the former, selfishness that of the

latter; the happiness of the one is as great as the wretchedness of the other; the conduct of the one is a true exponent of a spiritual life, and that of the other of a worldly and undeveloped one. No man would like to feel that he had at any time refused to receive into his spiritual or physical companionship an element, principle or essence, so soft, so seraphic and inspiring as an angel. And yet the natural man, in whom no God love dwells swayed to and fro by passion and impulse, prone to error, never equable nor wise, is as apt to deny hospitality to an angel as to the veriest fiend. He is not possessed of that spiritual wisdom which attends the Christ development; he is incapable of soaring into the lofty realm of clear spiritual vision where angel and demon are equally discernible by him. A stranger in a natural or physical sense is a person with whom we are unacquainted; in a spiritual sense one who is opposed to or does not live or believe in our principles, one who does not do the will of God; in a more general sense all those who do not do the will of the Father in heaven are strangers to those who do. This principle is otherwise beautifully expressed by Jesus in the Scripture: "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." To entertain a stranger, not necessarily in a literal sense, but by spiritual food and principles, requires and displays an high state of spiritual development; it is merciful, benign and wise, and sure to bring an heavenly reward; it emboldens and dignifies that principle which is the very reverse of the sentiment expressed in the Scriptures as follows: "For if ye love them which love you, what thank have ye? for sinners also love those that love them." "And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same." The sentiment of this text should be made a rule of life, as well by the spiritual as by the natural man, forsooth with greater necessity by the natural man, for he does not possess the power to determine what stranger is an angel and what one is not.

It may seem difficult to apply a principle of such general scope to our every day life, but it is no more difficult than to apply any of the great sentiments of the Christ life; to the natural man they may all seem to be severe of application and practice, but if this should be permitted to stand

as a reason for shunning them, what hope would there be for the growth and development of mankind or for the salvation of souls? If growth is our aim and desire, if the Christ life is more to us than worldly amusements and experiences, we must adopt and live this text, wholly and not partially. We can not turn away this stranger, and receive that one, unless we possess spiritual discernment; we must entertain all alike; God is in the one as well as in the other; God is all in all; if we despise or spurn one, we despise and spurn the God-life in that one; beautiful habiliments and external elegance and stately demeanor are not the indubitable or essential concomitants of angelage; imposing mien and princely raiment are as apt to be the accompaniments of devil as of angel; the poor, wretched, friendless and pitiable beggar, tattered as to his attire, despised of men, who presents himself at our door, asking alms, may be the angel unawares; beware lest we ignore him; God's life and love are in him; God is not too mighty nor proud to impart a part of himself to him; why should man hold himself above God by despising such an one? Outward appearances are an unsafe guide to the heart and soul of man; they are merely physical, the perishable handiwork of man; they are not the standards by which God judges us; they do not indicate in all instances the degree of God within. If we refrain from doing good to the stranger by entertaining him with high and noble principles at every opportunity, whether he be tramp or prince, well or poorly clad, we shall certainly fail in one of our highest spiritual duties; we shall fail to emulate the meek and lowly life of Jesus, who mingled with publicans and sinners, in the great sense of improving the people. The meekness and lowliness of the great God stand as an example to us all; they teach us a lesson as beautiful as it is admirable, which should lead us to strive to meet with gentleness, kindness and mercy all mankind in every station and condition; He has given a part of His life and love to the little blade of grass as well as to the vast mountain range; nothing is so minute as to be beneath Him; nothing so majestic as to be above Him. There is no high nor low in His sight; He has no respect of persons, He has created all things, loves all things and is in all things; nothing is common or unclean to Him; He loves as well the poor tramp as the mighty potentate. Man, the mere creature

of God, should not place himself above these God-like qualities; he should cultivate all of them. A calm, serene and harmonious life should be striven for by every human being; no obstacle should be allowed to stand in the way of obtaining it; it brings heaven, aye, it is heaven; it casts down and expunges all worldliness and those low and unhappy elements which are of the world. It should be the great aim of man. But while men cling to those things of earth which are the very opposite of these high and ennobling qualities of God, such a life will be absent from them. Let them all seek to grow and establish within the true God-life and all else will follow; the matchless principles of the Christ life will then become a part of them; their love and spiritual development will then be glorified by words of mercy and charity.

T. B. CHYNOWETH.

THERE is going to be a great action, and that action is going to take in and absorb everything around it in a degree so as to form one body, which is the body that means all in one. And when we have that we will have something that the world can not destroy. It is that eternal and everlasting principle that must ever live and grow. It is evergreen like the trees in the forest that never change in color. They only grow larger and more expansive in their life and growth. And so the trees in the forest are emblematical of this life. As you advance and grow greater in this life, your branches grow out in all directions so as to receive more and more of this great atmosphere of holy and beautiful influence, just as the tree stretches its branches out to receive more and more of the dew and the atmosphere surrounding it until it has reached perfection in its present state. And every member of this spiritual life or spiritual body reaches out to one of God's children and then to another, and we grow in love, purity, goodness, strength and power until we are perfected in our lives. We must not be satisfied to give it up until we are in a condition to drink of the great fountain of life.

M. H. C.

ALL that God asks of you in order for you to work out your own salvation is that you overcome your physical nature. Then you grow as naturally into the spiritual life as the plant, which is properly cultivated.

M. H. C.

*The Present Religious Outlook.*

We have said so many times and I think we all believe that the world is constantly becoming better, and that all mankind is growing upward in its development. I think I never saw stronger evidence of the truth of this assertion than I have seen since I have been away from home this time. I have especially been impressed with the advancement and increasing liberality of those religious people who are known as church members, and more especially the orthodox ministers. I saw evidence of this increasing liberality in almost every newspaper I took up while I was East. In almost every one of them I read one or more long articles on the subject of heresy, of the trial of some minister for expressions which were not orthodox, and of dissensions in the churches by reason of differences of opinion as to the creeds. I read one account, and I was glad to see it, of a minister who taught a doctrine which the church did not approve of, and why? Because he said that God was a God of love. He said that the church to which he belonged had paid too much attention to the stern and unrelenting principle of God that punished those that did not believe, condemning them to eternal death and giving them no chance for future repentance and salvation. For this the man was condemned by his church. Another convention of Presbyterians had before them five ministers who had given expression to sentiments which the convention thought were not orthodox and were contrary to the rules of the church, and the result of the trial was that these five ministers were found to be heretics and were dismissed from the church. They were not found to be heretics because they had said things that in themselves were wrong; not because they did not preach morality; not because they did not preach that it was right to live a spiritual life, but simply because their preaching did not conform to the doctrine and creed of the church. The result was as stated that the five ministers were turned out. I noticed as I followed the matter further, and I was very much pleased to see it, that not only did the five ministers leave the church, but as many as ten or twelve members of the same conference went with them, and they said: "We have concluded that the time has passed when such doctrines as the creed contains can be accepted liter-

ally or will stand the test of the higher intelligence of the present age," and so they left the church and their congregations went with them. The papers stated, and I believe it is so, that the result is likely to be a division of the church.

Of course, this is only one incident, but it shows the increasing liberality of the leaders in their religious views and beliefs. It shows plainly to me that people are becoming more and more awake to the fact that profession is not religion. There seems to be a growing conviction that in order to be religious one must live a religious life, and that one's belief is not religion. I am glad to see this liberal element in the churches as well as among those that do not belong to any church, because to me it seems a very hopeful sign.

I saw another evidence of the increasing liberality of the people which greatly pleased me, and that was the evidence that came to me from so many sources of the benefit which was being derived from reading our periodical, "THE TRUE LIFE." Expressions of appreciation came to me from sources that I never expected, expressions which showed that those reading them believed these principles and were trying to live them.

