

# THE TRUE LIFE

AS LIVED AND TAUGHT BY  
MARY HAYES CHYNOWETH.

VOLUME I.

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NUMBER 1.

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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, 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 No. 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, anyone 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 benefitted 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."

THERE must be an awakening to the condition we are in. We must feel the power in our souls—must have a quickening of the spirit. The time when this quickening will come to us will be long or short, according to our obedience to the highest light within us.

*A Thanksgiving Address.*

To-day we have assembled together to give thanks for the life and blessings we all have received from the beginning of our existence to the present time. This day is to God the same as all other days, except as nations and peoples all over the world have assembled to think stronger of their duty to God. And if their meeting is somewhat unprofitable, their desires are certainly more exalted and elevated than they are usually. All know that one day is as a thousand years and a thousand years as one day with God. It matters not whether it is this day, or Christmas day, or New Year's day or any other holiday, they are all the same with God, only so far as the people are united for a short time upon one principle, willing to do the best they can to express their appreciation of God's goodness in guiding them and assisting them in their development towards Him, and thus are encouraged to try and work out their salvation. We thank God for this meeting, and ask Him to-day to give you the blessings that you all desire. May we call God's angels unto us and commune unto them, and ask them to give you all that your souls demand to make you all willing servants of the mighty God. May God open your hearts to receive all we have to give, that the seeds we scatter may spring up and bear fruit in you as the principles of eternal life. We ask for the blessings of peace, love contentment and happiness to fill your souls, that when you go out into the world you may be able to give to others the truth as you receive it from us. May heart come to heart with knowledge, wisdom and power, and aid all to come to the knowledge of God. The germ of God, Christ and the Holy Ghost are in all matter, and develop only through action. When we develop to that perfection that Christ was said to have grown to, we shall be heirs of God, and joint heirs with him, which means just what the Bible says, "Greater works than I do ye shall do if ye become my disciples." The people are not satisfied with their present condition, but they know not what they want or need, and we ask you as children of the living God, to give out from your lives a taste of the divine truth in the true Gospel, to live so that others may receive the blessings you enjoy. In another year thousands may feel their lives of more impor-

tance than ever before for this day's action. Woe unto the man who will not receive the truths of God when they are presented to him, for he is living for the fleshy pleasures and does not follow after the spirit. But there are thousands of individuals who are as willing to live the true spiritual principles as you, but they do not know, hear, see, understand; hence the great responsibility resting upon you who have the light. May you thank God for what you have received from us, and we ask Him for more wisdom, love and power to give to you that you may be purified so as by fire; that you may receive the true baptism of Christ; that the Holy Ghost may enter your hearts and lift you up to be children of God, and equal with this principle of Christ in purity, goodness and power. When perfect harmony is established within you, then all the nature is under one grand law, Christ's church is within, heaven is your home, God your father, Christ your brother, and the Holy Ghost your power that will lead you into all truth. When you grow to this state you will know what thanksgiving is, and know what your souls demand.

When we ask to do God's work, we ask for the greatest responsibility to rest upon us. If He gives blessings into your hearts and hands, they must be handed out to others, else they will not bring you any reward. As we give the precious gifts to others we help, not only them, but ourselves also. If God gives you a talent and you do not improve it, it is taken from you and given to one who will improve it. So with all blessings God gives his children. If they do not help others, they will be taken away from them. God does not give you spiritual knowledge for you to enjoy alone, to fold in your bosom and let his children die for what you might do for them, and still keep on giving. Earth's children all need light and strength and you must do what you can to help the world to receive these principles. When God calls, you must be ready and willing to go and give what knowledge and wisdom you can to others. You grow step by step, illustrating in your lives the truths we give you; you analyze Christ's life and become more like Him and become better prepared to preach the gospel to every creature. The work has already commenced. As you give light to one and he to another, the seed will be scattered and will grow and mature. The heart is filled with love, and God's love per-

meates your whole being. It is the eternal life that can never be destroyed. It possesses the infinite wisdom and power of the Father, and we are His children as soon as we possess His life. We rejoice and give thanks to God when we see you so willing to grow and take upon yourselves the yoke of Christ. When you have the principles of the Holy Ghost within, you will look upon your brothers and sisters of humanity differently than you do. Some of them have seemed so low and debased in the external sense that you could not feel a duty in helping them to rise above their sensual life. But when you come under the Christ law and live perfectly to it, they will seem so elevated, because you can discern God within them. Through you the voice of God will reach their hearts, and lift them out of the rut they have travelled in, perhaps, for years. The truth cuts asunder the evil from the good, and they grow onward and upward. Work, that you may divide unto each the bread of life, and teach them to follow you, and be lifted up where they may give out to others the eternal truth. If Christ be lifted up He will draw all men unto Him, so if you be lifted up, the same law will draw men unto you. Your lives will attract individuals according to the power you have received from God. You should thank God for what you have already received. We offer thanks to the Father for all you have received in the past, for what you are experiencing in the present, and for what we see in the future will be yours to enjoy and handle.

We feel one with the Father when we feel His love go out to His children; as they draw nearer to us, we draw nearer to Him. May we be lifted from earth into the realm of spirit, which is the home of the soul, so that we may drink of its pure fountains of love, wisdom and power, and be able to give to others of the blessings that He has in store for them. Thou, O God, knowest their needs and the thankfulness of their hearts for what they have received. Let us feel their needs and become a mediator between them and Thou, as Christ between God and man. And may we possess more of Thy power and goodness, knowledge and truth, brightness and glory, and may Thy children never despair whatever comes of calamity or trial. Let them know that all Thy laws are perfect and immutable, and that all is perfect for it is the work of Thy hands. Then will they feel that all blessings are from Thee,

and are given to them for a great, noble purpose.

Our soul goes out with gratitude, and we thank God for what He has done for you. We pray that your happiness may continue and increase until your whole body is filled with light and love. Then there will be no hate, no envy, no backbiting, no jealousy, but love and charity will find a home in every heart and find God alive in every human breast. And when you find Him He is ever ready to receive the truth in yourselves. God has come to His own but His own received Him not. But when we possess enough of God's power to break through the darkness, then you will find God in every individual. Find God in yourself and you will be able to find God everywhere. The great God cannot be truly comprehended by the finite mind; it is too weak, but so far as it can, it will then comprehend Him. It requires a great spiritual action to comprehend a small part of the great whole. The creative power is the latent principle underlying all things and is understood only so far as we develop to understand the divine laws which control all matter. The laws of God must be established within and become a part of us; then we can see with our spiritual vision the true state of people, and be able to eliminate the gross matter that circulates in the human organism, supplying in its place the pure principles of eternal life, the bread of heaven that comes to those who have denied self and have taken on the new man that is the power from heaven, (harmony) the Holy Ghost. The power of the Holy Ghost is the power that will do the work for us, if we only work to develop our spiritual natures, to exercise our spiritual gifts and do the truth as well as speak it. In the spiritual life all things are possible, but in the natural, fleshy life are fear and doubt. Faith will remove all doubts and fears, and through it man can accomplish all that he desires to accomplish. The waste places become fruitful, and the rough places are made smooth. The valleys rise and the mountains sink. The power of faith is what we all need to perfect the work of Christ. "According to thy faith so shall thy works be." Try to overcome all the physical tendencies and you will see how easily all obstacles are removed from your path, and you will see the influence of your success upon others who have not this spiritual light. They will wonder and will say: "How quickly accomplished," and will be as

ready to follow you as were the fishermen to follow the Christ of the Bible when they felt His power. Let vanity be as naught, let the true substance of spirituality be what you seek to obtain, and realize that only the eternal happiness satisfies. Remember the pleasures of this world are only transient and after them darkness and misery are upon the face of the deep, and the cry is: "Oh, what shall I do to be saved! I have no power. O, God, change circumstances." But He hears you not. You have turned a deaf ear to His entreaties and you must suffer a while longer until you are willing to do His command.

When you have harmonized the whole being and the world is under your feet, or your physical nature is subdued, then you will harmonize with all the Christ life of the Bible, and will have a higher and more elevated home, purer thoughts and greater happiness. God grant that this meeting will never be forgotten by any who are here. Be not drawn back where darkness and misery can come into your souls, and make you feel there is no salvation for you. Continue to pray and have thanksgiving, and you will receive God's blessings. There is only one way to salvation, and that is by overcoming your physical nature. Christ was lifted by his works, and by doing the truth. So you must live the truth, and it will make you free from bondage, and all the blessings will be yours to enjoy. You will possess the happiness and bliss of heaven, commune with angels and the Holy Ghost and be one with God. Heaven is harmony and can never be found outside of yourself. It is within, and is the result of growth into spiritual life.

With this we leave you in the hands of God, who will establish His divine principle in your hearts and souls, and bring you into that condition where there is no darkness and sorrow, but all is light and wisdom. With these you need not stumble. Labor therefore to build up your bodies into fit tabernacles of God, who has created you for his holy purpose, and will give you blessings to divide among His children who surround you. Amen.

MARY HAYES-CHYNOWETH.

The spirit of the living God is the gospel to mankind. To have the true gospel, we must have it within us, must live it.

### *The Real and the Unreal in Life.*

There are many people who are ignorant of what is real or unreal. There is only one reality and that is God. So ignorance is absence of God, of life, of intelligence, of wisdom. An animal or child that has only a small growth of intelligence manifested you will say is very ignorant; but I will say that the child's mind has not been operated upon, the faculties of his being have not been stirred, and his body is inanimate matter only so far as God's life animates it. So you see that ignorance, as the world counts it, is inanimate matter—something that has not been made alive. The moment a man's intellect becomes active and alive he knows something, and when his heart is being moved and stirred he knows a great deal more, because God has given to him that life and that knowledge to animate him. And what there is beside this is that part that God does not wish to stir. It is not because the man is so base and so low of mind that he has been kept upon the same low plane, but his intellect has not been called upon, the action has not been necessary to him, and when the proper time comes a new life and a new incentive shall be given to him by the great God of the universe. The moment we say that a man is ignorant and should be ashamed of it, we say that God is ignorant and that He should be ashamed to create one that would make himself ridiculous before the world by not knowing and studying and learning more. We must know that God, if we have a God, and we know we have, is the creator and ruler of every person and every individual in the Universe, and the Universe takes in the whole. God has given unto these individualities in the world His life just as it has pleased Him, and just according to His divine life, intelligence and wisdom.

What have we to do with all this? Shall we condemn them since He is in them all? Have we to condemn a man because undeveloped? Eternity lies before us and whatever one is able to do here is only in the line of growth towards eternity. To-morrow another one shall come in the same place, develop his intellect and knowledge and stand just where the first one stood, and so we may keep on. One may say of another, "How great and noble," as my son said in his discourse of a man that seemed so great but was not great, but is he greater than

another, I ask? Just so far as he has the principles and attributes of God developed in his life, just so far is he in advance of another. But is there not an opportunity as the years roll on one after another for the one who is behind? One comes to maturity and passes on into a new state of existence, another follows and so on. At the grave we must leave them unless we have a knowledge of the hereafter. Thus it has been impressed upon the world by ignorant men that for the ignorant and undeveloped the grave is final, and that there is no more of life only to suffer out the deeds done on earth. But remember that we have a knowledge that this life is eternal and that man lives on and brings to life all of his own individuality of God. It is God within him that moves him and develops and enlarges him. Do you think that God has given His life and placed it in individuals for it to die without further and further development? Is He going to leave anything unfinished? I will say to you that when we complain of a fellow-being, and say he is very ignorant and of no account, we call God a fool and a liar, according to the Scripture. He says every man, or every one must confess Him, and that every knee shall bow to Him. Now, if a man is ignorant, we may say that he knows nothing of God in the true sense; he does not know anything of the spirit. A man said to me when I told him that his mother, who had been dead for many years, was at his side, "Why, my mother is dead." "Not dead," said I, "her spirit is not dead." "What is the spirit?" the man asked. He had never even thought what spirit was. The world at large does not know what spirit is, until that spirit of God is developed within man to show him, and make him understand the true spirit. When God's spirit is sufficiently developed in us, we shall see spiritually and discern spiritual things and beings and communicate with them, and we shall then see and know that the reality is God, that He will bring out all within us that is not yet perfected, and that every man is to be developed to be as high, as great and as perfect as the angels of heaven. No man is to go down and rot and decay and be no more who has that germ of God within him, and all have it, and the Bible says that not one jot or tittle of that law within his organism shall pass, but it is all to be fulfilled. The law of God is progression, harmony and happiness. What is the law of man,

then, but progression, harmony and happiness? If God has created us in His image, and a man dies before he has been developed into that image, if there is no growth or progression beyond the grave, God's creation is so far a failure. Hence we see that the philosophy is good, else all is good for nothing, God is nothing to us. Every jot and tittle, either in animate or inanimate substances in the Universe must be fulfilled, else God is no God. Through eternity each individuality must be developed into its perfection, as perfectly as the blossoms of the geranium and the rose. The first there is of it is nothing but a root, then the stalk and the branches, and we see the buds coming forth one after another until it is all in blossom. Why do we not condemn that root? Why do we not say if it died before blossoming that there is no more of it? This is what the world will believe, but everything that is injured or dies before the perfection has its reality and develops in some other state of existence. There is no other thing exactly like a rose, and there is nothing exactly like the individual man. Every man is different from every other, but each has his work to perform. Man has everything in his nature; he has a part of everything above and below himself. In him are placed all the germs of these individualities in one individual. You will say this is not so, it is not possible. But if I can see spiritually one thing, and I have tested it and others have tested it, this is proof that I have this as a truth, and I think I can make you see it. If God is all in all it means His life comprises all things that are animate, and could there be a substance that is not animate? That God's life is not in? Would not that fall all to atoms without the life within it that holds the particles together? And if that be so, has not the rock life? The law of attraction holds it together, but could there be any attraction without life? If there can be no attraction without life, then all so-called inanimate matter has life. Then if God is all in all, He is all in all, and the Bible means exactly as it says. He is not only in the tree living and growing, but he is in the board that comes from the tree until that all becomes ashes, and even then within the little ashes there is still life.

There is an eternity, remember, and that eternity develops all life into perfection, else God is no God. This principle is broad, broad as the Universe, and deep, O, so deep, but it is

true to me and when we can realize this, we may see another principle. If God has created us in His image, and He is all in all, He has given to us a part of everything there is in the Universe, and this I have repeated many times to some of these people, but I see there are many of them who do not believe it now. But as God has given you His life to grow and develop and become likened unto Him, He has given it to you a universe within itself for you to command. We see the order in the organism, one organ revolving around the other, the great spiritual faculty the sun of all these, just exactly as the planetary system revolves in the physical universe. Is not this germ of God in us full of his great life? Is there not in a drop of your blood all the imperfections or perfections there are in the whole system? If God has given to you His life, if it is only a drop, then that drop of God's life is as pure as the great whole and contains all the elements of the whole. What we have to do is to develop and cultivate that very spark of God's divine life within us, to grow, animate and develop it to its perfection, this whole universe of matter, this whole material life. Then we see that we have the knowledge, wisdom and power of God in miniature, just in accordance to the quantity, as I would express it of God's life within us. Purity implies eternity. There is no eternity in the spiritual, only growth in purity and holiness, and as you grow in these you have that power which is the attribute of God. We are not created in the image of God, if we have not the germ of everything above us. So let us see what our work is. We have to work and labor according to the might of the God within us, the reality within us, forsaking all the ghostlike, fleshy life, which has no substance and all the imperfections of the world, and keep our minds upon those real things that bring everlasting and eternal life, and with that eternal life the pleasures and the satisfaction that surpass everything else. This is what we want, and for that we should work, as the Bible says, as for a hidden treasure. If we knew that down thousands of feet in the earth was a great treasure if we would only dig it up, we would go to work with a feeling of determination and vivacity and say, I will never stop until I find that treasure. The Bible says "work for this as you would for a hidden treasure," and you may

be sure to develop into that condition where there shall be nothing but peace and harmony and all will be quietness and love.

