

THE TRUE LIFE

AS LIVED AND TAUGHT BY

MARY HAYES CHYNOWETH.

VOLUME I.

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

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

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

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

Thanksgiving.

DISCOURSE DELIVERED AT EDENVALE, THURSDAY
EVENING, NOV. 27th, 1890.

We are called upon to speak to you on the subject of Thanksgiving, and to us it may mean more than it does to the world. To the world it means the act of giving thanks for favors or for mercies. When one receives a favor or a pleasure, or has a burden removed from him he feels glad, and when he feels that God has shown him a favor or a mercy he feels like giving thanks in the best way he knows for it. But to me thanksgiving is something grander and sublimer than all this. God is the power that bestows all blessings upon every individual life in the universe. Everything in the same way that man gives thanks, gives thanks to that power for its life and for all that comes to it that satisfies its nature. Even the plant asks for light and for moisture or something to drink, and when God through His law gives it this light and this drink, it feels thankful. Although not giving utterance to its thankfulness in words, there is a response in its nature and it goes out to the great Father as thanks to Him for what it has. And so we may repeat from the lowest life to the angels in heaven, they all have thanksgiving. But what we want is that God who is no respecter of persons or days, that God of humanity that reigns and rules throughout the universe, may come into our lives and give us of Himself. We want Him because we know and understand that there is nothing in this universe that we can reach that can benefit us only through this life. If we are grown to a condition to know when God shows mercy, when He bestows blessings upon us for the benefit of our spiritual life, and for the upliftment of our whole nature, then we feel His divine presence sufficiently to give thanks for all these. But only as we are born of the spirit as well as of the flesh are we in a condition to give thanks to God for anything. It is the spiritual, as soon as one comes into it, that brings to him a knowledge and appreciation of God and of the laws he has established within him and brings out a higher and more perfect thought of thanksgiving than is found in the lower life, man in the natural not excepted. We are speaking of thanksgiving to-day, not because this day is preferable to

any other day, for we can not say that one day is more to us than any other. But we see the people all over this land recognize this day as something that is better than any other day because it is set apart for the purpose of giving thanks to God for what the people feel He has given to them of favors and mercies. This day is no more to be thankful for than any other. Christmas day is set apart for the same purpose; to celebrate as the people gather together thinking and feeling that there is something more to be thankful for on that day than others. And so it is with New Year's day and all the holidays that are noted and celebrated, but God hears not the people's prayers any more on this day than on any other, and their action is beneficial only as their spirits are being stirred. The prayers that are being offered up to-day are no more from the spirit than they would have been yesterday or would be to-morrow. So we do not feel that we can recognize this day as being better than any other. But it gives us an opportunity to express ourselves concerning this and all other holidays, and if we love to-day it is because we love to lift mankind out of its ignorance and error that bring them down to earth, and to make them forsake all these superstitions and false notions that do not lead to life but to misery and darkness. If they gather together to hear a sermon on any other day, or for any other purpose, it would be just as good as hearing a thanksgiving sermon on Thanksgiving day. If we had the spirits and the angels around us we could give thanks for everything we have, we could give thanks for all the blessings that are bestowed upon us at any time.

In the first place, before we are able to give thanks for anything, we must give thanks for God's life within us. We must give thanks for that great blessing, the greatest boon that is given to man and to all things in the universe. He has not been partial in distributing this life to one more than another. If one is complaining that a person has annoyed him and so he feels aggrieved, or that something has happened to him to thwart his plans and make him disappointed, he is in no condition to give thanks, because he is complaining of God to-day and he will do it again to-morrow. The circumstances of life which have been placed around you are all for a purpose, and God gives you exactly what you need if not what you

want to have. I believe in the great God of the universe, that mighty principle of life that knows all things, and He is not a child in His action or efforts towards humanity but knows exactly the needs of every one of His children. He knows exactly what they want and what they desire, and what they will desire when they have more and more of His life developed in them. He has placed the seed of His existence in the hearts of all of His children and that seed is to be cultivated and grown into something grand and noble like Himself, else God's life is nothing to any of you. Ye belong to the animal kingdom only, until you develop above the animal and have that seed of God active and alive, higher and more advanced than the animal has. When we say higher we mean purer and better and not mingled so much with the animal life. High to me does not mean up, and low does not mean down, but it means impure. God is the pure element in all matter. He is that principle that forces the action through His love, causes the action that is life, being the propelling power, the positive and negative forces in the universe. This we know is God's life everywhere. When man thinks that he does a thing of himself, remember that God has placed Himself within that man, and within that God there is the law that forces every action that the man ever had or ever will have. When we consider this we can see that in reality we are dependent upon the Father for everything we have and ever will have. Then what have we to glory over? Why do we feel that we are something so great and so grand and so much above any other creature? It is because each individual, whether it be an animal, or it be anything else, is of the belief that he is greater and grander and better than all the rest. Can you realize it? When you come to stir the nature of a beast you will find that it is so. See the horse when he takes the bit in his mouth. He cares not for man, he thinks he is greater than man. And when you see the lower life manifested in the animal remember that he feels himself the greatest object, and the most important of individuals on earth. And when man is in the animal condition and he gets that part of his nature aroused he feels that he is something and somebody and he revolts against everything and everybody around him. So it is the animal, the fleshy part of all things that makes the trou-

ble and difficulty in the world. If we could only know how dependent we are upon the great Father for our life and all our action I think that we would be more obedient to Him and to the directions of the angels and Holy Ghost that they might lead and guide us so that we could come to the knowledge and truth concerning ourselves, and at the same time help others to come there. And I feel that there is a chance for every one of us if we can only feel that we are something to God and ask him, "O God help us to know ourselves better. Help us to come nearer and nearer to Thee."

When we come to that condition where we can commune with angels we may know that we are on the road to progress and heaven. In them we find something to benefit us because of the purity of their lives. They would be no higher than you were it not for the pure atmosphere they live in and the Godlike and Holy lives before Him. Then realize there is that angel part in every individual on this earth and all the individuals that are above this. See what our duty towards that angel within us is. If we now call upon those who are above us, can we not realize that we, by being obedient to God and to the higher principle within us would become so pure and so loving and so kind towards all persons and all things that they would call upon us as we now call upon the angels? Can we not see that while we are yet in the body we can rid ourselves of all these animal principles and all that causes one to feel, "I am better than thou"; that God might come into our lives and give us His blessings? He has within Himself all his attributes, love, peace, contentment and all of these that make us happy are the greatest blessings that He can bestow upon us outside of our life. And if He gives His life and we are living for it, and are living so perfectly pure and Holy before Him that we are willing to be lifted to Him and can say from the heart, "Thy will and not mine be done with me," then we are in a condition to be one with that life and principle which in the Bible is said once to have been—the Christ life. The Holy Ghost may come into your lives, as I have said to you so many times and give you all the truth and knowledge that you need concerning God, His angels and mankind everywhere. We work as best we may until we have this true knowledge and wisdom.