I was thinking to-day about the progress the people were making all over the world, and in connection with it, of the truths we heard in the papers read this morning and in the remarks made. This suggestion came to me in connection with it: May it not be asked if we say that the world is growing better, and all mankind is advancing and becoming more pure and spiritual constantly, why it is that iniquity in its various forms is becoming more and more manifest in the world? May it not be asked if the world is growing better all the time, why are the theaters and pleasure resorts of the world growing worse? Why is popular literature fast becoming worse? Why is it that the novels most read are those which may be properly designated as immoral literature? Why is it that drunkenness is so prevalent and apparently increasing? And so you may go on enumerating all the evils, crimes and follies of the world. We must admit that apparently there are more manifestations of evil in the world to-day than ever before, and it may be properly asked why this is so if the world is growing better. I thought as I was thinking of this to-day that one thing is certain, nothing can come out of a man that is not

in him. No man will seek iniquitous pursuits if iniquity is not in him. No man who does not like vulgar performances, who has not an element of vulgarity in him will go to a theater for the sake of seeing a vulgar performance. No man who has not a depraved taste will read a trashy, vulgar novel such as are the French novels now being published and so largely read by the common people. The man who has a pure mind and high aspirations and desires, who has within any spirituality or any desire for spirituality, will find nothing in all of this that will attract him. The only conclusion we can come to, seeing these things in existence in the world, is that these conditions exist in the people. But as they do exist is it any worse that these conditions are openly manifested in the world than when they exist in secret? I can not see that it is any worse. Upon the contrary, it is a positive evidence of improvement when people have come to the condition where these are performed openly. The secret indulgence of iniquitous practices by the people encourages in them the belief that they are not evils. I am sorry to say what I honestly believe, that people do not regard anything as an evil or iniquity, so long as nobody knows it. A man will go into a by-street at night when it is dark, or in places that people do not frequent, and there engage in evil practices, and so long as the police do not find him out, so long as the common people and those with whom he associates do not know what sort of a life he is living, he feels he can go about the streets and feel he is respectable. But he is no more respectable because he is not known; he is only in a worse condition. If the people generally knew the life that man was leading, there would be a greater opportunity for the public to condemn his life, and by that condemnation make him realize that the life he lived was not a proper one and that he must change it. When there is any such power of discernment as will trace out the iniquities of people that are being done in secret the chances of their being corrected will be much greater. I believe that those iniquities performed openly, those sins lived before the world, are much more likely to be frowned down and despised and overcome than those sins and iniquities performed in secret. I can not help feeling that, although, so far as one can judge who can see only with the natural eye, the world

and its manifestations may be growing worse, I believe that the chances for overcoming these evil practices are better than if they were done in secret and people did not know them. I have great faith in the moral and spiritual elements in man and in their ultimate development into action within him. I believe that every man deep down in his heart loves virtue and honor and despises that which is evil and low. And I also know that when right conditions are brought around, that which is good in man will triumph over and put down that which is evil. And if man shall see the evil tendencies of the flesh, that the life of the world has lead him down to suffering and degradation, that God principle within him will be aroused into action sufficiently to show him the tendency of that life and get him out of it. I believe and I have faith that, although these evil practices are so openly engaged in to-day, the world is better than it ever was before and in a better condition to receive spiritual teaching and profit by it.

J. O. HAYES.

EDEN VALE, June 28th, 1891.

WHEN our heart is filled with God we must know that we advance all that is beneath us, in other words, the animal kingdom must advance and grow with us. I can see that when we come into this perfect condition where our natures shall be nothing in the physical, but all absorbed in the spiritual part of our existence, that element is going to be felt by all around us and by all things around us. There is not one thing but what must feel the life and the motion of that action that makes us grow. And we are not only doing this with those around us, but think of the life that is going out to the world by our little action. Only think, one action towards that great principle of growth and unfoldment, to help us to get knowledge, to help us to have that spiritual life a part of us, and not only that but giving unto others of the life just as we have it.

M. H. C.

It would be just as sensible and consistent for you to get mad at a person who wears glasses of dark color, and who says you are black, as it is for you to get angry or stirred at a person who says something harsh and unjust about you when you know that he does not understand your life and his vision is darkened by passion and impulse.

J. O. H.

*"As ye do it unto one of these little ones, ye do it unto me."*

These words as recorded in the Bible were spoken by Jesus Christ, and were they lived up to even in the literal sense, they would be of the greatest benefit to us all. For who is it that would not be on good terms with Christ, that great mediator between God and every man. Our leader has already explained to us in one of her sermons what these little ones mean in the spiritual sense, but even if you take the literal meaning, you will understand that the doing unto the little ones does not mean to the children in the world or those who are young in age and small in stature. It must naturally be inferred that the little ones must mean those that are lacking some quality or are not developed in one direction or another, or have not had experience in something that another has. And taking this view of it, it would seem very inconsistent for any one to trust to Christ for his salvation, when he in all his life is trying to take advantage of every one of these little ones he can, when he is trying to defraud every man he can, because that man has not had experience enough to avoid being defrauded or has not developed to be shrewd and sharp and unscrupulous in his dealings. So it would seem very inconsistent for a man to trust to Christ and deal dishonestly with his fellow man, beat him in trade, and generally in every possible way take advantage of the ignorant ones, or the little ones. He would not do that to Christ Himself. If he should see Christ before him and knew that his soul's salvation depended upon how that Christ felt towards him, he would, in order to gain his favor, do anything in his power to accomodate Him and be honest in his dealings with Him. He would at least make an attempt to be honest. He would do this because he would expect from that Christ a much greater favor and assistance than he rendered that Christ. It is generally so with people that they are willing to do something for the ones from whom they in return can expect favors, and although we have an example to the contrary we are so apt to ask ourselves, does it pay to do this, instead of doing a kind act from the prompting of the heart; and so in that way we lose the great reward of doing anything for any one. If a person truly realized that every deed done towards his fellow man would be done towards Christ, no

matter whether he take Christ in the literal or the spiritual sense, he would try to do and act from different motives and his manifestations towards his fellow man would be different. Nobody would be mean, hateful and spiteful towards the Christ through whom he expected salvation, neither should he be so towards his fellow man, for as ye do it unto one of these little ones ye do it unto me, are the words of that Christ. If a man had to deal with that Christ in person, and he realized that his soul's salvation and eternal happiness depended upon that Christ, he would not show him indifference and resentment but rather love and kindness, or, if these feelings were strangers to him, he would try to muster up something that would in some measure at least make up for these qualities. He would endeavor with all his might to be and to feel towards that Christ something of what he knew in his heart man should be and feel towards his fellow man. To be such he would sacrifice his pride, his greed of gain, his dishonest tendencies, his intolerance or whatever his physical characteristics were and try to overcome them, knowing that his eternal happiness depended upon it. If that is so, why is it that man does not act in the same way and do the same thing to the little ones. It must be because of the idea of a far off Christ and God and because he does not realize that his soul's salvation and eternal happiness depend upon how he deals with these little ones. And yet Christ says: "As ye do it unto one of these little ones ye do it unto me." If people truly believed in the literal Christ, even, and remembered these words, would they not be a little more careful how they walked in life and how they dealt with their brothers and sisters of humanity? According to these words, whatever you do unto one of these little ones, it is done to Christ. If you defraud your neighbor or any one with whom you deal because you can do so, if you use him as a tool by which to accomplish your own selfish purposes, if you think evil of him, if you hurt him by word or action, remember it is all done to Christ, done as though you had done it all towards Christ. But it is poor logic, indeed, to think that there is any Christ or any power in heaven or on earth that can open heaven to any one so long as he does not more fully realize, and after realizing it living up to it, the importance of dealing justly, kindly and lovingly with these little ones as he meets them in life.

There is another, a spiritual, interpretation to these words of the Scripture as I have understood it from our leader, and that is that these little ones mean the ones that are children only in spirituality. As you do it unto these little ones, or children in spirituality, you help to establish that great principle in the world and in yourself which is called the Christ principle. When you are doing good to any one, when you are helping any one out of his bad condition, though your deeds may be unnoticed and unappreciated, and though it should happen they are ungratefully received or even resented, you need not think that they are wasted, for they all go to make up that great principle of Christ, they are bricks put down for the foundation of the Christ life, and if you keep on putting them in, at some time the building will be completed. The little ones are those who do not know anything about spirituality, who do not know how to live so as to get the true happiness of life. They are those who are helpless in their lives and are playing among dangers which they do not know, sometimes escaping them and at other times in their ignorance speeding towards their own destruction, because they have nothing to guide them. But as none of us would watch a child, be that child ever so naughty and impudent in its manifestations, go over a precipice without trying to save it, so we should feel that we would save the little ones in spirituality from falling over a precipice, or doing something that perhaps would bring them years and years of suffering. No matter what stage of development our own may be, there are always those around us whom we can help if we only realize that our present as well as our future and eternal happiness depends upon how we deal with God's little ones.