Great God, let us work for Thy life until it is the ruling law within us, to do right because it is right, and to live perfectly before Thee because it is right and because it is Thy wish. Grant, Oh God, that these Thy children may feel, realize and understand the necessity of bowing to Thee in profound humility, until they shall feel Thy power upon them and within them to make a new life for them, that they may know the bliss, the harmony, the peace and the joy of heaven.

MARY HAYES-CHYNOWETH.

### *Sincerity.*

Sincerity, in the ordinary and natural conception of it, is the state or quality of being sincere; it is honesty of mind and intention; freedom from hypocrisy, disguise and false pretenses. Viewed even in this light, it possesses charms and merits which should cause the natural man to cultivate it, and to so far make it a part of his life and course of practice in the world as to beautify his conduct and ennoble his whole action. Although highly attractive in this sense, there is another aspect of it which renders it as much more beautiful than this, as the spiritual life is more beautiful than the physical. It is the counterpart, the exact image of Godliness, in one holy enough to possess it. It reflects the simplicity, the truth, the innocence and integrity of the Christ life; it embraces all of these spiritual gems. It is by the grace of God, the soft, mild and gentle love, the unerring bounty, favor and kindness of God. Because it comes through the grace of God, it is a blessing of God. "For grace be with all them that love our Lord Jesus Christ in sincerity." (6 Eph. 24). It is so eminent and fixed in its sterling morality as to be attached and pertain to the conscience. It needs no affirmance or testimony of its Godliness other than these words of the Scripture. (2 Cor. 1-12). "For our rejoicing is this, the testimony of our conscience, that in simplicity and Godly sincerity, not with fleshly wisdom but by the grace of God, we have our conversation in the world."

The very words, sincerity, sincere, impart to us an idea of some serene, calm, gentle and placid state and quality, and seem to draw about them

the sweet atmosphere of angels. And it is an attribute, so high and holy in the sight of God as to be most praised in His inspired Book. It is indispensable in the worship of God; there can be no true worship of God without sincerity. We can not love, obey, or serve Him except in sincerity, for it is written (24 Joshua, 14), "Fear the Lord, and serve him in sincerity and truth." We can not respect the word of God, appreciate its holiness, or make it a part of us, without sincerity. "For we are not as many which corrupt the word of God, but as of sincerity, as of God, in the sight of God, speak we in Christ," (2 Cor., 2-17). It beautifies the nature of the whole being; fills one with refined and delicate discernment and sensibility, and attracts one to those associations only which are elevated and pure. The holy words are (Phil. Ch. 1-5-10), "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." And so one who is not sincere is guilty of an offence in the sight of God.

If sincerity should truly possess one, God would always abide in him and rule his life; and the happy angels would hover about him and enrich his whole nature with such pure and heavenly qualities, as that no fleshy lust or evil propensity could ever taint him. To be ruled by God, and so to have one's life filled with His love, wisdom and perfection is beyond all account and should be the supreme hope and desire of man. The kingdom of God established within, displaces the kingdom of the flesh, of earth, of mammon, of evil; dethrones the tempter, the serpent, the devil, cleanses his old haunts, and builds up a new and beautiful habitation for the higher nature, where sincerity, integrity, innocence and all Godly elements are uppermost. It is truly worth our greatest effort to seek to grow our spiritual nature into a condition of sincerity, which is as a robe of fine linen for the soul. It is truly best to be ruled by the spirit of God, rather than by the low and evil influence of the flesh. Is any man so base, so degraded, so unregenerate as to prefer to remain in the darkness, gloom and misery of his earth nature, where no ray of spiritual light shines in, rather than to grow into that sincere and truthful worship of God which shall illumine and adorn his life and make it a ceaseless stream of joy and happiness? Apart from those desires which actuate the natural

man to do or not to do a given thing or deed, it may be asked, what is his motive power? If he is moved to do this or that by an inquiry into its relationship to and harmony with God, and a willingness to conform his action thereto, he then has reached an hight of spiritual growth where sincere motives are the rules of his being. If he has trained his heart and directed his course into that straight and narrow path from which no by-way leads astray, and no false and alluring guidepost points to and bears him into the broad road of sin, he will then be sure to find his journey through life free and clear from the ruts of iniquity, from all danger pits, and to terminate at that happy resting place where the angels will be hostesses. If he loves God and worships him in sincerity, his walk through life will be bordered with beautiful flowers, more variegated than the universe of natural flowers, and his footpath will be built of precious gems, more priceless than ruby or diamond. And as he journeys along in that which is the darkness of night to him in earth and without sincerity, a beautiful and refulgent light shines upon his course, and is reflected from the Godliness of his inner life. That man who has developed into a state of real sincerity is so equitable and just in all his action as to do no wrong and have no part in the turmoil of worldly existence. And as he is so upright in his spiritual life, he can not be otherwise in his intercourse with men. He loves his enemies within and without; he struggles to subdue them with gracious and loving treatment, not by harsh and resentful feeling and words. He turns away anger and wrath, not by anger in return, but by kind and gentle sentiments. He treats his neighbors and friends and all with honor, fairness and integrity, and is always candid and helpful; he deals honorably in all his relations, business, social, state and otherwise; he never assaults the king nor the peasant; he never seeks to take advantage in trade or labor, he is as honest in his weight and measure in the natural as in the spirithal, for he knows, "Give, and it shall be given unto you; good measure, pressed down, shaken together and running over." "For with what measure ye mete, withal it shall be measured to you again." (6 Luke, 3, 8). If he sought to receive the greatest gain with the least possible labor, if he contrived his vehicle so as to carry the least possible quantity for the largest

compensation, and then failed to laden them as he might, if he adulterated his marketable wares, products and commodities, if he deceived in weight and measure, or labor or service, or dealing of any sort, he would be of the world without sincerity, and will be judged on the great day by these wrongs of his physical life; what he has failed to give in weight, in measure, in uprightness, in right living, in integrity and sincerity in this world, he will be called upon to make up and give in the future world.

Is it not better to live in the ways of Godliness as we pass along through the present life? To shun those ways of sin and evil which lead one into misery, and into that state where anger, fault-finding, judging one another, jealousy, selfishness, deception, dishonesty and all evils of the flesh rule one's action? To put away all of those weaknesses and imperfections in our nature which put off and postpone the day of the coming of the Lord? And to raise our aspirations, aims and our whole nature into a state where sincerity and truth shall abide, and the kingdom of God come in to establish harmony and happiness in our lives? Aye, let us all strive to accomplish that end, and to be examples of these principles to all men.

T. B. CHYNOWETH.

We all believe without a doubt that God is able to do all things, but we feel that we are so weak and ignorant that we are incapable of receiving what He is withholding from us. I believe that as man thinketh so is he. If we consider ourselves unable to accomplish any piece of work, we can never succeed. We must first fully believe we can do it. If on the other hand we say we have a desire to do, and do not do, we may desire all our lives and have nothing done. Let us get awakened to the fact that we can do and then do, and power will be given us to accomplish anything we desire. I know we can do very much when we learn what we are. I do not think we show our faith in God when we say we cannot do or have just what we ask for. If we ask believing without a doubt, we shall have what we ask.

M. H. C.

Have charity, and love God in every living substance. Never thoughtlessly destroy a worm on the ground.

### Love.

This being one of the purest elements of God, strengthens and leads one into that life whence it came. The Bible says love is of God, and God is love. Therefore I would say love is not of man, only so far as he has developed his whole nature under the spiritual law and has received from God that pure and divine element to rule him in all things. Man in his undeveloped, animal condition abuses love by calling his lusts and passions love. He abuses himself and God by binding so closely to his heart the things which are not real, and by closing out the realities of a strictly moral, spiritual and God-like life. We must learn either by obedience or by sacrifice. In obedience to God we are in a condition to harmonize with his love; we can see his love in all his works, and feel it within our own beings. But under the law of disobedience or sacrifice we have gone against his love, and all is darkness, death and destruction. This is when we call his love, wrath. But God's love is unchangeable, it is ever the same and is poured out upon us in accordance with our condition and capacity to receive.

God's life and laws never change, but man's life and laws change daily. He is tossed about, and his whole plans of life are overthrown and upset by the least excitement. He is confused by the action of the world about him, and makes the debt a little larger by his disobedience to the One who bestows his greatest love upon him by bringing the circumstances around him that he may learn without more suffering. But as the Bible says, it is hard to kick against the pricks. We have seen one having the same experiences as was given in the Christ life. With the love of God to prompt her every action, she bears and forbears with all. With her great desire to help humanity, and with the knowledge of God's life implanted in each individual, she becomes humble before God, and, as it would seem, lays down her life for man. This is the love of Christ, as is taught to the children of God. Christ says: "This is my commandment that ye love one another as I have loved you." "Greater love hath no man than this that a man lays down his life for his friends." And he says also: "Ye are my friends



if ye do whatsoever I command you." We know nothing of Christ who has once lived and possessed such a life. We have seen neither him nor his works. Neither have we seen anyone who has seen him, or the results of his works. What we have to do with the Christ of the Bible is to see the life as is pictured there in words and to follow, that we may take Christ within ourselves.

People who have not seen the works of our leader, and who have not a knowledge of her motives, would not know that she is different from other women in the world.

But we, who have only a slight knowledge of her life, can see that we or the greatest gentleman or lady on earth, could by no means live the life which is lived by her every day, and under all circumstances, and still be an associate of the world and its societies. God's spirit does not dwell in the hearts of people whose lives are low and debased, and who aspire to nothing higher than the earth on which they tread. In her soft Godlike manner our leader showers upon us blessings which are unknown to us, and by the wisdom of God sends forth her love to strengthen and lead us out of this dark, low condition in which we now exist. How thankful we all should be who are under her teaching to know that we have the God-power so near to us that it can be manifested in our leader. Can it be possible that God has come so near to us, and that we are so worthy of his love, as to have given to us an opportunity which the whole world beside has not? Do we realize the great responsibility which is upon us, and do we appreciate enough what God is, and what he is doing for us? As was said in one of the Hurley essays, we can repay God and our leader only by living up to the highest light which is given us by them. And as was also said, we hear talk and preaching enough all over the whole world every day, but where are the lives? If we who are here feel blessed above the whole world, and really do appreciate the blessings and the love that are showered upon us, we should show by our life the light we have. When we have come to the condition where we really do realize what we have and appreciate it, we cannot help living every word that is preached, and all else will be as naught to us. Our faith, our hope, our charity, knowledge, power and love will be as pure as the great God's, though it be but a speck compared to His.

Then, as I said before, these elements of God, being as pure in us as they were before leaving the Father, strengthen and lead us into that life whence they came, which is the God-head, the power that rules the whole universe. Therefore if we become as pure as one can be while inhabiting the physical body, we must surely be able to possess as pure love as can be possessed on earth; and with it, we will have the knowledge to know upon whom to shower this love, that it may not be as pearls cast before swine, but that the needy may receive and be benefitted by our efforts.

AURELIA CHYNOWETH,

I DO not feel that we can make any mistake in anything so long as we want nothing only what is right and are willing to be guided by the Christ and the angels in our actions. Jesus said to His disciples: "I am the light of the world. He that followeth me shall not walk in darkness but shall have the light of life." Now Jesus is light in himself, and if we possess all the principles that he possessed, we possess him. He says: "I am the truth and the life." Divine truth is spiritual life. The light flows from the spiritual sun and illumines the spiritual world in the same manner that the natural light flows from the material sun and illuminates the natural world. It appears to the angels as a sun. As they are spiritual they cannot be affected by any natural heat or light, as it is too cold and has no life, but it warms the physical and all natural objects. Love is spiritual heat, and truth is spiritual light. The combination of the two produces all spiritual action in our spiritual natures and calls forth all affection and pleasures that we enjoy and gives us knowledge of all physical objects and shows us our duty in handling these objects and directing the minds about us. Oh, let us get more of Christ, that we may possess more love and light. Then we shall never question whether we are doing right or hesitate in taking any step that seems best to take. M. H. C.

WHERE one desires to be God-like and Christ-like he reads the Bible. Trust not the letter, however, but find the spirit of the book. Want the same spiritual life that Christ and the disciples lived. There must be heart work, and if your heart is quickened and you get strength by reading, the book does you good. But God speaking to the quickened hearts of the people is a surer way than by the Bible.





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# THE TRUE LIFE

AS LIVED AND TAUGHT BY

MARY HAYES GHYNOWETH.

VOLUME I.

EDEN VALE, CAL., DECEMBER 1, 1890.

NUMBER 1.

**PUBLISHED SEMI-MONTHLY.**

FOR many years past Mrs. Chynoweth—formerly Mrs. Mary Hayes—has been in the habit of frequently addressing upon spiritual subjects, not only public audiences, but also little gatherings composed of members of her family and such of her friends as daily gathered about her. By the aid of the art of stenography some of these addresses have been imperfectly preserved. And the principles of many more that have otherwise been lost have settled deeply into the hearts and lives of those who heard them. In many other ways, Mrs. Chynoweth by reason of the purity, unselfishness and nobility of her life, and the knowledge and power which such qualities will always develop, has been able to bring help, elevation and happiness to many. Suffering bodies have been healed; troubled minds and heavy hearts have been relieved; poverty has been dissipated; discord and inharmony have been banished from home and heart; dissipations, with their attendant evils, have been overcome; and where was suffering and unhappiness, in their place have grown peace and joy. The many lives that have thus been changed by her help and ministrations make us feel sure that could they be extended to many, 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 No. 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, anyone 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 benefitted 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."

THERE must be an awakening to the condition we are in. We must feel the power in our souls—must have a quickening of the spirit. The time when this quickening will come to us will be long or short, according to our obedience to the highest light within us.