The Bible says in substance, if you know Christ, you must be a preacher and preach to men. We have not had preachers enough who have lived a spiritual life, who have lived exactly what they preached. If we had had then we would know what to do, and we would see more of this Christ and Holy Ghost power. Let us have more and more of this power to rule and guide our lives to help us to do what God will always be pleased to have us do, and thereby help others, help each child of God up a little higher and a little higher. It is the life that comes into the heart and soul of the individual from the great fountain of light and life that makes all things look so beautiful and so harmonious that the world seems a different world. It is not the same to him and so he feels that the whole world is changed. But it is not the world that has changed, it is the individual himself.

What are we to do then? Are we to live on and on in this fleshy life, being satisfied to play with the little dolls that are presented to us? Are we to go to this sociable or that entertainment and this play and that show and get something beneficial and substantial in these amusements? Or are we to bow to the principle of truth and holiness and come into the straight and narrow path that leads to light and to glory, where we shall know that we are the children of the great Father of the universe by the knowledge and wisdom he gives to us concerning all things? Can you realize what you are to-night when we say that you are above the animal? Can you realize that all the life we see in this universe is far beyond the comprehension of any man on earth? There is no individual so far advanced in learning and science that he can take up this lower life of creation, analyze the parts of it and tell of all of the qualities in it and for what purpose it was created. But God has created everything and he has a purpose for each thing in creation. And when we see this we may know that we have nothing to do with analyzing any member of His on earth until we have first analyzed our own lives to see what we are ourselves. You may study books of science and you may labor for a hundred years and you will not know comparatively anything about the lower life in creation or for what purpose it was made. And so it is with everything in the universe. One says, according to the bible we are placed here to destroy this lower creation and to rule and master

everything that is below us. I do not see it so. We are commanded not to judge and to be obedient to God, and that is entirely in opposition to the other view. Everything has a life for which it is responsible to God according to its own development. You must overcome, rule and reign over the animal in your nature, that is what that passage in the Bible about man's having dominion over the beasts of the field means. We should so live in humility before God as not to be above any of His work. It is God developed within us that teaches us this and without it we have nothing to teach us this great lesson. You must work, you must comprehend, you must live to understand that God and the Holy Ghost must be your power that shall lead you into all truth concerning yourselves and all things in the universe. You may say that I make you very small, but I make you very great. When you realize that a part of everything in the universe is within your organism, what have you to be thankful for? Is not that enough to be thankful for? Under every circumstance of your life, every day and every hour of your existence you have it. Then labor with all your strength, your mind and your might to develop that principle and the germs that are placed within you to their perfection. What can you do more for yourselves than to cast out the physical life and cultivate that part that is the active principle within. Man must know the distinction between the natural life and the spiritual. The natural life is that which pertains to the physical body and it is like the great forest, and like all things in the universe that have their life, strength and continuation by that divine spark of God that is placed within to make it alive and rule it. The sap of a tree corresponds to the blood in a person's body as it forces its way through the veins. By the pulsation of that life in the tree you will see a little shoot coming forth, then branches come out in this and that direction and it comes out more and more and stands there a magnificent principle of growth. And so with the physical life of man. But besides this pulsation of the blood in man's physical body there is that germ in him, which, when cultivated by his own exertions, shall attract unto him this gift that is called in the bible the Holy Ghost that will come with the spiritual law, and is entirely opposed to the natural law. It is the internal action and internal

life, and you can not see with these natural eyes what you see when you are under the influence of the Holy Ghost. Hence we see that you must distinguish between the life of the natural man and the life of the spirit after the Holy Ghost has come upon you. You have the new birth and everything becomes new to you and there is a new heaven and a new earth and a new humanity. We see mankind changed, as I have said before, because we have the life in our hearts and we have the Holy Ghost to teach us of the good in humanity, and when we see the animal manifestation in the life of people, we have the discernment to see also the divine principle established there. Can they do it that call humanity fools? I have never failed to find a good heart in every person when I have loved the God in that person and helped him to cultivate his better nature. This is what we all must do, to love that part of God that is within every individual, and by loving that part of each one we can not help but take an interest in benefiting and uplifting each individual and helping him to grow and come into this kingdom. When we can do this, is it not worth thanking God for, and the angels and all the divine spirits and intelligences? I say, let us have one continuous thanksgiving in our lives that we may be not only glad that we have God and all of His life and all of His animation, but that He has given it to us that we can aid and assist those who cannot help themselves. This is the greatest thing that I have to be thankful for to-night, that God has given me an opportunity to give my life to them without money and without price. There is nothing in the world that I prize as this. It elevates my soul into eternal life and harmony, and when I see you here to-night I say, "Thank God for the faces that I behold, may I give them something to help them." When I arose not one word I had, only that intense feeling and desire to help, and God has given me these words, and may I thank Him to night for them. Not because man has called this day Thanksgiving day. Not for that, but because my heart and soul have come in contact with yours; because of the day calling you together that I may give you a thought or a word that shall be to you a seed to grow in you into eternal life, that you may have more confidence and faith in the great Father that has implanted His life within you, and that you may

work more energetically to develop that germ of His life. The action of the physical characteristics within you can never give you any happiness or strength of life, and so that action must cease. But you can not throw away one part of your organism any more than another, and you must purify and cleanse each part and make it healthy, pure and strong that you can come into this higher life. Man has two lives, one is the natural life and the other is the spiritual, but he forgets that which is the spiritual life and works all the time with the physical. Man must, as I have said so many times, work out his own salvation and if he does not do it here he will have it to do at some future time when he has passed from this body into another. My earnest prayer and desire to the Great Father is that each one of you shall make strong efforts now that all this shall be done here so that you shall enter that new kingdom clothed in garments pure and clean; that you shall not be found naked nor with garments sundered that shall make you ashamed of your past life.

As truly as we are here with you to-night, everything that you do, everything that has been done must be brought before you. I say to you that everything that you have done in the past, everything that you do in the present and everything you will do in the future you will know and have to meet, if not here then in the life beyond. The spirit of God knows all and there is not a thing on earth but that God's eyes are upon it. The hairs of our heads are numbered. The smallest thing you do shall be brought out on the housetops. The housetops mean that all of this life must be brought out through the higher powers and higher faculties of your mind as by a chemical action of purification. We do not consider these things enough. With your foot upon the ladder you must say with an earnest desire in your heart, "I am nothing before Thee, O God, but I want to ascend into the kingdom of heaven and be guided by Thee in all my doings." He will show you exactly when to resist and how to resist, and if you follow Him you will always step right and will be led into the kingdom you desire by following the straight and narrow path, and that kingdom and heaven you will find right within your own bosoms. Do not listen to the tempter but desire that power of the Holy Ghost to lead you and guide you, turning neither to the right nor to the left. I tell you that within

yourselves is where you will find your heaven and you will find it in no other place.