Similar to this expression of Christ, as ye do it unto one of these little ones ye do it unto me, is that which it is represented Christ will use on the judgment day. "For I was a hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: Naked, and ye clothed me: I was sick and ye visited me: I was in prison and ye came unto me." It was because of having done all this that some people were put at his right side and let into the kingdom prepared for them from the foundation of the world. It was not because of his blood, it was not because they believed in him or prayed

to him, but it was because they had done good unto the little ones. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Everything we do is done unto Christ or to God. These deeds here referred to do not only mean that we should be kind and benevolent towards those we can help, giving them food, drink and clothing if they really need it and cannot help themselves, being hospitable and courteous towards strangers, going to the sick and rendering them the assistance we can and having a kind, helping word for those who are in prison, if we have anything to say to them at all; it does not mean this only, but there is a spiritual meaning to these words as well. The little ones are those void of spirituality and to them we must give the meat and the drink which are the principles and inspiration of God's life, and the clothing which means the garments of principles of truth and spirituality. We should feel no aversion or resentment toward those who are strangers to these principles, but take them in and show them the best we have within ourselves. Before we can give anything to anybody whether in a material or spiritual sense we must possess it ourselves. The going to those in prison must mean to go to those who are chained and fettered and confined within the walls of their own passionate and ungoverned natures, where not a ray of hope of a higher and better life can come in to brighten their existence and make them realize there is something worth living for. For those who go to these prisoners and teach them of the beauties of a free moral and spiritual life, the kingdom of heaven is promised, and when these shackles and fetters are thrown off and these walls made low, and moldering, and give sustenance to the beautiful, graceful fruits of the spirit, the massive and imposing prisons of the country will no longer be built to stand as monuments proclaiming the degradation of the race.

N. MORTON.

WHEN you have resisted and thrown back the temptation into the atmosphere, so as by that to purify, cleanse and pass it through a chemical action, you have helped the world to grow just so much. Every effort you make towards perfection helps every other man around you more or less. And when you do evil it tends to lead every other man down.

M. H. C.

*The Spiritual Nature.*

Our leader has told us that the spiritual nature is the germ of God that He implanted in our organism at our birth. We read in the Bible, that the invisible things from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head; so that man is without excuse. This means to me that if we were awake to the truth, we could learn of the spiritual and unseen by what we can discern with our physical eyes of the manifestations of the laws of the material universe. We can learn something of growth under the spiritual law, by noting how growth proceeds under the natural law. I say if we were awake to the truth, all this could be readily understood. I will go still further and say if we were not taught a false theory from the beginning of our intelligence, did not have blind teachers, we would very easily and naturally be lead into a right understanding of the great law of growth and man's possibilities under that law. God said, Let us make man in our image. We can see that man has a natural life with all the attributes of that life strong within him. We must infer from this that God must have a natural life as well. He is all in all as we are taught there is no life except His life. He is the life of tree, shrub, plant, mineral, insect and animal as well as of man. God's natural life circulates through His great universe, as we believe and are told, just as the sap circulates in the tree, His natural life pulsates through every particle of matter and in it is the law of attraction that holds all together and prevents chaos and annihilation. But there is something to God beside His natural life, and that is the sentient, intelligent, powerful part which is spirit. If man is made in the image of God, there must be something more of himself than the natural fleshly life; he also has a higher part and that is the sentient, intelligent, powerful part which is the spiritual. As the natural is first, and afterwards that which is spiritual, and as God first manifests His life in nature, so man must first have his natural life and fulfill all of its laws implanted in his organism; afterwards comes the spiritual which has lain dormant, buried in the darkness of his earth, until a law is started that brings it into life and action. Man must grow under the first law of his existence until he has made a good strong foundation out of which a higher law shall spring

and upon which a new habitation can rest securely. When this time comes, God brings circumstances to man to impress him with a feeling of disgust toward his old life, a feeling that he has had enough of it with its weaknesses, its incapacity to bring knowledge, help, rest or happiness. Then he is in a condition to seek first the kingdom of God and His righteousness, the germ of which is in his own being, and with that seeking he gradually finds all things added unto him as fast as he needs and can use them. It is the knowledge of this glorious truth that makes us say so many times that we are blessed above all people on the face of the globe. I have read very many books written by those whom the world calls great in literature, science and philosophy. I have heard many noted preachers and lecturers speak but not one has advanced the faintest idea that the great loving and mighty God has given to each one of His individualities a portion of His own divine life to be grown and unfolded in the organism so as to manifest His character of love, wisdom, holiness and power as well as all His other attributes which can not be imagined, much less named. There has been none save our leader, Mrs. Hayes Chynoweth, through whom God could send this glorious Gospel of good tidings to His ignorant children; but as she often tells us, it is all right and just as God would have it. His natural law is active first and afterwards spiritual. Man is beautifully and wonderfully made. He is full of mysteries because God is in him. Man has something to do beside to eat and sleep and die. If God is all in all, man must have within that germ of God given to him, all life. He is commanded to work out his own salvation, work out all the lower life by unfolding the germs of the higher. This is done by the action of the great, divine, powerful principle called God that works within him both to will and to do. Are we not blest? Have we not a great hope set before us of attaining to a life of peace, happiness, usefulness and Godliness? This natural existence is not life because it is fleeting, it changes, it passeth away as vapor as we are taught by our leader as well as by the Bible. It is only the God grown within that has life; that life changes not, it is the same yesterday, to-day and forever. So though born into this physical existence, we must as the Christ in the Bible is represented as saying: "Be born again. I am the way, the truth and the

life, except ye eat my flesh and drink my blood ye have no life in you, because I, God developed in the flesh am the only principle that overcomes death and has eternal life."

We are taught here how to bring about the second birth, which is a birth into spirituality. As I said at first, we can learn of invisible things by those that are visible. When man is first born into this natural life he is a babe. His body must receive proper nourishment to grow in stature, else the mind would never develop any intelligence. There is a very close connection between the body, the mind and spirit, and upon the proper care of the body depends the growth of all. If the natural is first, the mind which we might call the organ through which the physical intellect manifests itself, must have its action before the soul and spirit are grown to receive the wisdom and intelligence of the higher part of God. There is a natural intelligence and there is a spiritual intelligence, just as there is both a natural, and a spiritual body. One sees through a glass darkly, is ever learning and never coming to a knowledge of the truth. He learns a fact to-day, only to find out to-morrow that the teaching has been a mistake. Such knowledge is unstable, changeable and passeth away like everything pertaining to the fleshly life. The other is the God developed within, in whom is the light to see every step taken from the beginning of creation up to where time shall be no more, in whom is no shadow of turning. What is learned to-day is always a truth throughout eternity. The babe, as I have said, must receive the proper nourishment to prepare the body to be a fit temple for the action of the physical intelligence. Wisdom must be exercised to know what food is essential both in quality and quantity, which will best develop this intelligence. If the food is too scant or contains the wrong elements, the mind shrivels like the body and does not become bright and active. If too much food is given, the mind becomes gross like the body and only the lower nature, the animal characteristics become prominent and no intelligence is developed except that of the animal. Our leader has told us that while one germ is being lived, another germ for a life in advance is being acted upon, so the food that has prepared the body to be a temple for the physical intellect, is, while that has its action, silently preparing it to be a temple for the spiritual

intelligence which dwells in the germ of the living God, implanted in the earth nature. The quality and quantity of the mind, soul and spirit is affected by everything that affects the physical body, not only the food but by its treatment in various ways. As the body grows in stature, if it is properly fed and cared for, the mind develops more intelligence daily and it must have the proper food that it may fulfill its law in the natural. It is fed by what is taught it, by the ideas, opinions and doctrines of its parents and teachers. As the child grows in years, its means for mind growth increase, it gains by reading, by travel, by analyzing all that it sees and hears, it takes in intelligence through all the avenues of its senses, and thus is made a foundation upon which to erect a spiritual structure. As we grow and gain more and more intelligence, we come to see of how little use it is as an aid to give us anything of what we really desire. We see how powerless it is to unravel any of the mysteries of either our present or future life, how powerless it is to bring us anything or enable us to do what our ambition plans. Our wisdom is foolishness and our strength weakness. We ask ourselves why we are thus seemingly mocked by will o' the wisps, instead of being able to grasp what is tangible and real. This action is the God within developed to be a John the Baptist, that is crying in the wilderness of our own nature, "Repent ye for the kingdom of heaven is at hand," forsake all this that has seemed so great and so satisfying and as you do you shall be born into a new life and a new kingdom, a life of harmony because God has become the ruler of your being and has His kingdom in your heart. We will not then be mocked by desires and ambitions that can not be realized, for with God all things are possible and we sit with Him in His throne when we have fully overcome, guiding and bringing all desires, aspirations and ambitions where they are fully satisfied. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive what God hath in store for those who have unfolded His life to be the king in their natures. We have had an experience in the natural life and know what it will bring and what it will withhold from us. We have only experienced the spiritual in part, but we have seen its action and its life and in that way we know what it will bring. A child could not cultivate its mind without teachers. It has to be