*A Thanksgiving Address.*

To-day we have assembled together to give thanks for the life and blessings we all have received from the beginning of our existence to the present time. This day is to God the same as all other days, except as nations and peoples all over the world have assembled to think stronger of their duty to God. And if their meeting is somewhat unprofitable, their desires are certainly more exalted and elevated than they are usually. All know that one day is as a thousand years and a thousand years as one day with God. It matters not whether it is this day, or Christmas day, or New Year's day or any other holiday, they are all the same with God, only so far as the people are united for a short time upon one principle, willing to do the best they can to express their appreciation of God's goodness in guiding them and assisting them in their development towards Him, and thus are encouraged to try and work out their salvation. We thank God for this meeting, and ask Him to-day to give you the blessings that you all desire. May we call God's angels unto us and commune unto them, and ask them to give you all that your souls demand to make you all willing servants of the mighty God. May God open your hearts to receive all we have to give, that the seeds we scatter may spring up and bear fruit in you as the principles of eternal life. We ask for the blessings of peace, love contentment and happiness to fill your souls, that when you go out into the world you may be able to give to others the truth as you receive it from us. May heart come to heart with knowledge, wisdom and power, and aid all to come to the knowledge of God. The germ of God, Christ and the Holy Ghost are in all matter, and develop only through action. When we develop to that perfection that Christ was said to have grown to, we shall be heirs of God, and joint heirs with him, which means just what the Bible says, "Greater works than I do ye shall do if ye become my disciples." The people are not satisfied with their present condition, but they know not what they want or need, and we ask you as children of the living God, to give out from your lives a taste of the divine truth in the true Gospel, to live so that others may receive the blessings you enjoy. In another year thousands may feel their lives of more impor-

tance than ever before for this day's action. Woe unto the man who will not receive the truths of God when they are presented to him, for he is living for the fleshy pleasures and does not follow after the spirit. But there are thousands of individuals who are as willing to live the true spiritual principles as you, but they do not know, hear, see, understand; hence the great responsibility resting upon you who have the light. May you thank God for what you have received from us, and we ask Him for more wisdom, love and power to give to you that you may be purified so as by fire; that you may receive the true baptism of Christ; that the Holy Ghost may enter your hearts and lift you up to be children of God, and equal with this principle of Christ in purity, goodness and power. When perfect harmony is established within you, then all the nature is under one grand law, Christ's church is within, heaven is your home, God your father, Christ your brother, and the Holy Ghost your power that will lead you into all truth. When you grow to this state you will know what thanksgiving is, and know what your souls demand.

When we ask to do God's work, we ask for the greatest responsibility to rest upon us. If He gives blessings into your hearts and hands, they must be handed out to others, else they will not bring you any reward. As we give the precious gifts to others we help, not only them, but ourselves also. If God gives you a talent and you do not improve it, it is taken from you and given to one who will improve it. So with all blessings God gives his children. If they do not help others, they will be taken away from them. God does not give you spiritual knowledge for you to enjoy alone, to fold in your bosom and let his children die for what you might do for them, and still keep on giving. Earth's children all need light and strength and you must do what you can to help the world to receive these principles. When God calls, you must be ready and willing to go and give what knowledge and wisdom you can to others. You grow step by step, illustrating in your lives the truths we give you; you analyze Christ's life and become more like Him and become better prepared to preach the gospel to every creature. The work has already commenced. As you give light to one and he to another, the seed will be scattered and will grow and mature. The heart is filled with love, and God's love per-

meates your whole being. It is the eternal life that can never be destroyed. It possesses the infinite wisdom and power of the Father, and we are His children as soon as we possess His life. We rejoice and give thanks to God when we see you so willing to grow and take upon yourselves the yoke of Christ. When you have the principles of the Holy Ghost within, you will look upon your brothers and sisters of humanity differently than you do. Some of them have seemed so low and debased in the external sense that you could not feel a duty in helping them to rise above their sensual life. But when you come under the Christ law and live perfectly to it, they will seem so elevated, because you can discern God within them. Through you the voice of God will reach their hearts, and lift them out of the rut they have travelled in, perhaps, for years. The truth cuts asunder the evil from the good, and they grow onward and upward. Work, that you may divide unto each the bread of life, and teach them to follow you, and be lifted up where they may give out to others the eternal truth. If Christ be lifted up He will draw all men unto Him, so if you be lifted up, the same law will draw men unto you. Your lives will attract individuals according to the power you have received from God. You should thank God for what you have already received. We offer thanks to the Father for all you have received in the past, for what you are experiencing in the present, and for what we see in the future will be yours to enjoy and handle.

We feel one with the Father when we feel His love go out to His children; as they draw nearer to us, we draw nearer to Him. May we be lifted from earth into the realm of spirit, which is the home of the soul, so that we may drink of its pure fountains of love, wisdom and power, and be able to give to others of the blessings that He has in store for them. Thou, O God, knowest their needs and the thankfulness of their hearts for what they have received. Let us feel their needs and become a mediator between them and Thou, as Christ between God and man. And may we possess more of Thy power and goodness, knowledge and truth, brightness and glory, and may Thy children never despair whatever comes of calamity or trial. Let them know that all Thy laws are perfect and immutable, and that all is perfect for it is the work of Thy hands. Then will they feel that all blessings are from Thee,

and are given to them for a great, noble purpose.

Our soul goes out with gratitude, and we thank God for what He has done for you. We pray that your happiness may continue and increase until your whole body is filled with light and love. Then there will be no hate, no envy, no backbiting, no jealousy, but love and charity will find a home in every heart and find God alive in every human breast. And when you find Him He is ever ready to receive the truth in yourselves. God has come to His own but His own received Him not. But when we possess enough of God's power to break through the darkness, then you will find God in every individual. Find God in yourself and you will be able to find God everywhere. The great God cannot be truly comprehended by the finite mind; it is too weak, but so far as it can, it will then comprehend Him. It requires a great spiritual action to comprehend a small part of the great whole. The creative power is the latent principle underlying all things and is understood only so far as we develop to understand the divine laws which control all matter. The laws of God must be established within and become a part of us; then we can see with our spiritual vision the true state of people, and be able to eliminate the gross matter that circulates in the human organism, supplying in its place the pure principles of eternal life, the bread of heaven that comes to those who have denied self and have taken on the new man that is the power from heaven, (harmony) the Holy Ghost. The power of the Holy Ghost is the power that will do the work for us, if we only work to develop our spiritual natures, to exercise our spiritual gifts and do the truth as well as speak it. In the spiritual life all things are possible, but in the natural, fleshy life are fear and doubt. Faith will remove all doubts and fears, and through it man can accomplish all that he desires to accomplish. The waste places become fruitful, and the rough places are made smooth. The valleys rise and the mountains sink. The power of faith is what we all need to perfect the work of Christ. "According to thy faith so shall thy works be." Try to overcome all the physical tendencies and you will see how easily all obstacles are removed from your path, and you will see the influence of your success upon others who have not this spiritual light. They will wonder and will say: "How quickly accomplished," and will be as

ready to follow you as were the fishermen to follow the Christ of the Bible when they felt His power. Let Vanity be as naught, let the true substance of spirituality be what you seek to obtain, and realize that only the eternal happiness satisfies. Remember the pleasures of this world are only transient and after them darkness and misery are upon the face of the deep, and the cry is: "Oh, what shall I do to be saved! I have no power. O, God, change circumstances." But He hears you not. You have turned a deaf ear to His entreaties and you must suffer a while longer until you are willing to do His command.

When you have harmonized the whole being and the world is under your feet, or your physical nature is subdued, then you will harmonize with all the Christ life of the Bible, and will have a higher and more elevated home, purer thoughts and greater happiness. God grant that this meeting will never be forgotten by any who are here. Be not drawn back where darkness and misery can come into your souls, and make you feel there is no salvation for you. Continue to pray and have thanksgiving, and you will receive God's blessings. There is only one way to salvation, and that is by overcoming your physical nature. Christ was lifted by his works, and by doing the truth. So you must live the truth, and it will make you free from bondage, and all the blessings will be yours to enjoy. You will possess the happiness and bliss of heaven, commune with angels and the Holy Ghost and be one with God. Heaven is harmony and can never be found outside of yourself. It is within, and is the result of growth into spiritual life.

With this we leave you in the hands of God, who will establish His divine principle in your hearts and souls, and bring you into that condition where there is no darkness and sorrow, but all is light and wisdom. With these you need not stumble. Labor therefore to build up your bodies into fit tabernacles of God, who has created you for his holy purpose, and will give you blessings to divide among His children who surround you. Amen.

MARY HAYES-CHYNOWETH.

The spirit of the living God is the gospel to mankind. To have the true gospel, we must have it within us, must live it.

### *The Real and the Unreal in Life.*

There are many people who are ignorant of what is real or unreal. There is only one reality and that is God. So ignorance is absence of God, of life, of intelligence, of wisdom. An animal or child that has only a small growth of intelligence manifested you will say is very ignorant; but I will say that the child's mind has not been operated upon, the faculties of his being have not been stirred, and his body is inanimate matter only so far as God's life animates it. So you see that ignorance, as the world counts it, is inanimate matter—something that has not been made alive. The moment a man's intellect becomes active and alive he knows something, and when his heart is being moved and stirred he knows a great deal more, because God has given to him that life and that knowledge to animate him. And what there is beside this is that part that God does not wish to stir. It is not because the man is so base and so low of mind that he has been kept upon the same low plane, but his intellect has not been called upon, the action has not been necessary to him, and when the proper time comes a new life and a new incentive shall be given to him by the great God of the universe. The moment we say that a man is ignorant and should be ashamed of it, we say that God is ignorant and that He should be ashamed to create one that would make himself ridiculous before the world by not knowing and studying and learning more. We must know that God, if we have a God, and we know we have, is the creator and ruler of every person and every individual in the Universe, and the Universe takes in the whole. God has given unto these individualities in the world His life just as it has pleased Him, and just according to His divine life, intelligence and wisdom.

What have we to do with all this? Shall we condemn them since He is in them all? Have we to condemn a man because undeveloped? Eternity lies before us and whatever one is able to do here is only in the line of growth towards eternity. To-morrow another one shall come in the same place, develop his intellect and knowledge and stand just where the first one stood, and so we may keep on. One may say of another, "How great and noble," as my son said in his discourse of a man that seemed so great but was not great, but is he greater than



another, I ask? Just so far as he has the principles and attributes of God developed in his life, just so far is he in advance of another. But is there not an opportunity as the years roll on one after another for the one who is behind? One comes to maturity and passes on into a new state of existence, another follows and so on. At the grave we must leave them unless we have a knowledge of the hereafter. Thus it has been impressed upon the world by ignorant men that for the ignorant and undeveloped the grave is final, and that there is no more of life only to suffer out the deeds done on earth. But remember that we have a knowledge that this life is eternal and that man lives on and brings to life all of his own individuality of God. It is God within him that moves him and develops and enlarges him. Do you think that God has given His life and placed it in individuals for it to die without further and further development? Is He going to leave anything unfinished? I will say to you that when we complain of a fellow-being, and say he is very ignorant and of no account, we call God a fool and a liar, according to the Scripture. He says every man, or every one must confess Him, and that every knee shall bow to Him. Now, if a man is ignorant, we may say that he knows nothing of God in the true sense; he does not know anything of the spirit. A man said to me when I told him that his mother, who had been dead for many years, was at his side, "Why, my mother is dead." "Not dead," said I, "her spirit is not dead." "What is the spirit?" the man asked. He had never even thought what spirit was. The world at large does not know what spirit is, until that spirit of God is developed within man to show him, and make him understand the true spirit. When God's spirit is sufficiently developed in us, we shall see spiritually and discern spiritual things and beings and communicate with them, and we shall then see and know that the reality is God, that He will bring out all within us that is not yet perfected, and that every man is to be developed to be as high, as great and as perfect as the angels of heaven. No man is to go down and rot and decay and be no more who has that germ of God within him, and all have it, and the Bible says that not one jot or tittle of that law within his organism shall pass, but it is all to be fulfilled. The law of God is progression, harmony and happiness. What is the law of man,

then, but progression, harmony and happiness? If God has created us in His image, and a man dies before he has been developed into that image, if there is no growth or progression beyond the grave, God's creation is so far a failure. Hence we see that the philosophy is good, else all is good for nothing, God is nothing to us. Every jot and tittle, either in animate or inanimate substances in the Universe must be fulfilled, else God is no God. Through eternity each individuality must be developed into its perfection, as perfectly as the blossoms of the geranium and the rose. The first there is of it is nothing but a root, then the stalk and the branches, and we see the buds coming forth one after another until it is all in blossom. Why do we not condemn that root? Why do we not say if it died before blossoming that there is no more of it? This is what the world will believe, but everything that is injured or dies before the perfection has its reality and develops in some other state of existence. There is no other thing exactly like a rose, and there is nothing exactly like the individual man. Every man is different from every other, but each has his work to perform. Man has everything in his nature; he has a part of everything above and below himself. In him are placed all the germs of these individualities in one individual. You will say this is not so, it is not possible. But if I can see spiritually one thing, and I have tested it and others have tested it, this is proof that I have this as a truth, and I think I can make you see it. If God is all in all it means His life comprises all things that are animate, and could there be a substance that is not animate? That God's life is not in? Would not that fall all to atoms without the life within it that holds the particles together? And if that be so, has not the rock life? The law of attraction holds it together, but could there be any attraction without life? If there can be no attraction without life, then all so-called inanimate matter has life. Then if God is all in all, He is all in all, and the Bible means exactly as it says. He is not only in the tree living and growing, but he is in the board that comes from the tree until that all becomes ashes, and even then within the little ashes there is still life.

There is an eternity, remember, and that eternity develops all life into perfection, else God is no God. This principle is broad, broad as the Universe, and deep, O, so deep, but it is

true to me and when we can realize this, we may see another principle. If God has created us in His image, and He is all in all, He has given to us a part of everything there is in the Universe, and this I have repeated many times to some of these people, but I see there are many of them who do not believe it now. But as God has given you His life to grow and develop and become likened unto Him, He has given it to you a universe within itself for you to command. We see the order in the organism, one organ revolving around the other, the great spiritual faculty the sun of all these, just exactly as the planetary system revolves in the physical universe. Is not this germ of God in us full of his great life? Is there not in a drop of your blood all the imperfections or perfections there are in the whole system? If God has given to you His life, if it is only a drop, then that drop of God's life is as pure as the great whole and contains all the elements of the whole. What we have to do is to develop and cultivate that very spark of God's divine life within us, to grow, animate and develop it to its perfection, this whole universe of matter, this whole material life. Then we see that we have the knowledge, wisdom and power of God in miniature, just in accordance to the quantity, as I would express it of God's life within us. Purity implies eternity. There is no eternity in the spiritual, only growth in purity and holiness, and as you grow in these you have that power which is the attribute of God. We are not created in the image of God, if we have not the germ of everything above us. So let us see what our work is. We have to work and labor according to the might of the God within us, the reality within us, forsaking all the ghostlike, fleshy life, which has no substance and all the imperfections of the world, and keep our minds upon those real things that bring everlasting and eternal life, and with that eternal life the pleasures and the satisfaction that surpass everything else. This is what we want, and for that we should work, as the Bible says, as for a hidden treasure. If we knew that down thousands of feet in the earth was a great treasure if we would only dig it up, we would go to work with a feeling of determination and vivacity and say, I will never stop until I find that treasure. The Bible says "work for this as you would for a hidden treasure," and you may

be sure to develop into that condition where there shall be nothing but peace and harmony and all will be quietness and love.

Great God, let us work for Thy life until it is the ruling law within us, to do right because it is right, and to live perfectly before Thee because it is right and because it is Thy wish. Grant, Oh God, that these Thy children may feel, realize and understand the necessity of bowing to Thee in profound humility, until they shall feel Thy power upon them and within them to make a new life for them, that they may know the bliss, the harmony, the peace and the joy of heaven.

MARY HAYES-CHYNOWETH.