God bestows everything upon us. He is the giver of everything, of shelter, money, food and raiment. Work for God and you will not have to work hard for the mere necessities of life, nor will you have to beg for them. I know it. I have been right where the poorest of you have been, but I labored with that intense desire in my heart to do all I could do for humanity and do my duty to myself. When I came to see and realize by the great power of the Holy Ghost that God was something more than a name, that he was all life and all love and everything, then I found that I had something to do to follow Him, and thanks be to God and His divine spirits and angels, I have been led step by step until I feel that I know His divine principles when they reach me, and I know, and so does He, that I am thankful for everything I have. There is not a day that passes but that I thank the great God for His assistance, for my family, for my friends, for humanity and all those around me. The forest, the ocean, the lake, the mountains and the landscape are inconceivably magnificent and beautiful to me because they are God's and because God is in them all. In this condition everything presents itself in new beauty and grandeur. The spiritual man has one continuous thanksgiving from the day he is born under this law throughout all eternity. It is one continuous day of thanksgiving when one begins to love the true life. Let us realize it more and more, and let not our hearts be satisfied in this trifling, worldly life, in which we are nothing more or less than babies, falling so often and fretting away so much of our time, suffering disappointments and losses and inharmonies. In no other way can you overcome this worldly life only by raising your mind into superior conditions and saying, I will have nothing to do with it. Have nothing to do with anything that will bring misery and depression into your souls. God did not want you to suffer. He sends you suffering only that you should learn to let these things alone that bring this suffering and let the great Intelligence come into your beings to teach you to live to the highest impressions you have. God does not say that you are sinners doomed to hell and damnation for all eternity. Ignorant man may say this, God does not. But you must work out your own soul's

salvation, and this you can only do by overcoming all that is in your nature that is not the highest and best. Who told you that when you died you could go right on to a heavenly home without overcoming your fleshy life? Did your minister tell you so? Is that the way you know it? I tell you that you can never reach heaven in that way. I said we have not had ministers enough and preachers enough who lived a true spiritual life and who lived up to what they preached, but I say we have had too many who did not. They are not servants of God and followers of Christ until they do the things that he did and live the life that He lived. They must do as He did whom they call their master and example. They must heal by the laying on of hands; they must speak with tongues; they must cast out devils and communicate with spirits. Christ says in the Bible: "If ye become my disciples the things that I do ye shall do and greater things than these ye shall do." Is there one minister on earth that is doing the work of Christ, or even greater work that the Christ of the Bible is represented to have done? Is there one in all Christendom who is living the Christ life in the way that the Bible says he must if he becomes a disciple of Christ? Are you waiting to be saved by the blood of Christ, that Christ who is represented as hanging on the cross? You may live on the blood of Christ from now until eternity and you will never be saved in that way. Do not call yourselves Christians until you are true followers of Him. Make a home for the Christ principle in your own hearts, that is the only way he will save you. I know of what I am talking. I know that these gifts are for every one when he comes into the condition where he can live the Christ life. I have no church only that Christ. I ask none of you to believe as I do, but I thank God for the opportunity He has given me to speak to you to-night, and I know that if my life has been received by any one who is here he will be benefitted by this action. It is the seed that we sow in the hearts of humanity that shall make them desire to come up where they can be something more to God and to their fellow creatures. It is the quickening of the spirit that is necessary to make you realize that there is a great deal to learn, and know and understand in order to live a Christian life. I see so much and I feel so much in my heart which I can not express.

May you all be thankful for this day. Not because it has been set apart by the world as a day of thanksgiving but because your lives have been made better for the action of this day; and because this action is to continue on until tomorrow and the next day and forever even though this physical body which you now possess should cease to act. I pray that we each day may see something grander and sublimer than we could see the day before. While we are talking to you we hear the angels whisper and see them all around you here and there, feeling thankful that they can come so near unto you. The spirits of the departed are around you, your friends and relatives are with you. Why can you not see them, you ask. It is because spirit must come to spirit, you can not see spirit with the natural eyes. You can not see and sense the spirit unless your soul is lifted up into a new life and atmosphere. Let us thank God for this day that when we come again we may have even a better meeting than to-night. And how can we? By raising our minds above the world into purity and holiness where we can receive more of His divine life and truth.

MARY HAYES-CHYNOWETH.

THE truths of the New Testament can never be lived until man depends fully on the action of the spiritual laws and is wholly born under them into a new kingdom. Then all borrowing thoughts or words will be done away with, and we shall have new words and a new lexicon. The words that we now use belong to the physical intellect, but the new words will belong to the spiritual. We must all try to be ourselves and develop in our natural way and never try to be like any one else, never try to be forcing the mind out of its natural element. The worst things to overcome are those that we have attained by our struggles to imitate others.

M. H. C.

WHEN we can be in hell and have heaven within we shall be able to preach the gospel to every creature we meet. The true baptism must come by the Holy Ghost. Those who have never received the baptism of the Holy Ghost have never been born into the kingdom of harmony and are yet in their sins. If such try to preach their preaching is vain.

WHEN man feels the inspiration of God in his life, he feels a welling up of love toward humanity; his whole heart is filled with love.

A Discourse Delivered at Ironwood, Michigan, October 3rd, 1890.

God is filled with love, wisdom and power. When we say wisdom, it means something more than the intellectual part of individual man—it means that he has all knowledge of all things, and that is saying that he knows how to use and feed and clothe all individual matter with His principle and His power and His life. He never can make any mistakes. If we have a duty with you, if it be from God we know that duty. He sends His life to us, He gives us His wisdom and knowledge to give you and the power to give to each one his full measure; and what one teaches in this way is the best and purest and the holiest duty of his life. Now, this is hard perhaps for you to understand, but if we come in contact with you, that God element that comes through inspiration will reach you and you are thus grown to that condition to depend upon that and not upon your intellect. When one is in a condition to receive he will receive from God both now and forever. Man will then see how responsible he is to himself and to his God who has given His life to him. How glorious it is to see this great universe filled with His children! Although they may feel that they are nothing in His sight, yet the hairs of their heads are numbered and not one of them will fall to the ground without His notice; the sparrow is not so great as man, yet He feeds and clothes it. The lily of the field neither spins nor weaves its garments, but see how beautifully it is dressed! All mankind is under the same law, and when we consider that, we have no reason for despondency, we have no reason for depression and gloom, but we have reason to rejoice that we are his children. And we are to-night thankful to the great Father for our life and our existence, and we feel that if these children who are present with us would consider what their life is and what the responsibility is that he has placed within their hands, they would rejoice that they are his children. Can you consider anything more important and more glorious than that God divided his life unto you, and only asks that you prune all that which needs pruning? Consider ye this life, the necessity of right knowledge to grow this greater life, and seek ye that knowledge or wisdom to know how to begin the action! By having light and knowledge shown to you to begin this work you have reason

to rejoice, and not only yourselves will rejoice, but every effort you make toward the higher life, every effort you make to grow the spirit of good within you, not only benefits yourselves but benefits every child of earth.