taught everything, how to use its eyes, head, arms, legs and feet. It must be taught not only in word but by example, and example is the most rapid, correct and only effectual method of teaching. Action is necessary on the part of the child, it might see and hear all the days of its natural existence, except it do, it will never receive the reward of growth. It must put forth an effort and practice persistently every day if it would either creep, walk or talk. If one can not walk, if he can not talk, he is not capable of teaching any person how to do either. He must understand any particular branch of learning before he can impart a knowledge of it to another. The same law holds good in the spiritual. We learn of the unseen by what is seen. How can man know even that he has a spiritual nature to grow and unfold unless he comes in contact with some individual who is certain through the development of his own spirit that it does exist in man and can be unfolded so as to control all his life. He might learn it from the Bible if his mind was not clouded by listening to teachers who have interpreted the Book in the letter, as it reads, and so killed all spirituality. He might learn it by a law within his own being as our leader did, was he born with the light sufficiently developed. If a child must be taught by example of things pertaining to its natural existence, so man who is a child of God must be taught of the action of his life by example. When we come face to face with this simple, unvarnished truth, we can plainly see why man has not unfolded the God-life within and grown himself into spirituality. He has had none to teach him that he is the possessor of a portion of the divine life which is only a seed in his nature that he must cultivate, cherish and strengthen, until it becomes one with its Father in goodness, wisdom and power.

MRS. EMILY CHYNOWETH.

WHAT I want you to realize is that there is a more refined and more beautiful part in you and in everything than that you can see with your natural vision, and that is the God part that lives forever. And when you come to understand it you ought to be thankful for it. The part that you despise and say you do not believe exists is that part that raises us above and distinguishes us from the brute. If you do not believe in, but resent God, spirits and the hereafter, you can attract no higher influence around you than a brute.

M. H. C.

### What is a Christian ?

This is a question that has been in my mind for some days past, as well as for over forty years. I have been taught that if I only believed on Jesus Christ, as the Son of God, that he died and arose again, if I confessed it to the world, by taking the Lord's Supper at times, that I was a good Christian; I have done all this with sincerity of heart and soul, and have comforted myself that I was a Christian surely, but after reading the articles in number 15 of "THE TRUE LIFE," after seeing and hearing, and reading all I have, and experiencing personally, at Eden Vale, the influence of the life of the people there, so kind, so harmonious, no better can be found on this earth, I am sure, still I see in number 15 that they do not call themselves Christians. So from the depths of my soul, I ask what is a Christian? I have felt ever since I read the books, and listened to Mrs. Chynoweth at her meetings, that I have been very much mistaken, that instead of being a Christian, that all my past life *spiritually* has been a failure, for I do feel that I have indeed been just born into a new life, and as our leader says, I am only an infant six months old yet in the true life, and nothing but a miserable sinner, but, thank God, I mean to grow, now I see and feel that His Holy Spirit is within me. I want to be a better woman, and every time I go to the meetings and mingle with the people there, I do feel better, and so lifted up, and so happy that my pen nor my tongue cannot express it; all I can say is, "Oh for a thousand tongues" to tell the tale of the blessings I get at Eden Vale. May God hasten the day when I can not only read and hear, but be a worker in this doctrine, for then, may be, I can get an answer to the question that is troubling me now, "What is a Christian?"

God has been a good Father to me, even when I was a very wicked sinner, and did not worship him at all, because I did not know how He has blessed me many times, but best of all when He sent me among "True Life" people, where my spiritual eyes were opened, so that I could see how the true Christ principle is the best, as taught there, not literally, but spiritually, and I would say to those who like myself, think they are Christians, "give up your wrong ideas, seek the true and living God; while He may be found call upon Him. He is within you, not away off." I

can truly say He has put a new song into my mouth, He has lifted me up out of the miry clay of self-righteousness, and set my feet on a firmer rock than ever. I can say, "O Lord my God, I cried unto Thee and Thou hast healed me bodily, and spiritually, now O God do help me to lead this new life, that I may be the means of helping others also." If any that hear this read, do not get any good from this life, I beg of you ask God to help you; do so, take our dear leader and her family as an example, and her influence will help you, for if she is not a true and sincere Christian, there is none in the world at all. My prayer to God is that He may so increase her power, that the Holy Ghost may be in her so much that every heart may feel its influence at all the meetings, and that she may see that she is doing good, and I believe we shall learn by her teaching what a Christian is. I think the verses written by Mr. J. Folsom, in number 15 of "THE TRUE LIFE," are splendid, they so nicely describe Eden Vale to the world. For not only the beauties of nature and art, not only the beautiful mansion, but its inhabitants and their life, are the best I have ever met in my life, in England or America, for the past fifty years. May God's Holy Spirit touch every heart in this house to-day. Especially those who do not know Him, and feel His love in their hearts. Oh, may God help them to find Him before they leave; He will if you ask Him.

MRS. G. BARNES.

MAYFIELD, Santa Clara Co., Cal.

WE can see that everything in nature must come into a perfect state of unfoldment, where the life shall be perfect as the Christ life in the Bible is represented to have been, perfect as God in heaven is perfect. And when you can see it stealthily working its way, we see this great action coming out in the fulness of His life, like a blossom. We do not observe it; it is like a thief in the night in its coming. It comes in our own natures, it comes where you can behold it as an individual entity. It is the divine principle within; it is free from our own natural body, as an entity that belongs to us. It has passed through the chemical action through our bodies and assimilated every particle of the materiality until it has brought up everything into the greatness of God's life, so that our whole being is filled with God.

M. H. C.

CONTRIBUTED.

"THE TRUE LIFE," as manifested through the loving principles of friends at Eden Vale, is much sought after if one can judge by the wide circulation of its true thoughts through the minds of the people in San Jose and vicinity. We should worship nothing in man but his true principles of light and love that speak out through his soul for the higher good of mankind. Then we have the true life-giving elements that build up and beautify our characters for good. Our appetites and passions come under the spiritual law of our being and through its harmony of love and goodness we find peace. In living the purest life we feel we do become purer and better and so make others purer and better around us. Many people go astray not knowing or recognizing the higher law within themselves. It is far better to be more alone unless your associates are of a high, moral and spiritual nature, so they have a tendency to elevate your thoughts and desires. Such associates uplift you, while others drag you down. While alone and seeking higher light, you will certainly receive it. I could not be true to the principles of my own being while countenancing wrong in others. The God within us should, and will develop us if we only trust in Him. We need no creed, no priest to dictate thus and so, but must look to the highest light within our own soul. The God that builds for us our happiness is there and must be brought out sooner or later.

MRS. M. E. BARKER, San Jose.

A man who is lukewarm; who lives a sort of indifferent life; whose heart and mind are filled with low thoughts and desires, but who outwardly lives a good life and is respected by people because nothing can be said against his conduct, is in no better condition than the one who openly lives a degraded life, and the only reason he does not get out of it is that he loves that life. He does not realize that he is living exactly the same life, with the same degrading ambitions, passions and desires, as the one who gives manifestations to the world of the undeveloped conditions within him. He loves that life better than he does a pure life, and that is why he does not get out of it. He is not pure in his life or else he would become spiritual. It is impossible for a man to be pure and not be spiritual.