### Sincerity.

Sincerity, in the ordinary and natural conception of it, is the state or quality of being sincere; it is honesty of mind and intention; freedom from hypocrisy, disguise and false pretenses. Viewed even in this light, it possesses charms and merits which should cause the natural man to cultivate it, and to so far make it a part of his life and course of practice in the world as to beautify his conduct and ennoble his whole action. Although highly attractive in this sense, there is another aspect of it which renders it as much more beautiful than this, as the spiritual life is more beautiful than the physical. It is the counterpart, the exact image of Godliness, in one holy enough to possess it. It reflects the simplicity, the truth, the innocence and integrity of the Christ life; it embraces all of these spiritual gems. It is by the grace of God, the soft, mild and gentle love, the unerring bounty, favor and kindness of God. Because it comes through the grace of God, it is a blessing of God. "For grace be with all them that love our Lord Jesus Christ in sincerity." (6 Eph. 24). It is so eminent and fixed in its sterling morality as to be attached and pertain to the conscience. It needs no affirmance or testimony of its Godliness other than these words of the Scripture. (2 Cor. 1-12). "For our rejoicing is this, the testimony of our conscience, that in simplicity and Godly sincerity, not with fleshly wisdom but by the grace of God, we have our conversation in the world."

The very words, sincerity, sincere, impart to us an idea of some serene, calm, gentle and placid state and quality, and seem to draw about them

the sweet atmosphere of angels. And it is an attribute, so high and holy in the sight of God as to be most praised in His inspired Book. It is indispensable in the worship of God; there can be no true worship of God without sincerity. We can not love, obey, or serve Him except in sincerity, for it is written (24 Joshua, 14), "Fear the Lord, and serve him in sincerity and truth." We can not respect the word of God, appreciate its holiness, or make it a part of us, without sincerity. "For we are not as many which corrupt the word of God, but as of sincerity, as of God, in the sight of God, speak we in Christ." (2 Cor., 2-17). It beautifies the nature of the whole being; fills one with refined and delicate discernment and sensibility, and attracts one to those associations only which are elevated and pure. The holy words are (Phil. Ch. 1-5-10), "That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ." And so one who is not sincere is guilty of an offence in the sight of God.

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MARY HAYES-CHYNOWETH.

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compensation, and then failed to laden them as he might, if he adulterated his marketable wares, products and commodities, if he deceived in weight and measure, or labor or service, or dealing of any sort, he would be of the world without sincerity, and will be judged on the great day by these wrongs of his physical life; what he has failed to give in weight, in measure, in uprightness, in right living, in integrity and sincerity in this world, he will be called upon to make up and give in the future world.

Is it not better to live in the ways of Godliness as we pass along through the present life? To shun those ways of sin and evil which lead one into misery, and into that state where anger, fault-finding, judging one another, jealousy, selfishness, deception, dishonesty and all evils of the flesh rule one's action? To put away all of those weaknesses and imperfections in our nature which put off and postpone the day of the coming of the Lord? And to raise our aspirations, aims and our whole nature into a state where sincerity and truth shall abide, and the kingdom of God come in to establish harmony and happiness in our lives? Aye, let us all strive to accomplish that end, and to be examples of these principles to all men.

T. B. CHYNOWETH.

We all believe without a doubt that God is able to do all things, but we feel that we are so weak and ignorant that we are incapable of receiving what He is withholding from us. I believe that as man thinketh so is he. If we consider ourselves unable to accomplish any piece of work, we can never succeed. We must first fully believe we can do it. If on the other hand we say we have a desire to do, and do not do, we may desire all our lives and have nothing done. Let us get awakened to the fact that we can do and then do, and power will be given us to accomplish anything we desire. I know we can do very much when we learn what we are. I do not think we show our faith in God when we say we cannot do or have just what we ask for. If we ask believing without a doubt, we shall have what we ask.

M. H. C.

Have charity, and love God in every living substance. Never thoughtlessly destroy a worm on the ground.

### Love.

This being one of the purest elements of God, strengthens and leads one into that life whence it came. The Bible says love is of God, and God is love. Therefore I would say love is not of man, only so far as he has developed his whole nature under the spiritual law and has received from God that pure and divine element to rule him in all things. Man in his undeveloped, animal condition abuses love by calling his lusts and passions love. He abuses himself and God by binding so closely to his heart the things which are not real, and by closing out the realities of a strictly moral, spiritual and God-like life. We must learn either by obedience or by sacrifice. In obedience to God we are in a condition to harmonize with his love; we can see his love in all his works, and feel it within our own beings. But under the law of disobedience or sacrifice we have gone against his love, and all is darkness, death and destruction. This is when we call his love, wrath. But God's love is unchangeable, it is ever the same and is poured out upon us in accordance with our condition and capacity to receive.

God's life and laws never change, but man's life and laws change daily. He is tossed about, and his whole plans of life are overthrown and upset by the least excitement. He is confused by the action of the world about him, and makes the debt a little larger by his disobedience to the One who bestowes his greatest love upon him by bringing the circumstances around him that he may learn without more suffering. But as the Bible says, it is hard to kick against the pricks. We have seen one having the same experiences as was given in the Christ life. With the love of God to prompt her every action, she bears and forbears with all. With her great desire to help humanity, and with the knowledge of God's life implanted in each individual, she becomes humble before God, and, as it would seem, lays down her life for man. This is the love of Christ, as is taught to the children of God. Christ says: "This is my commandment that ye love one another as I have loved you." "Greater love hath no man than this that a man lays down his life for his friends." And he says also: "Ye are my friends

if ye do whatsoever I command you." We know nothing of Christ who has once lived and possessed such a life. We have seen neither him nor his works. Neither have we seen anyone who has seen him, or the results of his works. What we have to do with the Christ of the Bible is to see the life as is pictured there in words and to follow, that we may take Christ within ourselves.

People who have not seen the works of our leader, and who have not a knowledge of her motives, would not know that she is different from other women in the world.

But we, who have only a slight knowledge of her life, can see that we or the greatest gentleman or lady on earth, could by no means live the life which is lived by her every day, and under all circumstances, and still be an associate of the world and its societies. God's spirit does not dwell in the hearts of people whose lives are low and debased, and who aspire to nothing higher than the earth on which they tread. In her soft Godlike manner our leader showers upon us blessings which are unknown to us, and by the wisdom of God sends forth her love to strengthen and lead us out of this dark, low condition in which we now exist. How thankful we all should be who are under her teaching to know that we have the God-power so near to us that it can be manifested in our leader. Can it be possible that God has come so near to us, and that we are so worthy of his love, as to have given to us an opportunity which the whole world beside has not? Do we realize the great responsibility which is upon us, and do we appreciate enough what God is, and what he is doing for us? As was said in one of the Hurley essays, we can repay God and our leader only by living up to the highest light which is given us by them. And as was also said, we hear talk and preaching enough all over the whole world every day, but where are the lives? If we who are here feel blessed above the whole world, and really do appreciate the blessings and the love that are showered upon us, we should show by our life the light we have. When we have come to the condition where we really do realize what we have and appreciate it, we cannot help living every word that is preached, and all else will be as naught to us. Our faith, our hope, our charity, knowledge, power and love will be as pure as the great God's, though it be but a speck compared to His.

Then, as I said before, these elements of God, being as pure in us as they were before leaving the Father, strengthen and lead us into that life whence they came, which is the God-head, the power that rules the whole universe. Therefore if we become as pure as one can be while inhabiting the physical body, we must surely be able to possess as pure love as can be possessed on earth; and with it, we will have the knowledge to know upon whom to shower this love, that it may not be as pearls cast before swine, but that the needy may receive and be benefitted by our efforts.

AURELIA CHYNOWETH.

I DO not feel that we can make any mistake in anything so long as we want nothing only what is right and are willing to be guided by the Christ and the angels in our actions. Jesus said to His disciples: "I am the light of the world. He that followeth me shall not walk in darkness but shall have the light of life." Now Jesus is light in himself, and if we possess all the principles that he possessed, we possess him. He says: "I am the truth and the life." Divine truth is spiritual life. The light flows from the spiritual sun and illumines the spiritual world in the same manner that the natural light flows from the material sun and illuminates the natural world. It appears to the angels as a sun. As they are spiritual they cannot be affected by any natural heat or light, as it is too cold and has no life, but it warms the physical and all natural objects. Love is spiritual heat, and truth is spiritual light. The combination of the two produces all spiritual action in our spiritual natures and calls forth all affection and pleasures that we enjoy and gives us knowledge of all physical objects and shows us our duty in handling these objects and directing the minds about us. Oh, let us get more of Christ, that we may possess more love and light. Then we shall never question whether we are doing right or hesitate in taking any step that seems best to take. M. H. C.

WHERE one desires to be God-like and Christ-like he reads the Bible. Trust not the letter, however, but find the spirit of the book. Want the same spiritual life that Christ and the disciples lived. There must be heart work, and if your heart is quickened and you get strength by reading, the book does you good. But God speaking to the quickened hearts of the people is a surer way than by the Bible.

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Great God, let us work for Thy life until it is the ruling law within us, to do right because it is right, and to live perfectly before Thee because it is right and because it is Thy wish. Grant, Oh God, that these Thy children may feel, realize and understand the necessity of bowing to Thee in profound humility, until they shall feel Thy power upon them and within them to make a new life for them, that they may know the bliss, the harmony, the peace and the joy of heaven.

MARY HAYES-CHYNOWETH.

### Sincerity.

Sincerity, in the ordinary and natural conception of it, is the state or quality of being sincere; it is honesty of mind and intention; freedom from hypocrisy, disguise and false pretenses. Viewed even in this light, it possesses charms and merits which should cause the natural man to cultivate it, and to so far make it a part of his life and course of practice in the world as to beautify his conduct and ennoble his whole action. Although highly attractive in this sense, there is another aspect of it which renders it as much more beautiful than this, as the spiritual life is more beautiful than the physical. It is the counterpart, the exact image of Godliness, in one holy enough to possess it. It reflects the simplicity, the truth, the innocence and integrity of the Christ life; it embraces all of these spiritual gems. It is by the grace of God, the soft, mild and gentle love, the unerring bounty, favor and kindness of God. Because it comes through the grace of God, it is a blessing of God. "For grace be with all them that love our Lord Jesus Christ in sincerity." (6 Eph. 24). It is so eminent and fixed in its sterling morality as to be attached and pertain to the conscience. It needs no affirmance or testimony of its Godliness other than these words of the Scripture. (2 Cor. 1-12). "For our rejoicing is this, the testimony of our conscience, that in simplicity and Godly sincerity, not with fleshly wisdom but by the grace of God, we have our conversation in the world."

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compensation, and then failed to laden them as he might, if he adulterated his marketable wares, products and commodities, if he deceived in weight and measure, or labor or service, or dealing of any sort, he would be of the world without sincerity, and will be judged on the great day by these wrongs of his physical life; what he has failed to give in weight, in measure, in uprightness, in right living, in integrity and sincerity in this world, he will be called upon to make up and give in the future world.

Is it not better to live in the ways of Godliness as we pass along through the present life? To shun those ways of sin and evil which lead one into misery, and into that state where anger, fault-finding, judging one another, jealousy, selfishness, deception, dishonesty and all evils of the flesh rule one's action? To put away all of those weaknesses and imperfections in our nature which put off and postpone the day of the coming of the Lord? And to raise our aspirations, aims and our whole nature into a state where sincerity and truth shall abide, and the kingdom of God come in to establish harmony and happiness in our lives? Aye, let us all strive to accomplish that end, and to be examples of these principles to all men.

T. B. CHYNOWETH.

We all believe without a doubt that God is able to do all things, but we feel that we are so weak and ignorant that we are incapable of receiving what He is withholding from us. I believe that as man thinketh so is he. If we consider ourselves unable to accomplish any piece of work, we can never succeed. We must first fully believe we can do it. If on the other hand we say we have a desire to do, and do not do, we may desire all our lives and have nothing done. Let us get awakened to the fact that we can do and then do, and power will be given us to accomplish anything we desire. I know we can do very much when we learn what we are. I do not think we show our faith in God when we say we cannot do or have just what we ask for. If we ask believing without a doubt, we shall have what we ask.

M. H. C.

Have charity, and love God in every living substance. Never thoughtlessly destroy a worm on the ground.

### Love.

This being one of the purest elements of God, strengthens and leads one into that life whence it came. The Bible says love is of God, and God is love. Therefore I would say love is not of man, only so far as he has developed his whole nature under the spiritual law and has received from God that pure and divine element to rule him in all things. Man in his undeveloped, animal condition abuses love by calling his lusts and passions love. He abuses himself and God by binding so closely to his heart the things which are not real, and by closing out the realities of a strictly moral, spiritual and God-like life. We must learn either by obedience or by sacrifice. In obedience to God we are in a condition to harmonize with his love; we can see his love in all his works, and feel it within our own beings. But under the law of disobedience or sacrifice we have gone against his love, and all is darkness, death and destruction. This is when we call his love, wrath. But God's love is unchangeable, it is ever the same and is poured out upon us in accordance with our condition and capacity to receive.

God's life and laws never change, but man's life and laws change daily. He is tossed about, and his whole plans of life are overthrown and upset by the least excitement. He is confused by the action of the world about him, and makes the debt a little larger by his disobedience to the One who bestows his greatest love upon him by bringing the circumstances around him that he may learn without more suffering. But as the Bible says, it is hard to kick against the pricks. We have seen one having the same experiences as was given in the Christ life. With the love of God to prompt her every action, she bears and forbears with all. With her great desire to help humanity, and with the knowledge of God's life implanted in each individual, she becomes humble before God, and, as it would seem, lays down her life for man. This is the love of Christ, as is taught to the children of God. Christ says: "This is my commandment that ye love one another as I have loved you." "Greater love hath no man than this that a man lays down his life for his friends." And he says also: "Ye are my friends

if ye do whatsoever I command you." We know nothing of Christ who has once lived and possessed such a life. We have seen neither him nor his works. Neither have we seen anyone who has seen him, or the results of his works. What we have to do with the Christ of the Bible is to see the life as is pictured there in words and to follow, that we may take Christ within ourselves.

People who have not seen the works of our leader, and who have not a knowledge of her motives, would not know that she is different from other women in the world.

But we, who have only a slight knowledge of her life, can see that we or the greatest gentleman or lady on earth, could by no means live the life which is lived by her every day, and under all circumstances, and still be an associate of the world and its societies. God's spirit does not dwell in the hearts of people whose lives are low and debased, and who aspire to nothing higher than the earth on which they tread. In her soft Godlike manner our leader showers upon us blessings which are unknown to us, and by the wisdom of God sends forth her love to strengthen and lead us out of this dark, low condition in which we now exist. How thankful we all should be who are under her teaching to know that we have the God-power so near to us that it can be manifested in our leader. Can it be possible that God has come so near to us, and that we are so worthy of his love, as to have given to us an opportunity which the whole world beside has not? Do we realize the great responsibility which is upon us, and do we appreciate enough what God is, and what he is doing for us? As was said in one of the Hurley essays, we can repay God and our leader only by living up to the highest light which is given us by them. And as was also said, we hear talk and preaching enough all over the whole world every day, but where are the lives? If we who are here feel blessed above the whole world, and really do appreciate the blessings and the love that are showered upon us, we should show by our life the light we have. When we have come to the condition where we really do realize what we have and appreciate it, we cannot help living every word that is preached, and all else will be as naught to us. Our faith, our hope, our charity, knowledge, power and love will be as pure as the great God's, though it be but a speck compared to His.