Then consider what you are here for to-night. You are not here for some foolish thing. You are here that God may give you something to stir that life within yourself; that you may be more faithful to him and do your duty that nothing shall be left undone, until God has developed himself and is perfect in your organism. This is what you are here for, and may we be in that condition that we may give to you the light that shall be the warmth of the seed and the watering of it until God shall give his reward by developing His spiritual life within each individual who is here to-night.

We consider the conditions surrounding each one of you; we understand the circumstances that you have to labor under, and we are in a condition to have charity for everyone; but remember, while you feel to mourn and complain because you cannot do as other beings under circumstances which are different entirely, that God has not given to you his life and placed these circumstances around you unless they are the most beneficial to you at the time. When you have made the most of yourself under these circumstances that he has placed around you, then he changes those circumstances and makes a new element for you to work in and you work in the new life until you have worn out the second circumstances. And so with your growth, your circumstances will all change, and you will see from the beginning to the end of your earthly life, when you become active under the spiritual, that there has never been a mistake of God in placing these conditions around you. How many times then will you exclaim, "O God, thou art mighty, thou art great, thou art good for giving me all this past life. All of the imperfections in my nature have been tried and I have overcome them all so as to be born into the new kingdom. Through that life and love, wisdom and power we have grown to this perfect condition that we may feel and know Thy life in the purest sense: and there is nothing but pleasure in our lives. We have passed through the earthly condition of work and now have our Sabbath." That Sabbath is one bright day of

eternal light. Man comes into that Sabbath day by growth in accordance with God's own laws. He is not always to grope in the dark if he but be in a good condition to see himself as he is in the spirit. By allowing the spirit to have its proper action he can develop and grow himself to overcome all the time, and become purified and cleansed from all corruption so that everything of the earthly kind shall be under his feet, though he handles it and uses it for the purpose of a footstool to bring himself into a condition of harmony with himself.

O Father, give us light and wisdom, give us that action that is necessary to grow ourselves into this spiritual life that we may become one with Thee, that thy life may be better known among thy children. May we come into rapport with those higher elements and become acquainted with Thee, so as to be attracted to Thee that we may possess Thy power more and more and be more and more like Thee. May we continue this prayer until our resolutions become so established that there may be nothing but light in all our life. When you have God's life permeating your whole being you have all knowledge, all wisdom and all that he possesses. Is not this enough? can your physical action bring this unto you? You may labor, clothe your physical bodies with the most beautiful garments, and your minds with the most beautiful thoughts, and still the soul may be as naked and as cold as ice in the frosty winter. But if you labor for that life that has all things within it, you are laboring to spin and weave a web that shall make your garments as pure and fine and as beautiful as God himself can wear or make. Let us labor for that purity with love within us, not merely for our own but for humanity, for all of God's children. So do no wrong to any one of them of the earth. Remember that each one is placed in his condition by God, and when you say that he means nothing to you, you are finding fault with God's work. "As often as ye do it unto one of these, my children, ye do it unto me." If ye can draw one of these little ones unto you with that feeling of love and wisdom ye are doing a work unto God. So if one asks for a drop of water from the great fountain of life, if it be only a drop, give it to him. And when he has sipped it, if you can see and feel that he desires more you will not wait for him to ask for more, but you will

give it to him. Pour it out with the spirit of God and you will feel His life in every part of your being; you will be permeated with that spirit of truth; you will be purified by that action, that life; one continuous light from heaven will be with you; and you will realize that this life is forever and forever. You will be impressed with a new thought, a new feeling, and you will grow yourselves toward that power which is infinite. Amen.

MARY HAYES CHYNOWETH,

WE see upon the earth a great variety of animal life, the life and flesh of each being entirely different from that of every other. There is the life and flesh of fish, of fowl, of beast and of man. Each, however, has the material and conditions provided for its life and development, and each has its own distinct life to live.

We see also hidden in the earth gas, oil, coal, iron, copper, gold, silver, gems and jewels. What are these things created and hidden in the earth for? The fish, the fowl or the beast need them not at all. They are created partly for the benefit of man. As fast as man comes into a condition to be benefitted by any of these hidden things some man is impressed to search for them and bring them out to the world. And not only these things that I have named are hidden in the earth, but all the elements that man will ever need for his growth and happiness are existing in the earth and about it. When man comes under the law of the spirit every man will have enough to provide himself and his family with all that he and they need or can use. And his children when they are brought up to manhood will find the supply just as bountiful for them as for their parents. There will not then be the poor who have nothing to make them happy and enable them to bring around themselves the conditions for their growth towards God, for He can reveal to them His hidden treasures for their own good and that of humanity.

M. H. C.

LIVE for God, live for His kingdom, and live to grow yourselves into perfection in purity, goodness and harmony. Then you are ready to meet the world, and no matter how great an individual may come to you for assistance, you will be able to render it. And this though the person may be far away from you so that you can reach him only in spirit.

Ye Can Not Serve God and Mammon.

This is the law of nature and of God. We can not be in two places at the same time. A man can only work for one man at the same time. If we are well we can not be sick; if we are sick we can not be well. We can not be awake and still asleep. We can not work and at the same time be idle. While hate dwells within our hearts, love is absent, and vice versa. We can only live under one law at a time. All these laws are opposed one to the other; so we can not serve God and mammon; the two are at enmity and can not be reconciled. As long as a person has one physical appetite or desire, he has not life, but merely an existence like the plant and the animal. It is only when he has resisted the satan or undeveloped conditions of his physical nature that he receives the power of the spirit of the living God, and then whether out of the body or in it he has eternal life.