E. A. H.

## Germania Department.

### OVERCOMING.

The foundation of my theme, "Overcoming," is taken from a passage in Genesis, 32<sup>nd</sup> chapter, 24-31 verses, generally known as Jacob wrestling with the angel. But what impressed me most forcibly as I read it, is the total lack of evidence to substantiate such an interpretation. The most prominent verse in the passage reads thus: "And Jacob was left alone, and there wrestled a man with him until the breaking of the day." As the story goes, Jacob was on a journey to the land of his father, whither the Lord had commanded him to return. At a certain place on the journey, we are told, that the angels of the Lord met him and he called the place Mahanaim, and still farther on that a man wrestled with him all night until the breaking of the day. But it does not say that an angel wrestled with him.

The simple fact that Jacob had wrestled all night, whether with God, angel, or man, would be of little importance to us in this nineteenth century, but spiritualized as it should be, and applied to our own lives, it becomes a living truth, and not a simple story told ages ago, for the amusement of an ancient race.

To me it becomes a principle, and teaches me that I also must wrestle and overcome the evil that is in my nature, and then, as it is said of Jacob, that he had seen God face to face, and his life had been preserved, so I too, with my nature cleansed and purified, will see God face to face.

The gist of this story is very plain and simple: Jacob wrestled all night with a strange, strong power; it maims him, but he struggles on; he does not yield, and will not let go until he has extorted a blessing from his strange contestant; and when he goes forth in the morning, although lame in his thigh, a new radiance crowns his noble brow, and he is inspired with a new life, he is a conqueror, a hero.

This should teach us steadfastness in all our endeavors. How many cases of failure we can recall which might have been successes, had we held out a little longer, but instead of achieving our purpose, we are now sighing after the "what might have been."

The difficulties are many with which we have to wrestle on our journey of life. First and fore-

most are our inherited tendencies. Many have gone to their graves, the victims of some weakness or sin, without the least effort to overcome, simply because some ancestor in the past happened to be a drunkard or consumptive, or died the victim of any disease whatever. I know a boy who imagines he can never learn the multiplication table, because he says his mother before him knew nothing of arithmetic. Some people are so prone to attribute all their weaknesses to their ancestors that they will make no effort to overcome, because the old doctrine teaches that all sin came from Adam and Eve. But we know that the old Adam and Eve exist only in our own natures. Poor excuses these, to try to make our dead relations responsible for all our weaknesses and sin, when, if the truth were known, what we inherited as but a germ, came to fruition through our own cultivation. To admit therefore that we have inherited tendencies and do not overcome them, makes us doubly guilty, for we not only suffer the consequences of them ourselves, but understanding this law of heredity, we transmit them willingly to our children. We know that by patient energy our dull brain could be quickened, our blood could be purified, our body could be made stronger, and above all our selfishness could be controlled, and our character ennobled. If we made these self-improvements we would not be refining our own nature only, but that of all posterity. We are not fit to have children unless we have trained ourselves beforehand for their birth. We, knowing this, therefore, should struggle and wrestle until every form of evil shall be eradicated from our being. "To be forewarned is forearmed," and knowing our inherited proclivities, we know the special danger that threatens us, and willingly perpetuate sin unless we overcome them.

No sight is more impressive than that of a man wrestling hard with his inherited burden when it takes the form of a besetting sin. Even if it be an evil of his own fostering, we watch him, we cheer him, we tell him we know all about it, and that he is doing nobly and helping us in our struggle. We pity him if he falls, we praise him if he wins. Let such a struggler know that we are with him heart and soul, and give him the right hand of fellowship. The sin that has sent us to bed weary-hearted, and has sent us desperate in thought to our morning work, that robs life of all its pleasures,

in fact that has made our bed in hell for so long, no matter what it is, can be conquered, and transformed into a friend, so that at last we can say: "My temptation has become my strength, for I owe my force to my fight with it." We can treat our weaknesses as the old Romans treated the Barbarians whom they conquered, make them our slaves, and we no longer be slaves to them.

I am not speaking too confidently. We have seen some of the worst cases reformed, and we have been taught how to overcome. We all have our besetting sins, so let us pray for strength to overcome, and if we raise our minds and hearts to higher things, the good angels will help us in our struggle. But it will take all the will we possess, the clearest aim, the steadiest purpose, it must be a Jacob struggle in the lonely night. The night may seem long, yet in our clinch, the day may dawn before we know it, and we shall have won the benediction and earned the name, "Israel, Prince with God," for as soon as we shall have overcome all our sins, we shall be in a condition to receive the Holy Ghost.

Another form of evil which we have to wrestle with, is our doubts. We glide along in peaceful serenity so long as things go our way, and our path is not crossed. But perhaps some great calamity has happened, sickness or death has robbed us of our loved ones, or our wealth has left us. We seem to see sin and iniquity triumphant, while goodness and virtue are cast aside, and trampled upon. Then it is that we lose faith in the powers that be, and the shadows of doubt creep over us and all becomes dark. Our life's dissappointments have soured our hearts and blurred our eyes. It will ever be, that in times of trouble men see obscurely, and fail to recognize the "cloud with a silver lining." Then it is that the struggle is hardest. If we are struggling with religious doubt, let us remember that it is dogmatic religion that causes the heart to doubt, religion pure and undefiled is ever ready to console the overclouded and benighted soul.

In times of religious unrest, such as the present, many lose faith in religion altogether. A person said to me not long since: "How are we to know the truth, when creeds and dogmas, and the Bible itself, are subject to alterations by man at regular intervals, one is at a loss where to seek the truth; why, I don't want to have anything to

do at all with religion if it is simply the out-growth of the caprice of man." This is a terrible state of mind to be in. But my opinion is, that we are yet to see such a commotion and stirring up in the religious world as shall not leave one stone upon another; only that rock will remain upon which the only religion should be founded, and that is that religion is not a creed nor dogma, but a condition of the heart and soul. This agitation is not, as many believe, a sign of approaching religious death, but is rather a sign of religious life. This commotion will continue until religion is made so simple and comprehensive a thing (which it is not in the world at the present time) that every child of God shall imbibe its principles as freely as he does the air he breathes. This agitation is removing nothing but "the things which can be shaken." After it is all over, God, man, faith, the Bible, and inspiration, still remain. God is all in all. "Heaven and earth may pass away, but my word shall not pass away."

Another form of weakness that must be wrestled with is the imaginary wrong done to us. Oversensitiveness is a weakness which causes much unnecessary suffering. It is true that the world is very blunt at times, and we must expect some hard knocks. Just as in the material world we must accept the storms with the calms, and make the best of them, so in the world of sentiment we must expect treatment that is not always gentle. But I think many times the wrong we think done us is only imaginary. This evil sometimes brings a shadow on the face, and poisons the heart unnecessarily. We must learn to exercise charity. The Bible says: "Bless them that curse you, and do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven."

We do not know the inward sweetness forgiveness has, how we can almost bless our injurer for the good he has done in thus teaching us to know our weakness and calling out our better nature. "It is royal to do well and hear one's self evil spoken of," said some writer. Not entirely royal, but Godlike to be able to have that feeling toward the evil-speaker which is not contempt, and is not pride, but real and living friendliness, welling up in the heart.

It is unnecessary for me to go on and enumerate more weaknesses and sins, the world is full of them, but each must secretly search his own heart and try to overcome.

Another thing, let us not misunderstand overcoming. Overcoming is not pointing out the evil we imagine we see in our neighbor, but it is the cleansing of our own hearts to such a degree that we can see the good in him and help him to overcome, rather than have contempt for and speak evil of him. I want to so grow the God in me that I shall see more of good and less of evil in my brother man every day. By such overcoming our contempt is turned into patience and pity, our weakness into strength, and our errors into happier peace and rest. We do not know the inward blessedness of love, patience and forgiveness.

Let us wrestle and struggle to overcome all evil feelings from our hearts, and like Jacob of old, when the morning dawneth, cleansed of all our sins and imperfections, we shall see God face to face. Not that I mean we shall see any great being, as I see you here before me, but we shall have come into rapport with that great principle which is in all and for all who do the right.

D. W. BOUCHER.

HURLEY, June 21, 1891.

#### HARMONY.

We are told that harmony is a condition, and that to be a christian every physical characteristic that is in our nature must be developed into a condition of peace and harmony.

There must be no feeling of jealousy, hatred, malice nor envy, but every thing that is in our nature must harmonize with the great God of the universe, and God must be the controlling principle of the life. While any one claims that he is a christian, and has any of these characteristics, jealousy, hatred, malice or envy, or even indulges in any habits simply for the pleasure that they bring to the physical, he deceives himself and the truth is not in him.