Then, as I said before, these elements of God, being as pure in us as they were before leaving the Father, strengthen and lead us into that life whence they came, which is the God-head, the power that rules the whole universe. Therefore if we become as pure as one can be while inhabiting the physical body, we must surely be able to possess as pure love as can be possessed on earth; and with it, we will have the knowledge to know upon whom to shower this love, that it may not be as pearls cast before swine, but that the needy may receive and be benefitted by our efforts.

AURELIA CHYNOWETH.

I DO not feel that we can make any mistake in anything so long as we want nothing only what is right and are willing to be guided by the Christ and the angels in our actions. Jesus said to His disciples: "I am the light of the world. He that followeth me shall not walk in darkness but shall have the light of life." Now Jesus is light in himself, and if we possess all the principles that he possessed, we possess him. He says: "I am the truth and the life." Divine truth is spiritual life. The light flows from the spiritual sun and illumines the spiritual world in the same manner that the natural light flows from the material sun and illuminates the natural world. It appears to the angels as a sun. As they are spiritual they cannot be affected by any natural heat or light, as it is too cold and has no life, but it warms the physical and all natural objects. Love is spiritual heat, and truth is spiritual light. The combination of the two produces all spiritual action in our spiritual natures and calls forth all affection and pleasures that we enjoy and gives us knowledge of all physical objects and shows us our duty in handling these objects and directing the minds about us. Oh, let us get more of Christ, that we may possess more love and light. Then we shall never question whether we are doing right or hesitate in taking any step that seems best to take. M. H. C.

WHERE one desires to be God-like and Christ-like he reads the Bible. Trust not the letter, however, but find the spirit of the book. Want the same spiritual life that Christ and the disciples lived. There must be heart work, and if your heart is quickened and you get strength by reading, the book does you good. But God speaking to the quickened hearts of the people is a surer way than by the Bible.

*Worship.*

The scriptures tell us that "God is a spirit and they that worship Him must worship Him in spirit and in truth." Man while in a spiritually undeveloped condition is prone to clothe the Deity with matter and an individuality more or less gross and circumscribed, according to the degree of his ignorance. He can not worship God in spirit until the spirit becomes active. Mere clay, brawn and muscle, brutality, selfishness, passion and gross physical appetites can not even catch a glimpse of the true God. The first aspirations of the savage toward a divine being find expression in horrible and distorted images of wood or stone. Or the powers and objects of nature are clothed by the untutored mind with a very finite individuality, and worshiped as the divine spirit of the universe. As the intellect of man becomes more developed, divinity is clothed with the beautiful marbles and bronzes upon which modern art is founded, and later will come the paintings representative of Deity, less substantial, but not less physical. Finally when the intellect becomes alive; when man begins to look about him and see the works of God, when he learns that law underlies and controls every object and every movement in earth or heaven, and that man, at least in his physical life, is obeying the law of his existence just as much as air, vegetation, earth, stars and suns, then it is that the mind rebels against the fetters and limitations with which the darkness and ignorance of the past have surrounded the form of the Supreme. But while the mind revolts against the conception of God which can be expressed with chisel or brush, and laughs at the simple mental creations of Gods out of the powers of nature, its ideas and knowledge of God are mere intellectual conceptions still. A little higher, a little grander, a little nearer the truth, perhaps, than the old ones, but they are not yet that spiritual knowledge and worship which the scriptures enjoin. Jehovah clothed with power over all things in earth and heaven, enthroned as an ideal human king in some far off place in the company of all the angels of the universe, and surrounded with all the beauties and happiness possible to conceive, is only physical and finite still. Less so than Appollo and Zens, Thor and Odin, but

still far, very far from that true spiritual God who is the all in all of the universe.

Before he is born under the spiritual law every man creates for himself the God he tries to worship. His God is merely his highest conception of the Deity. Of course this human conception does not change the nature of the true God, but it is an infallible exponent of the nature and soul—condition of the man. If any individual or the people of the nation as a whole, be savage, fierce, selfish, passionate, coarse and brutal, their Gods will be intellectual embodiments of the same qualities. As the nature of the people becomes softened and elevated the national Gods will likewise be elevated in character, until they finally soar away entirely, and give place to Gods more suited to the changed character of the people. Tell me the attributes of any man's God and I can tell you to a certainty that man's ideals and ambitions, his standard of right and wrong and his heart life.

If it be true that man, before he comes under the spiritual law, creates for himself, his God, the converse of the proposition is just as true, and of much more practical importance to us. Every man is created spiritually by the God he worships. We are all changed into the image of what we gaze at. Of course there is the law of Christ which enables one with the Christ development—one under the power of the Holy Ghost to bear the burdens of others, and by that vicarious means to relieve the suffering or ignorant one. But putting that aside man's spiritual growth is dependent chiefly upon two elements. First, the formation of correct and elevated spiritual ideals. And secondly, the effort toward the establishing of that higher life that the mind sees within the man. The first condition is no less essential than the second. If before a mechanic were set the task of making one of the parts of a great and complicated machine, how vain and useless square and compass, patience and skill, the true eye and master handstroke, if the pattern to which he works is irregular, misshapen and fits not at all the place for which it was intended. His work is chiefly thrown away, and it is just so with one who sets out to make his own life the perfect and beautiful part of God's great mechanism which it is intended to be. His models—his God, his Christ must be, as near as possible, the true God and the living Christ. The man who puts God far away, imag-



ines him in a form, whether that of a man or some other creature, and surrounds him with conditions and location however vast, will find lacking in his life that spiritual strength that he seeks and needs. And he who looks to the man Jesus, who is said to have lived 1800 years ago, to save him by some unexplainable miracle of the shedding of his physical blood upon the wooden cross of Calvary; who feels that his overcoming his reason sufficiently to believe intellectually in the life and death of this being, and that he died for him, can, in some way, make his life wholly perfect and without sin, must awake at last to find that his efforts have brought him little but an inert and nearly worthless mass of metal which not even God's power can make to revolve as a part of that perfect mechanism—God's spiritual universe.

God is spirit. And is spirit so closely allied to matter that it can be seen and understood by matter? Has it form? Has it circumscribed locality? Has it a bodily individuality? No, none of these. Spirit may and does exist in matter. It may and must take upon itself different material shapes and forms, and these bodies must be confined to particular localities and have a material identity. But spirit is that universal, eternal, infinite principle within all this matter, although distinct from it; which gathers together the material particles, whether in this world or the next, or some other, and gives form, individuality and visibility to each part, although itself formless and invisible; which animates and quickens every atom in the infinite material universe, although above and distinct from it. How shall the finite mind of little man comprehend such a principle! How shall man give him form and individuality of any kind! When he attempts it he sees only a being of his own intellectual creation, and knows and feels not this infinite, unformable, universal spirit—the true God.

The things of the spirit must be spiritual discerned. And this true God, being wholly spirit, can be discerned only in the same way. When our spirits become fully active we shall see and worship this spirit in everything. It is worse than folly for man to clothe God with form however great and majestic, to reason about his life and attributes, or to pray to him intellectually in blindness and selfishness. This is not worship, but a kind of refined idolatry. He can

only be worshiped in that spirit—that part of himself that is planted within us. That is, God having planted a part of His spirit in each one of us, can only be worshiped by each one laboring to develop into greater action and perfection that part of himself parceled out to him. God must be worshiped with life not with thought—and reason; with growth, not with adulation; with true prayer which shall be the earnest yearnings of our souls for more of this universal spirit, which we know is all about us ready to come in as soon as our lives are enlarged enough to receive it, to enter into our hearts, and not with selfish requests and instructions to God as to the nature of the favors we desire from him. I wish I could express what the worship of God “in spirit and in truth” means to me. It means the giving up of the worldly undeveloped self, and the growth within us of true, spiritual love of self, of brother man, and of God. The opening of the floodgates of the heart that the pure water of life may rush in, and wash away the slime, filth and rubbish which our fleshy inheritances, our imperfect living, and our contact with the world have heaped up there. Our longing spiritual eyes must be strained to see this true God which shall begin to be visible to us, and our ears open and alert to catch the first breathings of his admonition and truth. Nor need we look far nor listen for any Sinaian thunder. The true “God is nigh thee even in thy heart and in thy mouth,” and he must speak to us if he speaks at all, in the still, small voice that shall whisper to the heart. And when by our efforts and struggles, by our prayers and writhings of spirit, or the efforts, struggles, prayers, and writings of some one for us, we have brought our own lives into some degree of harmony with this so that we can *do* the truth each day and each hour of our lives, so that our first thought in every action is for duty and the satisfying of that God which is somewhat active in our lives, then, and not until then, can we worship God in spirit and in truth.

What blasphemy, then, for him who is full of all the evil, selfishness and ambition of the world; whose fleshy appetites and passions almost entirely dominate him; who is full of pride, hardness and corruption; who has not even begun to repent of the physical life he is leading by growing the higher, nor to much desire any higher, but rather rejoices in it all, and perhaps

does not even realize that there is any higher; what folly, to say the least, for such an one to persuade himself that by attending a church, by saying prayers and attending to all the outward forms and ordinances of his creed, he is worshipping God—this great all-pervading spirit of the universe who reads the heart, judges the motives and the inner life, and recompenses real deeds and life, not self-delusions and pretensions. These are the long prayers and vain oblations, which, as the bible says, are an abomination unto the true God, because they kill instead of growing within the man that life which comes from the spirit of God. And the effect will be practically the same, if the man is wholly ignorant of the true life, and believes that what he is living is the highest there is for man.

Know then, O man, that true worship consists not in hymn, ritual nor prayer, but in life. Not in respect for creeds, ordinances, or outward observances, but in inner development and growth. Not in belief, profession, nor passive desire, but in action and effort toward truth, and right and God.

But, say you, man is weak and ignorant and knows not how. Aye, truly, so he is, and while he is so he must look up to the highest power he can perceive and strive in his blind way to worship it. Whether it be fetish, image, nature, or his own intellectual conception, it is, doubtless, the best and highest he can do in his present condition. But no amount of worship of any of these things will dispel his ignorance, and bring him to the knowledge and worship of the true spirit God. And be it the one great effort of each of us who have known the true God, if not active in ourselves, then in another, who have seen and known the signs and miracles which He sends to tell of His power, who have felt His inspiration in our lives, lifting our burdens and purifying and cleansing our hearts—be it our effort, henceforth, to bring to ignorant and suffering man the knowledge of this God, and teach him by our lives as well as our preaching how to worship him, in life, in deed, in spiritual growth. To show to man that the Gods he is worshipping are idols of his own creation, and therefore have not, and, of necessity, can not relieve his pain, suffering and misery, nor bring wisdom, peace and happiness to his troubled soul, and to show forth in life and word in what rich measure of harmony, peace, love, happiness and power the living God, of whom we know a little, can reward efforts for true spiritual growth, and pure, righteous and perfect living.

E. A. HAYES.

*“What shall it Profit a Man if he Gain the Whole World and Lose his Own Soul.”*

This expression has been taken to mean, what shall it profit man if he gain all worldly possessions, either money or land, and loses his own soul; but, to me, it means very much more than this. “The world” means one thing to one person, to another it means something different. To one man it might mean the possession of money or lands, to another the possession of wealth would have no attraction, and “the world” would not mean any such thing to him. One man is ambitious to be educated that he may shine in the world, and to him “the world” means that position and standing in the community which his education may bring him. Another man chooses political preferment, and so to him “the world” would mean the gaining of that distinction. To another man the gross ambition that rules his life is to gratify some physical attribute and desire of the natural man, and to him, the possession of the world means simply the ability to gratify that desire. So that it seems this expression might be applied to every man. Whatever physical weakness the man is most possessed of, whatever weakness is strongest in his nature, whatever he has the strongest desire to acquire and gain, that to him is the world.

The soul, too, as it is used in this expression, is full of meaning. The soul does not mean the mind. It does not mean the spirit that man expects will live after he passes out of this physical body alone, but the soul has a deeper and greater meaning than this. The soul of man, I believe to be that spiritual part of man, that divine part, that part of God's life which is possessed by every human being on earth. The soul of man is that part which leads a life of its own throughout all eternity; but unfortunately it is that part of man which has not been born into active life in the people of the world to-day. The soul, I say, is the divine part of man, and when that divine part of man's life comes into being and into action; when it is born, as you might say, within him, then it would be the active, controlling, dominating part of his existence. When that divine life is quickened into being in man, his whole aim and object would be spiritual, and not physical, his desire would be Godlike, and not earthly. And so this expression, what shall it profit man if he gain the whole world and lose his soul, means a great deal.

What would be the condition of man if he were to lose his soul? What would he do without that divine power of the spirit? If you were to destroy that soul, you would destroy your whole life, because you have destroyed that divine part that is the power and force of all your life and existence. It may seek many outward expressions, but it is the only part that is really alive within him, and it is the only part that will live with him forever. So if it were possible that man could lose his soul, he would lose his whole existence for all eternity. He cannot lose his soul, but he can lose the action of that soul in the highest and best way. He can put aside for a time the true action of the soul which is Godlike, and he can give way to those lower attributes and characteristics of his nature. He must put these latter away; he must cease their action, before he can come into that condition where he can be said to be a living soul, where his soul is alive, and is the only part that controls his whole nature.

To a man who has for his object in life a worldly ambition, it matters not what his hope, his aim and object in life is, he sees nothing except in the line of the accomplishment of his desire. He makes it the purpose of his action. The whole aim of his life is to gain wealth, or whatever it may be, and he desires it simply for the wealth, he cares nothing except for money, and that is his sole ambition in life. If he desires political station, he knows nothing else, and for the gratification of his physical desire he puts aside everything else. He sacrifices himself, if it is necessary, and that better part of him. If it is necessary to accomplish this, it matters not what he is obliged to do, he does it. He desires simply the satisfying of his ambition for his own natural gratification, and not for the good it may do him in the elevation of his soul. Now, to live in the world and live a true spiritual life does not mean to us, nor to any one, that we must not enjoy the things of the earth. It does not mean that we must not mingle with men. It does not mean that we must not engage in earthly pursuits. It does not mean that we must not care for our physical bodies, and provide for them whatever is necessary, it does not mean that at all. But it does mean this: that the first desire, aim and object of man's life must be the attaining of his spiritual ends. He must think first, will this be approved of God? Will this minister to my

spiritual growth and development if I do this deed? If I perform this act will my spiritual growth be increased or retarded? This is the motive which prompts the spiritual man, or the man whose aim is to live a spiritual life. He may handle the earth, he may mingle with men, as I have said, but he does it because it is necessary. We have these physical bodies we must provide for, but because we have these appetites, desires and characteristics, it does not follow that we should live to gratify these. They should have their proper action, and be brought under the control of the higher and better nature of man. We have another part of our nature to cultivate, and that is the divine part which is likened unto God. And man must bring himself to believe that God has planted that divine spark within every man, not that it should be entirely neglected, and all man's energies, ambitions and aims be towards the gratification of that which is physical. We have said so many times that what man acquires in this way is nothing, and he cannot retain it long at the longest. If man makes himself beautiful externally, would that beauty be profitable to him? Time goes on and leaves its mark upon the exterior, and it is but a short time and that beautiful body must be reduced to dust. Would a man, on the other hand, devote his energies to the beautifying of his soul; would he make that spiritual part of himself so beautiful that the one who sees with a spiritual vision should see it full of beauty and attractiveness? Such beauty shall be eternal and everlasting. If one shall make his spiritual life beautiful before his fellow-men and God, he has acquired a possession that shall last through all eternity. That which makes up the beauty and attractiveness of the physical body may be put on from the outside, but the spiritual beauty can only be cultivated from within, it is the beauty of the character of man. It is the man that possesses a developed spiritual nature, that possesses a superior soul, who is possessed of beauty in spirit. It is that man who has a beautiful character, that man who possesses beautiful attributes in his soul, it is such an one that God approves of; and it is in such an one that all greatness and beauty abound. All love, charity, peace, eternal happiness; and it is these characteristics and attributes that all men desire to possess. But I know of no other way in which they may be acquired except by developing them within our souls. And so I say, let us not devote all our energies to developing and satisfying our physical natures. Let our ambition, effort and aspiration be towards the acquiring of this great possession which will make us beautiful before God, and which will give us those possessions which we all desire and make us possessors of those things which shall endure and grow brighter and brighter with time.