What is more important then than to know ourselves and tell others how to grow that life within our own natures; how to work to purify our physical bodies so that God can show His own goodness, wisdom and power through us and have a home in our hearts. God or Christ can have no home in the heart of man until he has grown these principles of purity and holiness in his own heart and thus made them a part of himself. Think of it. How can purity harmonize with impurity; weakness with strength; knowledge with ignorance? And how can we rid ourselves of grossness when we are constantly doing the things that grow and strengthen that part of the nature? We are striving to develop the higher part of ourselves, the God germ within, and that is why we wish to eat, drink, bathe, exercise and do all things unto that God that He may grow to manifest Himself in the flesh. We crucify our physical appetites by cultivating purer ones. We do not fight them as we would fight a tiger, but we let them alone and get away from them as fast as possible. It is the good that overcomes the evil, and when we are full of good there is no place for anything else. Elevate our thoughts, we are told, and we shall overcome all things, for thus we draw to ourselves the help of God and angels. If we fight the wild beasts in our own natures we will find ourselves in the same condition that we would in fighting those outside. We would find them too

strong and so they would overpower us. We must use spiritual weapons to effect anything in our spirits, for our appetites and passions are wholly in our minds and spirits and not in the physical body. It is a new mind and a new spirit, a clean heart that is wanted, wherein dwelleth righteousness. Of course our physical bodies affect our spirits and our spirits affect our bodies. One works upon the other. Paul says, "Some think of us as if we walked according to the flesh; for though we walk in the flesh we do not war after the flesh; for the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds, casting down imaginations and everything that exalteth itself against the knowledge of God, and bringing every thought into the obedience of Christ. We wrestle not with flesh and blood but against principalities, against powers, against spiritual wickedness in high places." And so the spiritual weapons of truth, righteousness, faith and prayer are needed.

The death of the physical body does not destroy the dark, undeveloped appetites and passions. The body is only a temple and all things holy, sweet, pure and beautiful can dwell within it as easily as those dark, gross, impure and unseemly. Let us ask ourselves to what inhabitants do we desire to hold out inducements to dwell in the cities within ourselves. Shall we cultivate that nature that shall build a Sodom and Gomorrah, or that which shall build the city of the New Jerusalem; that holy city that nothing can enter into that doth defile? The first thing we, who are being led by Mrs. Hayes-Chynoweth, are taught is how to make our bodies holy, which are temples of God to dwell in, that He may come to abide with us. As we often explain that is why we eat those things that make the stomach clean and the blood pure and the whole system harmonious. That is why we are particular about bathing and exercise. We do this, not that we may prolong the life of the physical body alone, but that we may gain eternal life by making our bodies pure and holy that God who only has eternal life may take up His abode with us and we be one with Him.

As long as man clings to any of the old ideas and superstitions he can not serve God, for they are of mammon and bring no life. God is not the God of the dead but of the living. In the Old Book God is represented as saying: "I am the God of Abraham and the God of Isaac and

the God of Jacob. God is not the God of the dead but of the living." So we can see that those names, as we have been taught, represent not men who have lived and died but principles active in the organism of men to-day. Man has the dual nature, the natural and the spiritual. The natural is first and afterward that which is spiritual. So the first action of God in and around His children is the natural part of Himself. All the natural laws must first be fulfilled before the higher or spiritual part of Himself can be manifested to the children of earth. Everything in the natural has a corresponding spiritual action, that is, there is a spirit in everything. In the study of chemistry we can see something of how God brings man from one law into another. Nothing is destroyed. By combining the different elements in man the nature is changed, new principles brought out; new species developed. By a similar process the invisible or spiritual laws of God will be finally clearly seen.

It is hard to make man understand that the spiritual life or law of God is not yet active in the world to any extent. Yet I can not see how those who believe the Bible can read even the literal words and fail to understand when comparing the action of the world with the spiritual law as expounded there that that law is not lived to-day. I can not understand the working of a mind that thinks that the spirit of God has been active in the human organism, bringing, light, knowledge and salvation to the world, when we see it so full of misery, darkness and everything but salvation. We can not impress upon the minds too strongly that when God has grown in the heart, there is no more weakness, no more ignorance, no more darkness. The promise is, "Seek first the kingdom of heaven and its righteousness and all things shall be added unto you." In our spiritual life is hidden all wisdom and knowledge, and why? Because in that life is the spirit of God that lighteth every man, and that is stronger and more powerful than any other principle, and it must and will work until it draws all men unto itself. It must work with the lower nature, with every appetite and characteristic, until it has educated all and brought them into perfect harmony. When this is done, man has the knowledge and wisdom to know what is best, where to go, what to do and every move and every change betters his condi-

tion. He does not go from bad to worse but he grows upward into the light where he can not make mistakes. When he seeks this true light of God he gets it, for the promise is, "Seek and ye shall find, ask and ye shall receive." "If we ask and receive not it is because we are striving to serve both God and mammon and that prevents the true asking. As the Bible says, we desire to "consume it upon our lusts. Let not that man think that he shall receive anything of the Lord." "A double-minded man is unstable in all his ways."

Man can never have any part of his nature satisfied under the natural law. Take his ambition, for instance. He may have high hopes that at times he thinks will be realized, but just as they seem within reach some physical disability comes in and prevents the attainment of the wished for object. The law of mammon is decay and death, the law of God is growth and eternal life. "Choose ye this day whom ye will serve," the law of suffering and death or the law of happiness and life. Ye can not have both for one is at enmity with the other. Under the old law nothing is certain. Man sees his most cherished objects pass away. Health may fail when most needed; eyes grow blind; ears deaf; mind impaired; limbs paralyzed. Is not that person our truest friend, then, who teaches us to live, to think and to do, that none of these evils come upon us? "By their fruits ye shall know them." Whose life is so worthy to be followed as that which has proved itself a success in every department? Whose word so worthy to be taken as that which has always proved itself trustworthy? Whose wisdom so much to be desired as that which can confound the wisdom of philosophers, scientists and priests? We often think we have no wisdom, but of late I see we have at least the beginning of it, inasmuch as we have the fear of that living God that manifests Himself through Mrs. Hayes-Chynoweth. We have an unwavering confidence, learned through many experiences that He knows all things pertaining to every duty and all the ways of life, and we know by following Him and fearing to displease Him we are led into paths of pleasantness and ways of peace. We have tested it and know that as fast as we learn to trust and obey we have peace and contentment.

What is to be feared from embracing those principles that make our bodies pure, sweet and

strong, our souls holy, wise, good and powerful, so that all things shall be possible to the God within us, where all of material prosperity and success as well as all heavenly blessings shall be ours; joy that shall not fade away; pleasure that no human eye can see or human heart imagine? Do we wish to exist in the dark, slimy spots of earth, or rise where we can have pure air and sunlight and dry land to stand upon? Do we desire to be slaves, bound with chains too strong for us, unaided, to sever? Would we not rather be light and free as a bird, soaring above all the appetites and lusts that keep us in bondage? Do we wish to live the law of disappointment, uncertainty and failure where our hopes and ambitions are constantly being blasted? Would we think it a calamity to live a law where we would be directed into the right and the truth and have returned unto us with an hundred fold added of success, brightness, happiness and prosperity, such as man never dreamed of? Who would not willingly give up the old law, with its attendant evils and accept the new law with all its attendant blessings that Mrs. Hayes-Chynoweth's principles and life teach us how to possess? It is true there are people in the world who are conscientious, desiring to live good lives, but "by their fruits ye shall know them." So we must say, they do not desire strongly enough, do not sell all that they have, and thus are trying to serve both God and mammon. There is something in the physical life that they still cling to, some appetite that they are not quite ready to give up, some feeling of unkindness toward some brother man that they roll like a sweet morsel under the tongue. While these remain, let no one think to receive the full love and holiness of God. The house must be swept and garnished and God invited to enter and take His lawful throne in the heart. Then all the natural appetites which God has made and pronounced very good will be educated to serve the higher nature. We shall no longer be their slaves but they will be our willing servants obeying the God within. Then the true enjoyment is added that has no sting; that brings a continuous flow of peace and contentment. I would ask all which life you would like to live, which reward would you choose? People tell us they must see before they can have trust. My friends, that is a fallacy of the old life that says, "A little more slumber, a