We are told in the Bible, to make our bodies fit temples for the indwelling of God's holy spirit. Now how are we going to make our bodies fit temples for the indwelling of God's holy spirit if we take into our systems things simply to gratify the animal part of our natures? And how can there

be harmony and the soul be at peace with God, while the physical dominates over the spiritual part of the nature? Therefore I say one is not a christian nor has he the smallest conception of a spiritual life while he is controlled by any spirit that does not help to build up more of God in the world and elevate man into a condition of true peace and happiness. To be harmonious in the truest sense of the word, one's life must be purified by the inspiration of God, so that there will be nothing in the nature to arouse a condition of in-harmony.

Harmony is the outgrowth of the spiritual life from the physical. It is a condition that can be obtained here by the development of the God implanted in man. The more man strives to eradicate from his nature the things that are not the best, which will only bring to him suffering, the sooner he will come into that harmonious condition where he can thank God from the depths of his soul for the new life and inspiration that have come into his being. Let us strive to come into that pure harmonious condition where we can feel God's life flowing into our souls as a well of water unto everlasting life. Let us strive to drink in more and more of God's life, for it will bring to our lives peace, joy and harmony, that the world can not give nor take away.

We must also understand that to live this spiritual life requires more than to be in harmony with one's own self. The life must be directed by that spirit of love that comes from the heart of every true christian.

We must not only be in harmony with whom we associate in our every day life but especially should the home have the smiles of our countenance and feel the power of love going out towards each and every one there. They must feel this spiritual sunshine ever coming from our lives, must feel and know that they have a place in our hearts and that we love them.

I believe the reason why there are so many that go astray, and live immoral lives is because in the home there has not been love and harmony displayed to make it attractive to them.

The home is the first and most important school of character. It is there that every human being receives his best moral training, or his worst for it is there that he imbibes those principles of conduct which he displays in manhood. It is in the home

that the hearts are opened, and habits are formed' be they good or bad.

Friends, let us remember if we manifest one bit of jealousy, hatred or malice in the home it is sure to have its influences in after years. How very essential it is while the young minds are so pliable that in the home there should be peace and harmony, for there the characters are formed and it is there children are trained for manhood and womanhood. The influence of the home in childhood one takes into his life and it becomes a part of him, and as he goes out into the world he takes it with him and in nine cases out of ten, he will pursue the same life that he has seen manifested in the home, without there is some stronger influence of good brought to bear upon the life that can awaken and start into action that germ of God that is implanted within him.

In harmony lies the fundamental principles of a christian life, and without it there can't be no true soul-worship of God. Harmony is peace and it brings man into that close relation with God that he can feel the whole life elevated above the transitory things of earth, where the soul can drink in more and more of the goodness of God, and enjoy the bliss of heaven.

W. J. SPARGO.

TRUST.

"Trust in God with all thine heart and lean not on thine own understanding; for whoever trusteth in Him shall be saved. In all thy ways acknowledge Him."

My daily prayer is to live a higher life and trust in God for a bright path in the future, and I know it will be granted to me if I work hard and trust.

I thank God for guiding us here where there is such a chance for growth, and where I can raise my family under these grand and beautiful principles.

I know that in the short time I have been here, I have received good, and I have been but a hearer, but I am going to do more hereafter that I may become a worker for spirituality and learn to trust in God for happiness. I know that this is what we are all striving for; I feel that we have a great harvest before us, and we must work hard to gather it in, for the Bible

"My fruit is better than gold, and my revenue than choice silver."

Now dear friends, when we see these words printed in such large letters before our eyes, does it not make us feel as if we ought to strive harder than ever before to live a higher life?

I feel that we are more fortunate than a great many, for we have a straight path marked out and a good example given us by Mrs. Chynoweth, and when she instructs us so beautifully, let us heed and follow her for she gives us the bread of life. I desire to write more about this grand subject than I have, but I think if I lived a higher life I would be more able to write on these principles.

I thought when I began my essay, that it was an easy subject to write upon, but I found it was like a woman putting out a sign for dressmaking when she knew nothing of the trade.

I know I am just in the primary class of the spiritual school, but I hope and trust in God that I may graduate before I pass into life eternal. I am going to trust in God for strength to do a little each day, until I can take the straight path and walk in it without stumbling.

MARY FOLSOM.

HURLEY, Wis., June 28th, 1891.

*There is no Respect of Persons with God.*

God's love goes to one the same as to another, if they are on the same plane, but the one that has grown and developed more of God the more love he gets, for if it were not so, there would not be any use of our working. But it don't seem that God would love the one in the ditch, as the one that is more developed, but I do not want to look down on any person, for when I look down on them, I certainly look down on myself. If God's love don't go to the one that has worked to overcome and to perfect himself, then he would be discouraged and could not grow. The more he overcomes, the more of God's love he can take in, as our leader has told us. As we become spiritual we get the spiritual blessing that the physical man can not understand, for he is not in a condition to understand any more than the child; because the child is young, does not show to me that it has nothing to overcome. But the child may be guided so that it will not be so hard for it to overcome as for those who are older. It seems to me that knowing this truth, we ought to work harder than we ever

did before to show to the world that we have the true life if we are willing to work for it.

January 18th, 1891.

JAS. SHINES.

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OVERCOMING.

Trying to overcome my evil habits is what makes me try to write my thoughts and get up and speak, if it is only four words. We must overcome the weakness within ourselves, and we should be very thankful that we have such an example as Mrs. Chynoweth to follow. We must try and have more of this spiritual love within our hearts. The Bible tells us to walk in the narrow road where the sunshine is, and we can not have God developed within our hearts except through our own efforts. We must not think we can overcome in any other way, except by working for the right and by putting our hands to the work. We must work in the way that God intended we should to purify our own lives, and if this world can be made better by the present way of living, they must work to do it because they are too physical to understand the word of God. The word must be preached from the heart, and we must come under this higher law. We have seen this noble woman take as much interest in the simple thoughts which we write down, as if they were written by one of her own family.

WILLIAM SHINES.

HURLEY, June 28th.

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SELFISHNESS.

Selfishness is a characteristic of the physical man. Unselfishness is a condition of the spiritual man. No matter how good a person may think he is, as a general rule, if he does any good deed, it is to win praise and applause or to gratify his own physical nature. When a man does a good deed without any other motive than that it is right, he is as near unselfishness as a man in the physical can ever get. If a man can do for another as he would for one of his own, we may call him an unselfish man. We have heard of instances of Mrs. Chynoweth doing such unselfish acts. She has often gone to cure people, whom nobody would go near or touch, and has bathed and dressed them and even taken them to her own home and treated them bearing their burdens for them. That is the condition I want to come into,

where I can do for the world what I would do for my friends. But we must have the wisdom also or we may think we are helping people by doing what we call a good deed, when if we had the wisdom to know the result of our deeds, we would find that we did them the greatest injury. To be purely unselfish is a very high spiritual condition, to do right because it is right to do it; to give unto others that we may be blest through their happiness. It says in the Bible, "It is more blessed to give than to receive," and when a person comes into a condition that he can give through a truly spiritual motive, then he is indeed truly blest.

MAGGIE SHINES.

HURLEY, June 14th, 1891.

In order to become a true Christian we must work to make ourselves pure; we must not follow all the worldly pleasures, but must follow this one principle of truth: I want to live closer to these principles; I want to make my life an example for the world to follow instead of myself following the worldly pleasures. I can see this plainer every day of my life, that there is nothing gained by following the world; but if we want true happiness, we must work for it. The whole trouble is, however, that our desire is not strong enough to last from one Sunday until the next.

NELLIE SHINES.

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To preach is one thing, to practice is another, and unless we practice as well as preach we will not make much progress ourselves, nor yet can we help anyone else. The world is beginning to demand a living example in the life of him who preaches, and it is time it should, for people have been in darkness long enough. Some of the ignorance is now being removed and in its stead truth is beginning to be known and felt. He who preaches salvation must at least know the meaning of salvation and show by his life that he is freeing himself from all appetites and passions and walking in the light, he must not be one blind man leading another. He must show that he has the knowledge to help humanity out of all suffering and misery, he must know how to remove inharmony from the homes of all that sit in darkness, and instead plant the ever ruling powers of love, peace and happiness. But how can he if in his own home there is strife, suffering and inharmony?