J. O. HAYES.

*The Lord's Prayer.*

Prayer is the aspiration of the soul toward God. Its purpose is to bring man into a higher and purer condition, so that the inspiration of the great God can penetrate the earth atmosphere which surrounds him to reach the God within. No power but God can grow the divine germ in man. And when that germ is so buried in earth, so encased in the hardened heart that God's life can not pierce the hardened shell, can not illumine the intense darkness, man may live on for ages in the ignorance which attends a physical life, and know nothing of the life of wisdom and love whose atmosphere is all about him, but whose influence he is too physical to feel. Mere words constitute prayer no more than they do religion or life, but the feeling of the heart and action in obedience to that feeling make both. Words unaccompanied by true reverence and aspiration are nothing to God. He reads the heart and judges man by the motive back of the deeds. This being so, why did Jesus give a set form for prayer which is used to-day throughout the so-called Christian world? The bible is a spiritual book, and must be read with the spirit and the understanding also, and if one thing in this book is to be interpreted spiritually all things are. Could this prayer then, be intended for man to accept and repeat literally? The Master says, "When ye pray use not vain repetitions as the heathens do, for they think that they shall be heard for their much speaking. Be not ye therefore, like unto them; for your Father knoweth what things ye have need of before ye ask him. After this manner, therefore, pray ye," and here follows the Lord's prayer. Unless a man has enough God developed within to know what he requires to add to his growth, it is useless for him to ask God to give him any particular thing which he desires; for in the words of Jesus, "Your Father knoweth what things ye have need of before ye ask Him." He gives a form for a prayer which, with us, need not be expressed in the words which he has given, but which may direct our feeling, desire and aspiration in the right way.

The first thing is a reverential, humble, child-like feeling toward the great God who in his love permits us to approach Him. "Our Father which art in heaven, hallowed be Thy name." Man must bow in spirit before the great omnip-

otent, all-wise Being, who is his Creator and his life. He must know that to approach Him, his heart must be in a harmonious condition, for his Father dwells only in heaven, or harmony, and he cannot come near to Him unless the same God like harmony exist in his soul. He, therefore, should desire that blessed kingdom to be established within himself—the kingdom of heaven which is within us, as Jesus says—and that God's will may be as alive and as perfectly carried out to bring his earth nature into a spiritual condition, as it is where the whole man is already spiritual. "Thy will be done on earth as it is in heaven." Only God's will can ever bring our earth or physical nature into harmony with his divine spirit. Therefore, we should desire, at any cost or suffering, to have His will active to give us the required strength to overcome the animal nature. Only will-power, the *God*-will power, active in our souls can overcome the desires of the flesh. The desire of the soul toward God should be that the will in us might be strengthened to hold us firmly to the right.

The strongest desire of the hungering soul is for spiritual nourishment, that may satisfy its great longing, and add thereby to its growth. Development and growth are what the spiritually awakened man most intensely yearns for, and he cannot have these without the bread which comes down from heaven, the inspiration and blessing which God showers down upon us through His mediator. Would not his first thought be, as he awakens to his daily duties and responsibilities, "Give me this day my daily bread. Give me the light which shall show me clearly my duties, and how to perform them. Give me of Thy life that I may grow more and more like Thee. Sustain me with that food which shall build up my spiritual nature daily into a more perfect likeness of Thyself, and grow me nearer and nearer to Thee who art the fountain and source of all life and light.

None but a spiritual man could ask God to deal with him as he himself has dealt with those who are indebted to him. When man would pray God for innumerable blessings, and would not aid one of God's children when it might encroach upon his personal physical comfort; when he would pray God to forgive him his debts as he forgives his debtors, he might better have left the Lord's prayer unsaid, for it means nothing, and God has not heard it. He does not

really want God to deal justly with him, but desires to receive everything, and give nothing. Justice is a strong and striking characteristic of the spiritual man, and he truly desires to have his debts forgiven as he forgives his debtors. As long as man is living the physical life, he is incurring debts which at some future time, must be paid. He is in a pretty good condition when he realizes that he is in debt to God, and desires with all his heart to be forgiven of his debts. He is conscious that his nature is constantly tempting him, and that unless he is on his guard the good will be overpowered by evil. Hence his prayer for strength to resist and overcome is induced by the great necessity, and he cries out to God, "Deliver me from evil." He knows that, in the weakness of his little life, he would succumb to the enticing wiles of the physical life. Happy the man who feels his weakness, and begs for food, strength, life, light from the great God, who is infinite in all his life, whose strength can come into all life and lift it up and develop it into purity and power. Constant, indeed, must be the watchfulness which goes with prayer, for unless man searches himself to know what he is in need of, he sees not the lack which God alone can supply.

The world has taken this beautiful spiritual prayer literally too long, and the model has not benefitted mankind as it will when they see it in its true spiritual light. The necessities which the soul must have from God, in order to grow it into the spiritual life, are plainly pointed out, and unless man feels in his heart every word of the Lord's prayer so that his aspiration and feeling ascend to God, mute though his lips may be, the words of this prayer are no use to him. It is blasphemous for him to repeat them when they mean nothing to him; upon his lips the words are no prayer. Could we desire more than to come into a condition when every word of this prayer might ascend to God, with the intense yearning of the soul back of it, that God might answer our supplication and grant unto our starving souls heavenly satisfaction? Let us not repeat lightly the precious, glorious prayer again, until we can say from the heart, "Willing am I to give up all earthly, physical pleasures and pastimes, if Thou, O Father, will establish Thy kingdom within me and sit upon Thy throne forevermore, for Thine is the kingdom, the power and the glory. Amen."

CLARA L. HAYES.

### *The Standard of Life.*

Every man has his own standard of life. This standard varies according to each man's development. The savage considers a large frame, wiry muscles and agile limbs as the highest type of life. The physical man admires a person with strong physique and a powerful intellect. The more intellectual the age the less is thought about the physical body and the more about the intellectual action of the physical brain, and little or no thought is given to the heart of man. This is the condition of the world to-day.

The people of all classes desire their children to be rushed in their studies at school regardless of the health and strength of the child. That the child may be an intellectual prodigy is the chief desire of the average parent's heart, and this condition whether in child, man or woman, is the admiration of all. The intellectual action is desired for the child, for through his intellect the fond parent hopes to see his child occupy a high position in society, in political circles, in the financial world, or in some denominational pulpit. A great many care little for the establishment in the child or man of correct standards of right and wrong. There are some who care for morality, but few are there who think of the heart life of their child or of the admired friend. The life of the world is exterior. Things are judged by their appearance and not by the interior, according to their true worth. The standard of all life is too superficial and exterior. It is so even in the Christian world, for it is considered impossible for man to attain to the life of Jesus Christ, and he does not expect to do so. Therefore he has not a high standard of life, and he always feels a lack, a hungering for something he knows not of. This lack and hunger will never be satisfied till he has higher desires established by having a higher standard of life.

No action, whether physical or intellectual, must be admired and loved, and hence lusted after, unless the motive of that action is pure and Godly. Even the desire the parent has for his child to have an education must be excited by the wish that his intellectual organs may be trained in order that the brain of a child may be a better instrument for the great God to use in his many ways, and the child capable of receiving more of God's inspiration and becoming a truer, better man.

Without a high ideal man can never attain to a perfect life. Just what he considers true and beautiful will he seek to incorporate into his life. If he believes no one ever did or ever can overcome his anger, he will see no necessity for making an effort to overcome his temper. No person would ever study astronomy or any branch of learning did he not expect to learn the principles taught in his text-book. He would not say I can never learn this, yet I will study the book constantly. He studies only when he feels that what is contained in this book can be learned by himself, and with this feeling easily masters the principles of each branch.

We must all have our hearts open so that we may desire a higher standard of life and be able to make that standard more exalted continually. The ideal of the man at twenty-one should not be the ideal at forty-five, but with each year's growth he should see more of his own capabilities and possibilities; so that when he looks back five or ten years he can see his own growth. And, well it is if he can see he has attained to what he once felt to be his ideal. We must never set our stakes in anything, and say this doctrine or principle will I always believe and no power shall turn me from it. We see hundreds of illustrations of this in politics and religion. Man is naturally prone to believe that the tenets taught by his political party are the whole truth, and that he must steadfastly adhere to these principles year after year. He is apt not to recognize that the conditions and needs of his country change, and what was good once is outgrown now, and some new principles are needed in government. Thank God, much of this political bigotry is dying, and may much more bigotry die, both in politics and so-called religion. When man ceases to feel that he knows all the purposes and intents of the Great Infinite Mind and comes to know that his own crude, puny mind cannot begin to comprehend his Creator until he opens his heart and brain to all truth, he will be ready to forsake old dogmas so that he may understand more of God and grow more like Him. One puny brain, though it be the most intellectual in the world, or one creed, can not know or contain all about God and His plans for man's salvation. The undeveloped heart and brain of man cannot comprehend God. God gives His knowledge through the developed heart of man, instead of through his brain.

Man should, therefore, seek to cultivate his intellect in order that it may be a better instrument for pouring forth what God gives to his heart. This is the only reason why man should desire cultivated intellect—only that it may be a more perfectly attuned instrument to pour forth the melody that God puts into the heart.

God can not reach the heart when man feels he has the whole truth, and can be taught nothing new or different from his old dogmas. He takes these old creeds, dogmas, tenets, as his standard, and feels he is able to measure by them, not only his own life, but the life of his neighbor, and even of God. No intellectual conceptions of God, or of the Bible, will give man the true standard of life. All these ages the world has had the Bible, yet the highest type of life depicted in it is believed to be beyond the attainment of you or me. It is the thought to be something to be idolized and looked at, but nothing that can be in our own lives and a part of ourselves, so that we can live the life of the Jesus of the Bible. While man has a standard in the life of Jesus, and yet he is taught he can not live it, as it is represented to be in the Bible; or while man feels that the poor, undeveloped men and women of to-day are living just as good a life as did Jesus, and that greater things are being done to-day than are represented in the Bible, the life of man can not be very perfect.

We are taught by our leader that this life of Jesus Christ is not wholly an ideal life, but one we must each live in all of its perfectness and beauty. We are not only taught this by precept, but by example. We see in her that this standard of life given in the Bible can come into a human life, and that all the deeds and the perfect life represented there, are lived daily by her. Knowing that the doctrine of the Bible is true, and seeing it lived by her, we can have a high standard of life. It is not a life which we feel we *can never* live, but it is a life which we can and *must* all live, when we have out-grown all our old dogmas, creeds, passions and appetites. We believe we can then put on this life, for it is grown within us, and will be as natural to us as to breathe this beautiful air. In our leader's life we see how beautiful is the Christ life, and that with it there comes the humility, the love, the justice, the power and the knowledge of the Jesus Christ, and that every thing in this world is hers to use for the

work which the God within directs to be done, and that circumstances can be made to bring out the desires of the heart when that heart is controlled by the Holy Ghost. I believe her life to be the only truly successful life in the world. One may win fame, or position, or wealth, but with it, there is the aching heart and unsatisfied soul. Those who have spent their lives in trying to do God's work, see so many failures in their efforts, and so much they would like to have done, but have not the means to do, that their hearts ache with the unsatisfactory results of their labors. Not so is it with her. She has the peace which passes all understanding, the knowledge to know when to act, and her sole desire is to do only the will of God. God who has all the wealth of the universe has given her all she can ever use in doing her work for Him, so she need never beg from man for help to carry out what her heart tells her God desires her to do.

With such a life before us we can see what we can make our lives, and know that we can find no one else who has the same results from their lives. We must seek to make her life the standard of our own, and as we seek to do this more and more earnestly and persistently each day, she will give us her help, and we can become her spiritual children. By living to the same standard of life as she has lived, we can, with her help, come where we are heirs and joint heirs of this spiritual kingdom with her.

NETTIE PORTER HAYES.

I DO NOT get lonely. I commune with God and the dear angels. I have been thinking of the wonderful power of spirit over matter and viewing the silent influences over us. How little we know of what lies before us that present circumstances are preparing us for. We know so little what prompts our actions each moment of our lives. We call it spirit, God, angel, but what does that mean to us? It means that there is a something within us, over us and above us that moves and controls us. But when our vision is fully open, as I believe it will be before we leave this earth, we shall be wonderfully astonished at the action of God's laws through the universe of mind. M. H. C.

GET the world under the feet and let the thoughts be raised above it to heaven. Be in a condition to handle the world and not be spotted by it.

### A Reminiscence.

[In order that the reader may better understand the following article, it should be said that by the power over Mrs. Chynoweth, the attention of herself and family was first directed toward what is now the Gogebic Iron Range in Wisconsin and Michigan. Under the direction of the same power the Ashland and Germania Mines, on that range, were explored and afterwards equipped and worked, producing the wealth which they, with many of their friends, have come into possession of. It is proposed to give a full account of this work in some future number of THE TRUE LIFE. At the Germania Mine a day and evening school and reading room were established for the benefit of the men working at these two mines. Meetings were also held on Sunday and once during the week. All this work is still kept up. In April, 1890, at one of the Sunday meetings, this paper was read.]