little more folding of the hands in sleep, a little more fleeting pleasure out of the flesh pots of Egypt." Think you if one whom you had confidence in should say to you, "I know where there is gold untold, priceless gems without number, that you can have for the gathering. I know the very person that can lead you to them and show you what you must do to get possession of them." Think you you would live in want, distress and nakedness, saying, "I must see it first," or would you sell or even give away your old rags and go at once without questioning to that person and follow minutely all directions given, lest through some mishap you might cheat yourself out of the coveted treasure? We have all this wealth hidden deep in our earth nature and we are being taught how to remove the earth and bring it out for the benefit of ourselves and others. Those who do not heed the invitation will, when they see others partaking of all the good things seek an entrance only to find the door closed and hear the voice: "Depart from me all ye workers of iniquity." And thus you suffer on until you sell more of the physical nature. It is called selling because in its place is received a hundred fold of beauty, enjoyment, usefulness and strength. God is good; He does not wish any to perish but that all should come to repentance and knowledge of Himself. Our characteristics are not killed, only educated, their action changed and grown into higher and purer conditions where they shall serve instead of pulling down the higher part of ourselves. For instance, if we are tempted to get angry, let that action cease and say the kindest word we can think of. If one misuses us and says all manner of evil of us, do the kindest deed to him in love, saying to him from the heart, "Father forgive him, he knows not what he does." Thus we become the children of our Father in heaven, for He sends His rain on the just and on the unjust.

Poor, weak, puny man, his nature so warped and pinched; judging things he does not understand; whose greatest wisdom is foolishness to God; with no desires and no ambition to rise above the spiders and the bugs, to lift himself out of the mud and mire of his animal life. And all this when he has within himself the glorious inheritance of a son of God, heir of all things, the possibility of being master of the whole earth, having

all his desires and ambitions realized beyond what he has even conceived of, and of getting greater enjoyment out of them. No wonder there is joy among the angels when one bad habit is overcome. The heart that has love for humanity and a sight to see that they might by developing the innumerable germs within their natures be as Gods, knowing good and evil, having free access to the fruit of the tree of life—such an one must groan and agonize and pray until a desire to forsake the law of mammon and come under the law of God shall be the one wish in the heart of man. Let us all work together to prepare our natures that the Christ principle can not say the second time, "I have no place to lay my head." Let us prepare our bodies by the right food, baths, air and exercise to be a fit tabernacle that God may find a home in it. Let us make that house, not built with hands, eternal in the heavens. This is what we should live for; this is what we should write, speak and think about.

EMILY CHYNOWETH.

Oh, let us labor to develop the best gifts. Faith, hope and charity are what we must work for, and the greatest of these is charity. Faith brings knowledge, and when we have knowledge we can see the hearts of the people and will not judge them by the manifestations but by their motives. The old carcass that surrounds the individual will disappear before our eyes and we will love him for just what he is worth, overlooking all faults, knowing God's love for his children is not selfish love and that all humanity possess his nature and therefore there is no part unclean. What God has created, let us not call unclean. From the smallest atom to the highest angel we can find undeveloped matter, but each individuality is not unclean to itself or within itself, each being as pure and clean as its law will allow it to be; and we cannot do any more than to live to our law. The weak is doing for himself just what we are doing for ourselves; so we have no need of complaint. God requires us to live to our highest impressions. He also requires the lower minds to live to their highest light, and no doubt they do it just as effectually as we do.

M. H. C.

Be not disturbed by the imperfections in another man's life. Be not expecting anything from him. But be expecting something from God and angels in yourselves.

Sacrifice or Obedience.

Man lives under and is governed by the two great laws of sacrifice or obedience. It is therefore of the greatest importance that we should have an intelligent idea of the actions and results of these laws.

The law of sacrifice, which the great mass of humanity are at present living under, might be properly termed the natural law, or the action of the animal part of man which we are born with and which we inherit, and which, when allowed to have full sway and rule the person, is the cause of all the misery, pain and suffering we see around us. Those natural or animal qualities are, however, essential. God has created them all and pronounced them good; has even endowed us with a vast amount of selfishness; but with these a perfect freedom of thought and action which has not been granted to other forms of animal life. We have freedom of choice and we use it according to the knowledge or lack of knowledge we possess. As a result and natural consequence we often run into error and have to receive the punishment pertaining to it, and with that punishment the knowledge which should enable us to avoid the same course of action again.

I have often wondered and asked the question, and I presume many others have done the same, why we are not so constituted naturally as to be unable to commit sin and consequently free from the penalty attached to it. We are taught that God in creating man endowed him with a spiritual nature, and with an intellect and reasoning powers which would enable him to develop and cultivate his spiritual nature to an extent far beyond any limits that can be defined. Man's free will, perfect freedom of action and thought, was a necessary attribute, he being made in the image of our Creator. The law of sacrifice, or the freedom to commit sin, was then as necessary as the power to purify our lives and elevate ourselves onto a higher plane. We can then see that the suffering in the world is of the greatest value to the person, serving as a warning against the danger of continuing the course of conduct and entirely destroying the physical system. We have great cause to be thankful to God for the great freedom we possess and for the power which we inherit, the power to develop and attain to such a condition that our entire be-

ing may be filled with joy and love to all, instead of that selfish and discontented feeling which is so characteristic of the natural man.