The knowledge to do all things that are good for a fallen brother, to give him just what he needs to help him out of his condition is not to be learned from books, it can never be learned by spending a lifetime in college, but it can be learned in humility's walks, in being receptive to the higher powers. Let any man or woman get his heart and soul full of love and inspiration, that the angels can impress him, and those impressions from the angel world will teach him more than all the books that were ever printed. People cling too much to things that are past; they cling to the old ideas and to the old way of living. They show by their actions that they believe not in growth, for what would do eighteen hundred years ago if man had progressed any, would not do now. Every thing has progressed and man has been slowly leaving the old ways and adopting new. It is time that people should do their own thinking, in working out their salvation, and not hire any one else to do it for them. If they believe the Bible, as they claim they do, they will see it says plainly, every man must work out his own salvation with fear and trembling. Where then are the grounds for man to expect any one else to do it for him?

People should learn to trust God and not physical man. They claim to have faith when they have not trust; they claim to love God when they hate their brother. If religion is worth anything it should teach mankind to love to do good for evil and to do God's will in all things, and not stop for a moment to think of what the world will say of them. We have an example of purity and holiness in Mrs. Chynoweth, it is with her always, it is known and felt in her home; she does not pretend to have it on Sunday and then during the week show the contrary, but her life is one of purity. The world has for ages been looking at purity and holiness as something away off that could not come to earth. They have looked at it so long that they have made themselves believe they would have it immediately after death. But we believe we can have it here if we work for it and this is all we are placed on earth to do. If every one lived to this highest light there would be more harmony. Take, for instance, the girl in the ball-room, while there she is kind and gentle; she takes great care not to offend any one, she acts her very best; but see the same girl at home, and you would not know her, when if she would take only

half the time in trying to be harmonious at home, she would be doing a great deal more good for the world. Before we know whether a thing is trustworthy or not, we must try it and find out. People may tell us a man is trustworthy, but we should find out for ourselves. It is the same way with the meetings, some one may tell us the principles taught here are not good, but the best thing for us to do is to live them and find out for ourselves. If Mrs. Chynoweth tells us to do our duty faithfully, to live the very best we can, and tells us that by eating the proper kind of food and following everything that is taught here, we will be nobler men and women, if we have honestly tried this and found we were made happier by it, then we know the principles are trustworthy. Let us demonstrate our religion in our lives. What is a religion good for, if it can not remove all suffering and misery and teach people how to have peace and happiness? What good is it if it can not teach husband and wife to love each other, how to bring up their children as God intends they should, and not bring them up victims to every appetite and passion?

People think too much of the ideal, and not enough of the real; they grasp the shadow instead of the reality. In the world the husband may think it a crime to be away from church but he thinks it nothing to go to the saloon while his wife and family are in need. The wife will never be absent from the forms and ceremonies which are called religion, but she thinks it nothing to waste and destroy at home; she thinks it nothing to cook such a meal that will give her children aches and pains, nothing for her children to be ragged and dirty, in fact she thinks her religion has nothing to do with her home life. Let us banish this old way of living and live more God-like. Oh give me strength to live so that my life may be an example of the truth, and let me be always ready to say, "Thy will, O God, not mine be done."

MARY SHINES REID.

#### THOUGHTS AND INTENTS OF THE HEART.

The heart is the prime mover in life. Through its action men have been raised from the humblest walk in life to a standard where their names are handed down from the earliest dates in history to the present day. They were receptive to all desires and intents of the heart. Each beat of the



heart sends the blood coursing through the body, to strengthen each organ to action, and each part to do its duty. The heart, with the action of the brain, prompts all other parts of the nature to act in harmony with each other till the greatest desires of the physical nature are attained. When the heart has prompted the nature only to physical ends then it has a reaction. The organs that once played so active a part in life become diseased. They fail to respond. The impurity of the blood has done its work. The heart has lost its power, its action ceases, and that once noble frame returns to earth to add strength to other elements of this great universe. We will follow the action of the heart in a direction where the mind of man is the actor. It is closed against all that is good, both physical and spiritual.

The God that is planted in the heart demands its rights at times, but its voice is so feeble that only its echo reaches the brain. Envy, deceit, hatred and strife are gaining strength each day by seeing in their fellow man only the animal part of their natures, while theirs is perfect. With these propensities active, the thoughts and intents of the heart can act in unison with the intellect. But before the heart can act in unison with the God planted within us, man must bring himself up to a harmonious condition.

We see in the life of our leader the emblem of purity, where the God controls the heart, where all the thoughts and intents of the heart work for one great aim in life—the advancement of the soul. Those that are trying to adhere to her counsels can draw the line between one where the intellect acts, and one where only the God acts in a pure heart. Those that are trying to raise themselves out of the darkness of their own natures find the avenues to the heart closed by the conditions that the flesh is heir to. By the power of her heart working in harmony with the God who guides her life, it has given her the power to see the thoughts and intents of our hearts, and with that knowledge she sees our condition. Knowing our condition, she starts the germ of God to act in unison with the heart by placing conditions around each organ that will give them strength to overcome the desires of the flesh. Then we have to exercise the will power to elevate our thoughts and sever the cords that have been holding us down to an earthly condition. With this

one aim in view, the barriers are removed, the God springs into life, and step by step we shall rise, until the thoughts and intents of the heart, are purified.

WM. C. CASEY.

You can not always have a mediator but you must be mediators yourselves to all those who have not had the opportunity to learn of God. Let all of us drink of this great fountain of life, not go to another but receive Him into our own being so as to be able to give out to all who are in a condition to receive it the invitation, "Come, follow me." There is an invitation in the life of one as soon as he is in that condition of growth where he can throw out his hands to every one he comes in contact with and say, "Come, follow me," and the heart is filled with God's love and wisdom which he has to give to every one that comes to him for assistance. It does not matter how low in the scale the individual is who may come to him, he forsakes all to follow that Christ. Although he, like Peter, may deny that Christ more than once he comes out at last and takes an active part for the right and for the good and for God.

M. H. C.

THIS life of nature as we behold it is opening up itself and we see through all the coarse materiality and can see that life emanating from each individual and forming itself into more perfect conditions by the action within itself until it harmonizes with everything around itself and becomes one with ourselves in principles of life, and when we can see the outgrowth of all of these lower actions and see it being consummated and completed in the God-head, the Father, Son and the Holy Ghost, it is wonderful to behold, and the one who has a glimpse of it goes on rejoicing, giving thanks to God.

M. H. C.

WHEN you are bearing the infirmities and the weaknesses of the people is when you are helping the inhabitants of earth in the true God-way. When this great power comes upon you, you can take their sins, or weaknesses as I should call them, upon you and bear them until they become strong and learn how to live and avoid all this again.

M. H. C.

### Question Department.

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

**82. QUESTION:** What is the spiritual meaning of Christ washing his disciples feet?

**ANSWER:** When any one has developed to the Christ condition he is humble and performs every duty with humility, be it ever so low. To be a disciple of Christ one must be clean and pure. His feet, the foundation upon which he stands, must be pure just as much as the head and the heart. By his example and life Christ in his contact with his disciples washes away the impurities and imperfections in their lower nature as well as in the higher. The Christ is ever willing and ready to do for others when he has a duty, no matter how low or small it may seem.

**83. QUESTION:**—You often speak of the living God. What do you mean by that expression? Is there more than one God?

**ANSWER:**—There is no living God unless He is active and alive in the hearts of the people. It is not the living God that is circulating through the universe, but it is the sentient part of God wherever developed. God is in the animal, the vegetable and the mineral kingdoms, but in them He is not the living God. The living God that we speak of is the God that is individually developed so as to become sentient; a thinking individual full of wisdom, thought and principles of life; one that knows, sees and understands all things in all individualities. He is what I call the living God. It is a fearful thing, the Bible says, to fall into the hands of the living God. It would not be a fearful thing to fall into the hands of the God that circulates through the universe. We are always in the hands of that God.

**84. QUESTION:** How do you explain the twenty-third verse of the fifth chapter of St. John: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him?