Five years ago, on Germania Hill, was an unbroken wilderness, but here had the Father stored part of his legacy to us. It lay deep down in earth and gave no sign of its existence. On the earth was the beautiful soft covering of moss, fern, ground pine and partridge berry; and towering upward and sheltering these from sunlight were the beautiful children of the Northern forest—maple, birch, hemlock and cedar. All were equally unrevealing, all told no tale of the Father's work below. He alone could know of this who could hear His voice, whose heart was so pure, whose life so free from earth, that the secrets of God could be revealed to him. To our leader God disclosed His mystery, told her where he had placed part of her portion and of her disciples', and that they were to be developed in obtaining it; that it was to form the foundation on which to erect a glorious structure, even that of spiritualized humanity. Mankind must be lifted up above its present condition: The prophetic principle, the Christ development of the Bible, must be attained by man. He must be born again, this time under the spiritual law with the human nature under his feet and the divine the ruler supreme. This divine nature is in every human being, enclosed within the physical. It can be reached only by the power of the Holy Ghost. The saving of the world is, therefore, God's work, and He will furnish for His work not only the spiritual power, but the physical means, the latter being but a result of the action of the former. He possesses the treasure of the universe, has stored it in its treasure-house, and will give it directly into the hands of His

children when they can use it as He wills, for their development and for the upliftment of those whom He gives to them. I thank Him that He has given to us and almost countless others her whom we call our leader. Because of the purity of her life, her divine humility and her perfect unselfishness which makes her ever obedient to His will, could the spirit of God, the Holy Ghost, find in her a perfect medium through whom to manifest His divine love, wisdom and power. Because of her fitness has he given to her the glorious work of leading mankind up from the human plane on to the divine. To further this end He has given her this treasure here. His the work, and in honor He supplies the means for conducting it, instead of leaving her to beg and ask subscription to be given or withheld at the mercy of man, to do the work of God. And as ever her word at receiving His revelation was, "Thy will not mine be done; what wilt thou that I should do?" And the word of her sons, true sons of their mother, without whom her great work could not have been done, was like unto hers, unquestioning. "We will go where and do what you say." And they obeyed the word of God in the mouth of their mother. They left their pleasant, happy home and came to this then uninviting wild. They gave, at the bidding of God, not only the energy of their lives, but all they had gotten as the result of their life's labor, and they gave it, for what? For nothing, so far as the physical senses could see. But their knowledge of their mother's power and their faith in it made this no uncertain venture to them; they were as sure of the issue then as to-day.

Did this mother and her sons enter this new field of labor, undertake this gigantic enterprise, think you, for themselves, for their gratification and comfort? Have they toiled as no man can comprehend who does not know the action of the spiritual law, spent sleepless nights of planning and of mental strain, been separated from their beautiful home and from their loved ones for weary weeks, for their own pleasure? Nay, a very small part of the wealth and of the labor would satisfy their own immediate desires, but they do God's bidding, and it is not their pleasure to see mankind living on in darkness and misery while they have the light and happiness. And still oft and oft again we hear the same question repeated, "Are they not work-

ing with all their strength, like other men, to amass wealth?" Far from it as light from darkness, as heaven from earth. All this work that they are doing is developing in them an impregnable strength, and their contact with the world is showing them as nothing else could the condition of humanity, teaching them of its needs; and the results of their superhuman labors, both in strength and fortune, are dedicated to this same humanity. Have patience, Oh, questioning, incredulous world; and ye shall see what ye have never dreamed of—the power of a living Christianity.

These that I have given are the reasons that brought them here. For the first year they passed most of the time here as best they could in wild and comfortless surroundings, the home being still in Ashland. At the beginning of the second year came directions that it was best that Mrs. Chynoweth and family and our family build us homes on Germania Hill. We did so. We came and built our homes and lived in them, happy in our mutual companionship. And never was there such press of business care and hurry that the spiritual life was not carried on and made a part of all; in fact, it made the all possible. It made that home into which God could come and direct his work. Almost every evening and Sunday mornings our Leader divided unto us the bread of life. It was our strength, our one desire, our happiness. It was always new to us, infusing love, inspiring hope, inciting us to strive for like purity and power of life with her who gave it unto us. Meantime the work at the mines had flourished and grown beyond its small beginnings. Instead of tens, hundreds of men were helping on the work of God, although they knew it not as such. Those who thought at all thought undoubtedly that they were working for the means to satisfy their wants, and that their employers cared for nothing but to amass wealth to gratify their own desires. They knew nothing of us, we very little of them. We lived our life of sweet peace and harmony; they theirs, for the most part, of ignorance and degradation.

This state of things could not satisfy the great heart of our leader. One evening in our meeting she said: "You are all praying and working to grow, that you may be of use to God. You will never find a better opportunity than right here. Surrounding us and working for us are hundreds of human beings of whom we know no



more than we do of so many cattle. My heart tells me that this is not right. I can not be happy in my home, with the light that I have and know that they are in darkness, dying for the very truths which we possess; wasting their lives in saloons, feeding the lowest of their nature and knowing nothing of the beautiful manhood in them which they are wrecking, because no one else believes in it. What higher, holier work will we ever find than to save these children of God, by loving them into goodness?" "God spake in her and we heard and believed. She filled us all with something of her own divine love for our fellow-men, and an unswerving determination entered our hearts to show the power of that love in our deeds. Her will was ours and our question to her as hers to her Father had been, "What wilt thou have us to do?" And she told us then of our blessed work here, and our hearts were filled with thankfulness to her and to our God. The rest of my story is soon told. How that one Saturday in the January of 1887 every man in the Germania mine found in his pay envelope, beside his money, a little printed slip announcing that the managers and resident stock-holders would like to meet the men at the dry-house on the Sunday afternoon following. That little slip caused much wonderment. Judging from their past experiences, many supposed the management were about to make some demands for their own selfish interest, and came to the meeting, as they themselves afterwards acknowledged, with a feeling of opposition at heart ready to spring into life at any provocation. Not one could imagine the true import of the invitation. They responded well, however, and the room full of men awaited results. An honest surprise was depicted on their faces, when not only the men whom they had expected to see, but also a company of ladies came in to meet them. They showed their natural respect for woman by futile attempts toward improving their father personal appearance. Pipes were seen to suddenly disappear, and their absence left unaccounted for the smoke-laden atmosphere. Rough, unwashed fingers endeavored to do the duty of combs on heads apparently unacquainted with such an article. At best, it was a motley crowd that greeted us. For the most part disheveled, unkempt men, rudely clad and rough of visage, and the odor of the room told unmistakably the story of their

habits. In the midst of that rude assemblage our blessed Leader arose in her sublime dignity, her face radiant with the soft love that is the constant emanation of her Godly soul, and she spoke to these men words such as they had never heard pass human lips, and they all knew at once in the very depths of their being that here was one person in this world who felt for them a true Godly love and interest. Many of them had felt before that no one on earth cared for them, and so they had no incentive to be good. She told them of the goodness in them, of her strong desire for them that they should make good men of themselves. How it pained her to see them obliged to live as they were living; what a grief it was to her to know how hard they worked to earn their money; and that so much of it went to the saloon keepers, that they could live in idleness and dress themselves and their wives in fine clothes, while these poor men had to work so hard and then live, with their families, if they had any, in poverty. She was so anxious to help them, to teach them to live that they might save their money and make good homes for themselves. Then she proposed to build a school and reading room and make a place for them to spend their spare time, that they need not be driven to the saloon for lack of other place to stay. Some of her words I can repeat, but I can not clothe them with that inspiration from her soul which touched their hearts and begot in them faith. Her sons, as ever loyal, expressed themselves as one with her in heart, in desire to do for their men. Then Mr. Smith, with the power of inspiration, told of his own past condition and of the help he had received from those blessed people. How the influence and power of their life had enkindled in him the desire to grow into a noble manhood, and that the same help that had been extended to him was just as free to them. The deep feeling of his heart begot in those men a belief that they, too, with this help might make something of themselves.

It was good to be there, for God and his holy angels, were blessing that pure, unselfish effort to do good. To look at that crowd of men as they appeared when we first entered the room, no one would believe that they had any desire above their own present life, so unresponsive and unreceptive they seemed; and probably they had not. But the power of God's love touched their

hearts and they gave ready and enthusiastic response to the offer of help. And many of those men left that room that day with a new hope born in their souls which has never died out. Some left the gambling table and saloon, their usual haunts, to come there that Sunday afternoon. The love of God from the pure heart of that divine woman touched the pure life in them before unknown, has been a beacon light to them ever since, and never from that hour to this have their steps retraced their way to those dens of pollution. Thank God for her and them! The promises of help were no empty ones. Immediately was this building erected and a school room and reading room fitted up, and our work began. It began in the bleak and blustering winter time of a northern wild. That made no difference to the calm and loving heart, determined to bring salvation to these men. At the opening of the school she came every day with the rest of us, undaunted by deep snow and opposing wind, that the beginning should be right and as God would have it, for she carries His influence ever with her. Those blessed with her personal instruction learned as the rest of us could not make our scholars learn. But her influence was over all. My life had been spent in school and university as student and instructor, but I have never seen men learn as those men learned. They were receiving a tuition they knew not of. We loved the work, they loved it too. It required the attendance of five of us daily as teachers. True to her promise also Mrs. Hayes-Chynoweth taught them how to live, to become better men. Sunday morning and afternoon she taught them of the principles that governed her life, by which she had brought up her sons and had been able to help hundreds, yes, thousands of people both in body and soul. We could all give testimony, and all did, from our own experience and from observation of her unflinching power and willingness to lift humanity out of every distress that might befall it. And many came to her with their burdens and found that we were telling no idle tale. Those afflicted with disease that had thus far proven incurable; many with habits of using liquor and tobacco and with other immoralities fastened upon them and unyielding to every other influence, brought their burdens also to her and they were lifted. None were asked what they believed. Many were helped

to build good, comfortable homes and the spirit of industry, economy and love brooded over all and made the atmosphere which still pervades this place.

And so our school and meetings were full of eager, earnest workers and their earnestness showed itself in their reformed lives. They became better men at home; they left many of their vices, drinking, tobacco, profanity, and they saved their money. The saloons no longer reaped a rich, monthly harvest from Germania's men, and naturally they felt no sympathy with the work here, no friendly feeling toward its conductors. Naturally, I say, for their work is to pull down humanity to the lowest depths of infamy, while ours was as rapidly and miraculously upbuilding it.

Such very imperfectly is the history of the work on Germania Hill. Its sole aim, God knows is to benefit humanity. This it most successfully does by teaching men to elevate their individual lives through individual effort; by teaching them to develop the higher, holier part of themselves, that there shall be nothing active in them but that pure life of God with which he has blessed every human being. And so the great work of in truth saving humanity from sin and suffering has begun. It is growing in strength and earnestness and is as indestructible as God himself, for it is His work. May we realize the responsibility, as well as feel the joy, that we are a part of it, and know that if ever human beings were blest, it is we. And let us show our thankfulness to God and to our leader by allowing nothing in our life, nothing henceforward and forevermore but love like hers that shall do all, bear all and never fail. Many, many voices here and otherwheres are lifted up with ours to-day calling her name blessed, and praying our heavenly Father, the God of love and justice, to place as unfading gems in her crown the salvation of our souls, for they belong to her.

ELLEN C. LYON.

A MAN is in no condition to aid others unless he is right himself. If he is not right himself he fails to accomplish that which he would perform for another. The first duty of life, therefore, is for us to begin the work in ourselves.

WORDS without spiritual life and God are as empty bubbles. They amount to nothing to us. But when God gives us the gospel it is a living fountain of truth that springs up within us.

*Our Schools.*

Schools and meetings for the benefit of miners and workmen at the Ashland and Germania mines, and also for the workmen at Eden Vale, have been maintained by Mrs. Chynoweth and her family for over three years past. The schools are free to all the workmen, and are held at such times as will best accommodate the men. Our belief is that growth in any direction can only come by action in that direction. Therefore, in order that the men may make the principles taught in the meetings as much as possible a part of them, they are encouraged and taught to write essays on the subjects discussed in the Sunday meetings, or any other subject they may choose. In this exercise the wives and daughters often join. These essays are read at the meetings, and it is proposed to publish some of them in each number of *THE TRUE LIFE*, with such comments as may be necessary. We trust that these examples of what individual effort has done under what would generally be considered the most adverse circumstances may serve to encourage those in like conditions to make similar efforts. The writer of the following essay is a young man of Danish birth, who in the winter of 1887 was working as a common laborer at the Germania mine. He could not then read English and did not believe in or care for religion or spirituality. Soon after the school began he started to attend it in the evening, after his day's work was done, and continued this for nearly two years. He also soon began to attend and take part in the meetings. While at the mine he began to study stenography, which he has since been assisted to perfect at a technical school. The following essay was read at the meeting in Eden Vale on August 23rd, 1890:

## THE CROSS.

When the cross is mentioned, our minds naturally revert to the cross of the bible, the cross upon which Christ was crucified. We also think of the sufferings inflicted upon us in this life as a cross. The crosses which people have to carry are seemingly very unevenly distributed. Some people seem to be burdened too heavily to be able to endure it, and others apparently have no burdens whatever, only such as they make for themselves. Still each individual thinks in his heart that his cross is a little too heavy for his

strength, and that he is not favored as others are. Could we but look into the future, we might be able to see that God is no respecter of persons and that he places on no one's shoulders a heavier cross than he is able to carry, if he only takes it up with a will. If a man willingly and cheerfully takes up his cross to follow Jesus, as Jesus bade him he will find that his cross is not so heavy as when he carried it reluctantly. Whether or not Christ carried his cross out to Golgotha, or whether or not it was carried by Simon, does not matter much. It is the Christ principle as depicted in the bible that carries the cross as God's will directs it to be carried. Christ carried His cross gladly and willingly until he could lay it down. He overcame all in His nature and then His burden was light. Our cross is not so heavy and so formidable as we sometimes make it. There is no cross so heavy, so severe and so hard to bear as that self-imposed cross of carrying with us all, or any, of our evil characteristics and proclivities, impure thoughts, ill feelings and wrong-doings. This is the cross under which we chafe, if we do not know it, and no cross, no suffering that we may incur in this life, is half so hard to bear as this self-imposed cross. But this we need not carry with us always. If we follow Christ, do as He did, overcome as He overcame, the time will come when our burdens can be laid down.

The necessity of providing for one's self, that man has to work and to exert himself to sustain life, is also considered a cross by many. Some people gallantly take up this cross and work with a might, doing as well as they can whatever duty is placed upon them. But there are many persons who think that an honorable way of supporting one's self is too slow for them, or think that they are too nice to do manual labor, while they are not fit for anything else and do not want to incur the trouble of fitting themselves for anything else. So they endeavor to avoid the cross they see before them and to throw it upon others. They become smart. They do not care that others have to suffer for their indolence and unscrupulous dealings. So one will condescend, rather than work, to become a saloon-keeper or take up some similar pursuit, and from his place of business he sends death and destruction out to his surroundings. Another becomes an author. He gives his own feeble, disordered and morbid brain

full sway and pictures such scenes and characters as only such a brain will conceive of, void entirely of the least principle of life. The result of this is the large amount of trashy literature which overflows the country, the tendency of which is to drag down the unfortunate victim who is allured by the sensual pleasures he feels in reading it. The saloon-keeper and such an author are worthy co-workers for the destruction of mankind. They are parasites and vampires who exist only by sucking the very life-blood and vitality of others, feeding them in return with trash and poison. But sometime all who follow these and similar pursuits will have to take up their cross and heavy, indeed, will it be to them and to every one who thinks he can defraud God by throwing his cross upon others and avoid carrying out God's design with regard to him.