Life to many of us is a puzzle. A man's career may have been a most severe one of trials, pain and suffering, and it may so occur that this may have arisen from causes over which he had no control and which he did not create. To those who can only conceive of this life as being the whole instead of only the smallest fraction of it, or, in other words, the simple introduction to the real life, it is hard to bring a feeling of thankfulness to God, or make them believe in or conceive of a God of justice, charity and infinite love. The direct tendency, in fact, the result of the education we receive here at our meetings, under the guidance of our leader, is to make us all more contented, more patient under suffering and better able to bear any natural loss or affliction. For we can reason and see that the natural loss may be the direct cause of spiritual gain. And when we consider that the one is only temporary while the other is eternal, we see no cause to be discontented, but rather be thankful to God that we can, by being obedient, overcome or avert many of the evils which cause us so much suffering. I have often wondered why our natural minds were allowed to become, as it were, so diseased and so antagonistic to our spiritual development. The great mass of humanity are brought into this world, live a purely animal life, and pass on to the spiritual realm without even being aware of the possibility of their being able to develop and prepare in some degree for the real life beyond. To me this is a mystery. And again, we are told here, and I have come to realize and see the truth of it clearly, that I myself, depending entirely on myself, have no more power to overcome the evil, selfish disposition of my nature than I have in the first instance to create myself. And while every man has to work out his own salvation, with the true, earnest desire to do so, a power will be given to overcome the animal nature, and by the development of the spiritual nature to rise above the law of sacrifice.

During the past week we, in obedience to a national custom, met to celebrate the Thanksgiving, and we had a genuine feast given us by our leader. We had a spiritual thanksgiving sermon. I say spiritual because the thanksgiving sermons of the

world are more a matter of form and consist almost entirely in offering by the mouth thanks to God for material blessings and worldly comforts. I personally, can truly say that never in the course of my life did I truly feel like thanking God as much as I did that day. I felt and realized in a degree never so experienced by me that I had truly great cause to thank God, not so much for the worldly prosperity and health that I and my family have enjoyed, as for the gift of our leader and her family who have come to live in our midst, and by her life and wisdom show us what we really are and what we may become. I can truly and honestly say, not with any feeling of boasting or pride, that the past twelve months of my life are the highest and purest I have ever lived. While acknowledging that I am far from that standard which I would attain and do earnestly desire, yet with God's help I hope to make the coming year an improvement on the past and to grow in wisdom and knowledge so as to enable me to become more useful and assist in the great work being done here.

JOHN ROBERTSON.

November 30, 1890.

THERE is no beginning to eternity, and no end. No high no low with God. The infant child is not low because he is not a developed man. Then why do we not see that the man in the ditch when the man-principle is developed may be further on the true road, or nearer to God than ourselves. When we can fully realize this we must have charity, the same as we do when one is suffering with physical ailments. We extend our sympathy to him without a feeling of blame, and pity him in his suffering. Are not the moral wrongs diseases as much as the physical wrongs? I think so. Why cannot we feel the same pity and sympathy for the weak, immoral person that we do for the weak, physical person? Because we are not strong enough ourselves. If we were we could see at a glimpse the state of our friend who seems to be buried in sin and iniquity and have the power to help him out of that dark place. Give one charity in the true sense of the word and he will work with the poor and despised ones.

M. H. C.

LET us realize more and more each day that we are under a mighty law and controlled by a mighty power, and let us pray that we may all be faithful to that power.

He That is Without Sin Among You, Let Him First Cast a Stone.

This is one of the sayings of the chief character in the Bible, who is represented as being in the midst of a crowd of scribes and pharisees, who had brought unto him a woman, taken in adultery, and in order to tempt him said: "Moses under the law commanded us that such should be stoned; but what sayest thou?" His answer is as above written: "He that is without sin among you let him first cast a stone at her."

The Bible is a beautiful book if taken in a spiritual sense. The trouble has been that people have read it without realizing and feeling the deep meaning hidden in its various forms of expression and have therefore failed to gain the life depicted in the character of Christ intended for all the children of earth. The Bible taken as a record of events long since past can be of little value or service to us; but taken as a prophecy of things to come must be an incentive to us to grow the same life within us that is represented in the Bible, and which is within us as a possibility. The past taken in any way is dead and has no life in it that we can gather to grow and strengthen us. It is the present and that which we hope to become that have within them what will assist us to grow the life that will be of most benefit to us. And in order for man to grow and develop to that which he has not yet attained, it is necessary for him to have an example before him to emulate and follow. In the physical world man would never have grown and strengthened his muscles had he not seen the evidence of the cultivation of muscles in others. In the intellectual world man would never have striven to grow and cultivate his intellect had he not seen the effects of that growth and cultivation in the lives of others, and striven to emulate their example by exercising the same faculties and living the same life of self-denial that is necessary to accomplish the same results. So must it be in the spiritual, and the lack of spiritual growth and development in the world today, is proof positive that man has no example, living example, before him to emulate.

To succeed in any undertaking in life a certain preparation is necessary. To build up physical strength one must exercise the muscles of his physical body, and must also prepare the body by a proper diet and bathing. So in the growth of

the intellectual nature man must put forth his energies to excite the activity of the mind by mental exercises and acquiring the power to accumulate and bring forth thought. A proper care of the body is also necessary in the perfect development of the mind. But in the growth of the spirit in man something greater and deeper is required, greater self-denials, greater efforts; in fact, all the physical appetites and tendencies must be overcome and subdued, and will be so by the awakening and proper exercise of the spirit of man within; and until man has fully overcome and subdued his physical or animal nature he is in no condition to cast a stone at his brother man, and can not be said to be without sin himself. Sin, to me, is synonymous with evil and is in close connection with that principle represented in the Bible under the name devil or satan, and is nothing more or less than a condition of ignorance and darkness. It is the absence of light or good or God. The development of God in man will free him from the condition of sin or evil and free him from the control and influence of the devil. Man to-day is ignorant of his own condition, does not realize that he is naked or devoid of the growth and development of the God-life; in fact, he does not know that he possesses in germ the life of that great principle called God, and lacking the knowledge, of course, he fails to exercise his faculties for the growth and development of that principle within. Man is quite apt, when he gets a slight intellectual unfoldment, to think himself further advanced than he really is and to judge others wrongfully who manifest themselves in a way to displease him. He is also quite apt to think such beneath him in development, and is often desirous of having the full penalty of the law placed upon them. As long as man yields to the least feeling of selfishness, envy, jealousy or to an impulse of anger, or to any other physical or intellectual characteristic of the animal nature, he is under the law of sin and subject to that law, even if he yields to it in the slightest degree possible, as much as one who yields to it in the greatest degree and commits what we term the most heinous crimes. In God's sight all are guilty and must be dealt with according to their growth and unfoldment, or, in other words, according to the light given them under the circumstances from which they act. So while man is yet under the

law of sin he is in no condition to judge of another man whether under the same law or a higher one, and is in no condition to know what kind of judgment should be given. God alone should be the one to judge and no one of us should judge until we have grown out of the law of sin and developed within us the life of God as represented in the principle Christ.