**ANSWER:** To me the Son is the Father, only not grown to be the great God in man, not to the extent He will be. The Son is that part of God that has come in the human flesh represented as Christ in the Bible. When God has grown in any

organism to manifest the Christ power, then it is we see the Son. And if one can not honor that Son, he is in no condition to honor anything that is beyond him. If one can not honor and appreciate the Christ principle grown and developed in man, he can not honor the great Father of the universe from whom all life comes and from whom the Son comes. If he is in a condition to ignore the Son, he knows nothing of the Father, because it is only by degrees in growth and development, by living a moral, virtuous and spiritual life he can know the Son and through him the Father. When he lives such a life he can not help appreciating and honoring the Father, because there is something in the human mind that will honor the source of all life. If a man has grown to the condition of Christ where he can do the works that he will do under the influence of the Holy Ghost, the Father is in him and he is in the Father. There is only one principle of goodness and power, and so when you honor the Son you can not help honoring the Father, and if you honor the Father you can not help honoring the Son because the two are one. The Holy Ghost and the Father are one, and certainly the Father and the Son are one, and so we see the three are one. Yet there are different manifestations of the same power so that you can honor each one as they are manifested in a person's life. You can honor the Son because there you see the Holy Ghost power manifested in his life. You can honor the Holy Ghost because it is a power, the sentient, intelligent part of God. And you can honor the Father because He is the life principle in everything in existence. And all these, the Father, the Son and the Holy Ghost are within you to develop and grow by your own action.

**85. QUESTION:** Does the spirit of our loved ones remain with us after death and understand what is said and done, as usual?

**ANSWER:** It is important for all of us to know that this is the home for many disembodied spirits, while others go to other planets and higher spheres, but they come back, are with us and hover around us, and they not only see and understand what we are doing, but often know our thoughts.

**86. QUESTION:** Are spirits under the control of spiritual law?

**ANSWER:** If they go over on the other side

while they are in a low condition, they are no more under the spiritual law than while here and they bring back to earth just what they have and stimulate people to do wrong, unless they raise their minds where evil spirits can have no power or control over them. If they are not in a condition to receive spiritual principles while here, they can not receive them by passing over but will have to grow to a condition where they can receive them. Otherwise they never would receive. It is contrary to nature and God's law. They receive just what they are in a condition to receive and no more. The Bible tells us how the rich man had to suffer after having spent his time and life for the accumulation of property and wealth. He found that he had carried nothing home with him, but he was not where he expected to be. He was wealthy and did not care for the knowledge of spiritual things and so when he arrived over on the other side he was poor and naked and suffered torments and agonies and was in hell. There was also the poor man, Lazarus, who in this life was glad to pick the crumbs from the rich man's table, but because he had used this life to accumulate those things that do not decay, he was raised into Abraham's bosom. He found mercy with God, and did not have all this to contend with that the rich man had. He was poor in worldly goods and possession, but he had used his time and opportunities to acquire purity and holiness of life and something of that which he could carry home with him, and so he had his reward. If we do not want to be poor, naked and helpless when we pass over, we have to grow and develop in us something that we can take home with us. If, as I have said so often, we have heaven within us in this life we are sure to have it in the next.

87. QUESTION: Are disembodied spirits allowed to influence us mortals for good or evil?

ANSWER: When they come to us they influence for good or for evil. If they are high and elevated spirits they impress us for good, but if they are low, they influence and stimulate us to do what is low and sinful. My greatest desire has been, and now is, to impress people with the truth that they are surrounded by unseen influences, and I think it is the one grand subject that will do more towards the reform of mankind than any other one thing in the world, to know that when they get angry, when they have a desire to go into

saloons and gambling places, or desire to hurt others or commit murder, it is some low spirit impelling them on and on and stimulating their appetites and passions. The spirits have no other means for gratifying their desires because they have not the material body any more. They still have their base desires, but having no means of gratifying them they feel some satisfaction and gratification in influencing others to do these things. I know it because I have had to cast out some of these evil spirits where people have been obsessed, and when the evil spirit left them they were not the same persons at all, but all their desire for indulging in anything low left them. And if people only could know this, they would not give way to their passions or go where they could gratify the evil spirits.

88. QUESTION: Do spirits ever lie dormant, not realizing that they have left this body? Some teach us that they lie dormant for years.

ANSWER: I have seen spirits who in passing over to the other side were so weak and undeveloped that they did not comprehend that they were dead, or alive in the spirit world. I have never seen them lie dormant for a long period of time, but I have seen them so puny and stupid that they did not comprehend there was a change into a new state. They had nothing to take home with them only that which was earthly. It is quite a change unless you build up your spiritual nature in this life. You have had physical sustenance and food here, but when you come over on the other side you have no instrument with which to work or take in food and so you are like babes. I have seen spirits weep and cry to get back, just as much as some of the slaves wept to get back to their masters after being liberated. It is not a home for them until they have become acquainted, and if they are in a low and undeveloped condition they are not able to attract around them some good spirits to help and assist them.

89. QUESTION: If one in this world had no desire for anything low, would he be apt to be influenced by an evil spirit?

ANSWER: No more than he would by an evil person, but if he had any desire or weakness in any direction he is more easily influenced. Raise your minds above all these things and they will have no influence over you. But the influence of

low spirits is doing more injury to mankind than anything else in the world. Man must be pure in heart and must be developed out of these conditions, else he is just as low over on the other side as he is here, and he can get out of it only through growth. So you see the necessity of resisting evil and evil influences. All the temptations that come to you are for the purpose of making you strong in resisting and firm in your well-doing. If you do not overcome here and establish your heaven here, there is no heaven for you over on the other side. You have to grow the good within your natures, else you have nothing to carry home with you. I do not want any of you to be in a condition when you pass over, that you shall have to come back to impress others with an evil thought or stimulate them to do wrong.

90. QUESTION: If a man when he leaves this world does not come under the spiritual law, what law is he under?

ANSWER: Under the natural. He is under the natural law so long as he has any of the natural propensities. Not until a man has fully overcome is he under the spiritual law, and it does not matter whether it is here or a thousand years hence. There is a great difference between the spirit law and the spiritual law. The one is that law that rules in the spirit world, or after man has laid aside this material body, and the other is the law that Christ is represented to be under, where man has fully overcome all his nature and is under the influence of the Holy Ghost and the inspiration of God.

91. QUESTION: Can all diseases be cured if a man grows into a spiritual life?

ANSWER: You can cast off any disease if you do it before it gets into the blood. If you take poisonous substances into the stomach, and you get it out again before it has had a chance to get into the blood, they will not kill you or make you ill. If any disease comes upon you, and you raise your mind above it, you can cast it off.

92. QUESTION: What is sin?

ANSWER: I will say that to me there is no sin as the world counts sin, for God created all things and pronounced them good. If we believe in the God who has created all things and pronounced them good, we can not believe in the sin that has been so much talked about in the world.

The influence that has been upon the people in the past concerning their lives and their being called sinners worthy of punishment and condemnation, if they did not believe in the saving qualities of Christ's blood, has been detrimental to their development and growth in many ways. If there could have been an individual to point out the true condition of humanity before this, mankind would have been further advanced in purity of life and the unfoldment of their natures than they are to-day. But as we believe that God did all things well, and has pronounced everything good, so we believe that everything has been for the best. I only make these remarks that you may know that the time has come when man can live above the law of sin and cast away all the rest of the past teachings, which has been that ye are sinners because you have not had the opportunity to develop the whole of your natures and become perfect in your lives. I would as soon condemn the little babe in my arms, because he had not already grown up to be a man, as to condemn the world for its undeveloped conditions of life. I know that every man lives according to his strength of mind and soul. He can not live a better life until some power comes into his life to make him stronger. Now, when I say weakness and strength, I do not mean sin and wickedness and goodness. I mean there is a weakness in man, and that weakness is what the world calls sin, because it is that weakness of mind and soul which acts according to the law of the flesh, which is always weak. Hence he could not bring up the higher part of his nature until he is quickened by the spirit to be brought into this higher and purer life of goodness and Godliness. Then while under this law of weakness we see the world establishing laws by which to control people while in this fleshly condition, and these laws are established to protect humanity from the wickedness, or, in other words, the actions that are the results of weakness in the organization of every individual. And that means he has not the knowledge of the effect of his action while he is performing it, or even afterwards.

WHAT matters it to you if a person does not think well of you? If you have God within, you will never have any revengeful feeling towards any one, no matter what he thinks of you, what he says about you, or what he does towards you.

M. H. C.