To the cross, as the symbol of Christ's death and of his atonement for all sin, has been ascribed great power. Thus it has been believed that the carrying of a small cross on the body, or simply making the sign of the cross, would be a safeguard against an evil spirit or a foe from the dark regions, visible or invisible. This, I think, is still believed in by various denominations. While we do not believe that the cross, or the sign of the cross, has any virtue or power whatever, I think there is a lesson for us in this old tradition of the power and virtue of the cross. In order for us to protect ourselves against the onslaught of foes and assailants, evil spirits and bad influences, we must carry the cross with us always, and by this I mean the cross that God has given us to carry, until we can lay it down at his feet. As the tradition is that in the past, the cross, or the sign of the cross, had the power to make all evil spirits and foes, and even the king of darkness himself, flee in haste and terror where a thousand swords, or any other power, were impotent, so to-day all evil will flee from the one who willingly and cheerfully carries his cross in the footsteps of Christ, who does not flinch and does not shirk, but wants to do what is right before God and man in the least thing he does. In the carrying of such a cross there is virtue and power. Before that the evil of this world, and also that of the unseen world, will flee in haste and terror, and God will in his own good time make the cross easy to bear or take it away entirely, as He sees fit.

But there are others again who not only carry their own cross and humbly submit themselves to the will of God, but they help to carry the cross of others also. We know there are such people, and their lives should inspire us to gladly and willingly carry our cross in such a way as God intended us to do it. And I know one person whose whole life and energy is devoted to assisting others in carrying their cross and alleviating the sufferings of humanity. This person is our leader. I have felt during the past week, after having been permitted to see the effects of our leader's wonderful power to heal by the laying on of hands, and after having had added proof of her loving, unselfish care, that I wanted to thank her with all my heart for it all; for all the manifestations of her great love, wisdom and power that I have been permitted to see and partake of. I want to say to you all that you can have the fullest confidence in her and the doctrines she advocates, for she lives the very life she preaches. She can heal your body and soul for you, if you need it, and if you will let her, and she will help you to carry your cross if your burdens are too heavy for you to carry. For myself I want nothing better than to learn of her. Whether or not we fully understand her doctrines, or understand them at all, does not matter. We can not help but recognize the noble, unselfish life she lives and the great power she possesses. We can not help recognizing that all her effort is devoted to the alleviation of the sufferings of humanity, and I know that if one only will lay aside all prejudice and all preconceived notions, one touch of *her* life will be sufficient to better him for all eternity.

N. MORTON.

The following essays were written by some of the miners at the Germania school about a year after the work began. The writers of at least two of them could not read or write one word in any language one year before the essays were written, and it should also be said that they continued their work in the mines every day during the year:

#### OUR SCHOOL.

I am thankful to Mrs. Hayes (Chynoweth) and family for what I have received from them. I am getting an education where before I had none. I could not do my business without the help of some one else. Now I have learned to read and write and to figure some and have a little idea of

all branches taught in our school. I am thankful for the religious instructions that I am getting here. I have learned to know that there is a Supreme Being and that we need not picture him away off in some distant place. I know that God dwells in every man. I know by experience that sometimes God's power works within my soul as a well of water springing into everlasting life.

Our growth seems very slow for the simple reason that before we adopted these principles we thought of God only at times, but now, seeing these principles lived by Mrs. Hayes (Chynoweth) and all her family connections, I and my family will by God's help try to live them also.

In order to grow in spirituality we must have the courage that displays itself in silent effort and endeavor. We must endure and suffer all for the truth and duty. It is moral courage that characterizes the highest order of manhood—the courage to speak the truth, the courage to be honest, the courage to resist temptation, the courage to do one's duty. The path of progress has been made in the face of opposition and difficulty, so we must not be discouraged in well doing.

I am thankful to my teachers for their kindness to me, and my prayer is that they may be blessed with all the gifts of God, that they may grow stronger in grace and the love of God. May God shield them from all harm and make them his adopted children. I am thankful to them for the religious instructions they teach me, and I know that if I follow their example I shall lead a better life.

May it be so. Amen. RICHARD GREY.

#### WHAT KIND OF LIFE AFFORDS THE GREATEST PROMISE OF HAPPINESS?

I believe that the life that we are trying to live on this hill has a greater promise of happiness than we can comprehend in this physical condition. We have seen the result of this life and what it has brought those who have lived for it. It has brought them into a condition of peace and harmony with one another. I think we have had evidence enough to believe that this life will lead us to the greatest happiness that any one can reach. Now, then, when we see and believe that this life will give us all pleasure and happiness, why do we not strive harder for this great promise that God hath given us?

There is a passage in the Bible which says: "First seek the kingdom of heaven and its righteousness and all things will be added unto you." We do not want to picture this kingdom of heaven away off in some distant land. I think we can all find this kingdom of heaven that is spoken of in the Bible within our own hearts, and there is where we all want to seek for it. And just as soon as we find it all things will be added unto us. I believe the surest way to find the kingdom of heaven is to live to these principles that have been given to us by Mrs. Hayes (Chynoweth). The sooner we can get our hearts into this pure condition that we so often have been told about, just so much sooner will we receive the kingdom of heaven.

I can not see much progress in my own life yet towards this spiritual condition, but my desires are to keep on and that God may give me strength to do my duty towards my fellow-men. I know that I have not done my duty in the past, but I have made a resolution within myself to do it in the future where I can see it is my duty to do good. My prayer to God is that I may be able to do my duty with God's love in my heart for those around me.

I think this kind of life affords the greatest promise of peace and happiness.

ROBERT KING.

#### THE OLD YEAR AND THE PROSPECTS OF THE NEW.

When I take one glimpse of the year that has nearly flown by and see how I have been blessed physically and spiritually, a feeling of gratitude goes from me toward God and the good people he has led me to. I believe they have been instruments in God's hands, for it is through their morality that I am one out of so many they have helped out of darkness into light. I do not want to look at my past life, for I fear it would only be a feeling of regret, and it would have a tendency to hinder me in my spiritual development, but let the past be forgotten, bury it deep so it can not rise, that the small spark of spirituality may grow to be a shining light in the world.

I feel the past blessing is only a small taste of the blessings we will receive if we continue in this spiritual work that God has so gently led us into. And with the little spiritual life I have obtained in the preceding year I hope to accomplish more in the year to come. I am not discouraged in the progress I have made, for I have

learned two important things which have been a great help to me in my spiritual development. One is that I have always been in a physical condition, and the other is that a germ of God existed in me.

Sometimes it is hard to climb the hill, but "where there is a will there is a way," and we must make the way by laboring and overcoming our physical natures and having high aspirations and thinking of good things.

W. J. SPRAGO.

#### WHO NEVER TRIES CAN NEVER WIN.

This is true, if one never tries he can never win. It does not seem right to me that we should ever think about winning if we have not worked, for it seems that we would then be thinking that God is an unjust God; that he punishes some for their wrong doing but leaves others unpunished. But, my friends, it is not so. God does not punish any person, but they bring the punishment upon themselves because they do not work. It is the same way with Mrs. Hayes-Chynoweth, she never blames anyone. I do not think she ever thinks of finding fault with a person, but she looks down deep into his nature and if he is not in a condition to be helped, he must suffer till he is. Still she has love for all humanity and she never looks down upon those below her. God gives to man just what he works for, and he should not look for any more than that, for if he does, he is asking for what does not belong to him.

We may take this school for an example to show that those who try can win. How many have started here and dropped out, and they are now no further ahead than the day the school began. Those who stopped here and have attended the school are far in advance of them now. But I do not mean to say that I am one of those. I sometimes think that for progress I can class myself with those that stopped away. But I do not think that there are any who came here to this school and the meetings that have not gotten some good. If they come for any time they could not help but get good, for if they had not some desire for something better they would not continue to come here. But for myself I say I am satisfied that I can have some of this true life if I want to strive hard enough for it. It is not for any one man, it is for all if they

strive hard enough for it. But it comes sooner to some than to others, for men are not all constituted the same, but it comes soonest to those who work for it. I am very well satisfied that he who strives to the end shall win. I see this more and more day by day in the meetings and in the school.

JAMES SHINES.

#### OUR FRIEND.

We have a true friend and ought to live closer to the principles taught here. If we only obey the teaching of God, we can all come into a spiritual condition by work and perseverance, and we will get this high life. The only way we will grow peace and happiness is by trying to overcome the evil within us. We have to fight the physical appetites and passions, then we will make a step towards God. We must look for the good in ourselves and be in earnest. I am in earnest and I want to help to keep up these meetings. Let us show by our work that we are in earnest and if we have faith in God we shall get strength.

We know that these principles are good, and if we only live to them, we shall all come into a spiritual condition. Oh, the good we all may then do. We must cultivate the better part of our nature into something higher and better. If we only work we can do it. Let us struggle harder than ever before. We must let our light shine and we must try to overcome all obstacles and be in harmony with God. This is the only way we can grow the God within us, and it is doing this work with a true and earnest heart to God that will bring peace and happiness to the soul.

WILLIAM SHINES.

#### NEW YEAR RESOLUTIONS.

I remember last year's resolutions and thoughts were in another direction than they are this year. Last year I never thought on anything but worldly pleasure. I used to think the only enjoyment a poor man could have was in going around saloons drinking. But what was the result. Nothing but suffering all the time, and that goes to show the weakness of humanity. I wish I could only express my thoughts about the condition I was in a year ago and the life I used to live, trying to enjoy myself. There is one thing I am glad to say, and that is what gave me pleasure

once is now a hatred to me. I have found out the difference between the two ways of living. This is the life worth living for, when we can look back to our past life and not regret anything we have done and anything we have said.

Now as the New Year is at hand, I don't know whether it is best for me to make any resolutions or not. I have made resolutions in this room to express my thoughts in the meetings and I failed to do so. Those resolutions were of no use. But I am going to trust in God for the New Year.

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#### THE TRUE CHURCH.

How many Churches are there in the world? There are too many for me to mention and they are all right. You will not find any one that will say they are wrong, but are all seeking for the Church of God. So few find it, that it shows to me that any one can find this Church, if they will look in the right way. I think that they will find this Church within themselves. When they try to better their lives this Church becomes more established, and as we persevere and try to establish something good in ourselves, we become stronger in the Church of God. The true way for one to grow is to bring all parts of his nature into harmony. We will find it easier than if we left one part behind and went on improving the other in order to shine in the world.

Many church-going people study and try to get the knowledge of God out of books, so they can get along in the world without working. Often they go to places of amusement that are low and a disgrace to any one that goes to them, and then they try to lead people. Such are not examples for others to follow. Their lives lead others down. One can do that himself without paying others to lead him into those places from which anything comes but happiness and trust. That is not the course we want to follow. We want to follow the one that will bring us out successfully in the end. What is wanted in the world is a true life to follow, and religion should be something more than a cloak worn to avoid people seeing the true life of men.

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ONE person could do so much good with the true gospel. Be not satisfied until that gospel is within you that you may give to others to arouse a life within them. The *living* Christ is what we want—his gospel, the truth, the Holy Ghost.

#### 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."]

1—QUESTION: Mr. E. A. Hayes said, or at least implies, in his essay on "Worship," printed in another column, that it was impossible for us to have a conception of the great God. Likewise that it was idolatry to have any image of God to worship. What have we to worship, then?

ANSWER: Are we the savages who are not developed to understand anything about God that we should need to have some image to worship? The savage could worship nothing above men. But as the race advances its image of God becomes more and more refined until we come into true spirituality where we shall know the real God and worship Him. But God never made a mistake in allowing these images to be placed before the ignorant savage. But as man advances he grows beyond these images and gets the body of man to worship, and that is better than the dumb idols and wooden blocks. But when he comes into spirituality and intelligence, he can no longer worship that which has no life within it for a leader and father to follow. Even the body of Christ which man has preached so many years as being such an example can be nothing to humanity, until they live the life and take on the character of that personage. And this is what I understood in my son's essay. This spiritual life of ours is only the outgrowth of the savage worship, and the race must be cultivated and established in the true worship of knowledge, intelligence and spirituality. It was not in the hearts of the savages to worship the real God because they were not in a condition to understand Him, but their worship established the spiritual nature, and the action was much better than no action at all.

2—QUESTION: You are the most highly developed personage, spiritually, that I ever knew or heard of. So I will ask you in what form do you worship God? It seems to me that there must be something tangible, we must have something before us to worship that we can understand. In what shape or form is the God that you worship?

ANSWER: The moment we have a shape or form of God we have not the real God to worship. No man ever did or ever will know the image or form of

God. Just as soon as man should truly comprehend God, he would be on the same plane with Him, He would be no God for him any longer, he would have no God. God is that life principle that permeates everything in the Universe, and that is something that no person can ever understand because he cannot take in all the Universe and all the life within it. And this is the God that I worship. We will always be just as far from God as we are to-day as to the comprehension of His shape and form.

3—QUESTION; I judge from what you say that if that is the best he can do it is better for a man to worship a fetich than to have no worship?

ANSWER: Very much better.

4—QUESTION: What is it in man that causes him to worship?

ANSWER: It is the spirit of God who has planted Himself in man. Worship is the aspiration of the part of God in man toward the great God.

5—QUESTION: It seems to me that if you worship something intangible that in that respect you are not in advance of your father who, you say, worshiped Christ as a man?

ANSWER: Is then the physical universe greater than the spirit that animates it? The wind bloweth where it listeth. You can feel it and see the effect of its power, but no man can tell whence it cometh or whither it goeth. It is even so with God. He may be felt and the effect of his power seen but He is and always will be invisible to man.

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DO NOT live in the past. Make a life to-day of all you think and act. All should be for the purpose of assisting in the spiritual life. There is so much of stubble and it will all be burned. Live not on the old dead stuff. Leave the old songs, the old stories, the old experiences, the old literature, all that has been lived through in the past, and forget all about it. Unless you have something to say that has life in it, keep silent and work from the internal life within yourself.

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LEAVE something good with every individual you meet, wherever it may be that you meet him. When we are truly spiritual from us will emanate an influence that will help and bless every one with whom we come in contact.

WHEN you undertake to love God and get religion and hate one thing, you are undertaking the impossible. You have yet much to learn before you can love God or have religion. It is not for you to say that you are better or worse than another. Not always the man who appears beautiful is beautiful to God. To be beautiful to God he must be honest, upright and humble in all things. Do not thank God that you are better than even the drunkard in the ditch, for in him is the Father. There is one spirit in all. The moment you feel that the man ought not to be where he is at the present time, you find fault with God. God is the only one in the universe who can judge. Remember that Christ chose ignorant people for his disciples. Such are generally more open to receive the truth. Their minds are not so apt to be clogged with superstition and darkness. So these we despise may be the ones God will choose to teach his principles. Their hearts being moved and the power of the Holy Ghost being upon them will give them light. The man the world calls ignorant is generally more independent and has not so much of the world to overcome. He feels that the world does not love him and he knows that God does. Despise not, therefore, the ignorant one.

M. H. C.

BE willing to come down to the nasty places of earth and reach the men and women there who may be just as good as you. Their hearts are tender and may be reached. When man knows that the Father exists in all men, he will be willing to help all into a condition to have more life in them. Often below the forbidding physical of the man in the saloon is a warm and tender nature that may be easily moved when the right influence comes from without. Perhaps he is where he is to-day because we have neglected to do our duty.

THE gratification of the lower appetites in man brings death, destruction, misery and damnation, and these are all stamped on the countenance of one who is moved entirely by the passion in his nature. Away with all these low physical appetites and indulgences! Away with passion, lust and all that degrades and drags down the soul!

LOVE to do all that comes to you to do, even the lowest manual labor. Go to work with a cheery face and love in the heart. Man never has a task, but enjoys all things, when he comes into a nearness to God.