Christ, is God manifest in the flesh, and every man must come into that development by overcoming the conditions of sin within or growing from under the law of sin and by cultivating the qualities of God and thus coming under the law of God's divine nature which is in Christ. Man is a complex being, he is made up of a variety of attributes and characteristics. Within him is found the germ of the life of everything beneath and also the germ of the life of everything above him. So man, as long as he is under the physical law, is subject to the yielding to some one of the impulses of the physical nature, and never knows how soon he will give way to some lust or characteristic that will cause him to commit the most heinous crime that was ever committed. So while he is under this law of sin he is in no condition to judge of the manifestation of another, for he cannot possibly know how soon he himself may commit a greater sin. So Christ expressed a beautiful principle in that which is given in our subject, that he who is without sin among you let him first cast the stone. For no person would ever cast a stone, no one would ever judge of another, because without the growth and development of the God-life any judgment would be wrong and unjust, and the feeling of judging would keep him from seeing his own condition. In order for man to work out of the condition of sin or grow out of the characteristics of his physical nature, his spiritual life must be touched or awakened to such an extent as to show him the work that is necessary to be done within himself. That sight or knowledge of himself will keep him so busy working out of himself that he will fail to have the time or opportunity to see much of the sin within another, and will thus keep him from judging until he has overcome his whole physical nature and grown the qualities and attributes of the God-life within him. There is light, wisdom and power in the divine nature of God, which is in man, and the development of that principle will

bring to him that light, wisdom and power. The physical qualities or characteristics while active give man nothing but darkness and ignorance. The springing up within his being of the light and wisdom of his divine or God-life will dispel from his nature this condition of darkness and ignorance.

According to my idea there is nothing worth working for except the principle of Christ. There is nothing worth working for except to embody his principles in our lives. There is nothing but misery, darkness and failure in the physical life, and in that life man yields to nothing but his impulses. They lead him astray and bring no lasting pleasure or happiness. In fact, the whole world has gone astray. They are all after the pleasures that they think come in yielding to their physical natures. And in thus yielding to them they more and more darken the mind and hinder the growth and action of their spiritual faculties in which is light, wisdom and power that is necessary for every man to have that he may see how to act properly and wisely.

Our leader is away this Sunday and will probably be away for some Sundays to come, and it is proper for me in her absence to say that she is my idea of purity, goodness and godliness, and is my idea further of one who has grown and developed his God-nature and is my example to follow. Seeing her life and her principles so thoroughly harmonize is what makes me see and feel the possibilities within man, and gives me the incentive that every one requires, to work out his salvation. Her work has been long and successful, occupying the better part of her life. She has healed by the laying on of hands, by word of mouth and by her silent prayer. She has literally taken the weaknesses and infirmities of people upon her, has lifted the burden from many an aching heart and has established the truth of the Christ principle in her life. She has received at the hands of the world unusually rough treatment and has been persecuted, condemned and crucified; but being above and beyond the world has come out of the ordeal without so much as the smell of fire upon her garments.

One living a pure, holy unselfish life is always judged unjustly by those living a life of selfishness and physical indulgence, and to all such who have a word of unjust criticism to make about her, I will say in the language of my text, "He who is without sin among you, let him first cast a stone at her."

LOUIS CHYNOWETH.

September 14, 1890.

The Law of Heredity.

The law of inheritance is one which has always received much attention from men. The principle that like produces like is at the foundation of it, and men having seen this principle carried out in the more material universe have noticed that it was equally as true in other departments. They early noticed that the offspring of animals grew into animals of the same species and with like habits as the parents, and that the children of men developed into men. They early recognized that men of the same tribe or same family possessed form and feature of great similarity and many traits of character in common, and from this fact undoubtedly deduced the truth that men inherit from their parents more than the mere likeness of the physical body—a peculiar similarity of the whole nature, mental as well as physical. In these later days this peculiar law of inheritance has been much speculated upon. Men have spent much time and effort in watching the career of children of parents who are marked with strong characteristics, to see if the same habits of mind and body would be repeated in all the offspring, thus tending to prove the law a universal one. While they have thus been enabled to learn much in this direction, yet their knowledge, like all knowledge acquired under the physical law, is very imperfect. For instance, the influence that parents may and do have in the formation of the nature and character of their children, while recognized as existing, is but *very little* understood, and the responsibility consequent upon the existence of that influence is apparently not understood at all.

Children inherit from their parents not only before they are born, but until they get out from their immediate influence and control they are constantly inheriting from them by entering into the inheritance of the parental teachings. If people did but realize more even of the more material truths brought out in the law of inheritance they would feel a greater responsibility than they give evidence of in bringing children into the world, and in bringing them up to manhood and womanhood.

People do not realize that they may make the inheritance of their children whatever they will, by living with that end in view both before and after their birth. If parents desire their children to inherit selfish and animal lives they can very

readily give off those characteristics to them, but if, on the other hand, they desire, as I know all the individuals who are following these teachings do desire, to give their children spiritual tendencies and a love for those things that are grand and noble, they must live spiritual lives themselves and let the imparting of that spirituality be the one aim of their lives, not only while the children are being borne, but while they are being brought up. Let the truth contained in the law of inheritance once sink into the hearts of people and the world is saved.

This law is sufficiently recognized in the world so that men are wont to lay at the door of their ancestors all of the weaknesses of their nature, though, as a usual thing, if they have in them strength of character in any particular direction they are more ready to attribute it to their own efforts toward development. Instead of blaming our parents for the weaknesses they have transmitted to us we should rather give them thanks for whatever strength of character they have given us. Men frequently bemoan the inheritance of a weakness under the mistaken impression that it is impossible to overcome it simply because it is an inheritance. Yet many men inherit good qualities which are entirely drowned out and lost sight of in the course of an evil life. Why then should it be impossible to drown out the evil inheritance by living a good life? It is not an impossibility. On the contrary it is a necessity, as we have been taught, and all men must sooner or later come to understand that evil must be overcome of good.

We inherit the mental qualities of our parents just as much as we do the more physical ones. All there is to an inheritance is a bent in a certain direction, and whether it be in the physical or mental the new-born babe has in it only the undeveloped possibilities which properly tended and trained may make it a noble, beautiful man, or which improperly directed may make of it a devil. Beside the qualities of our parents we inherit the circumstances and conditions which surround them and us, and the opportunity for growth which these conditions bring around us. The *possibilities* of the character of the child are formed largely before its birth—its *character* is formed in the directing of those possibilities after its birth and during its bringing up. The nature of the child born of evil parents will be

evil if the child is left to develop in the evil atmosphere into which it is born. The same child taken and brought up under good influences where the wrong tendencies are pruned and governed and directed, and the good tendencies nurtured into strength, will make a good man.

The child born of good people if left to the mercies of evil associations will develop the evil to the exclusion of the good, though the possibilities of making a good man of him when brought under the proper influences still remain. The duty of a parent is, after having given the innocent child the nature which it possesses, to surround it with the conditions which will develop the good characteristics and will best enable the wrong tendencies to be overcome, and thus make its environment an inheritance from the parents after birth.

Starting with the body which it gets by inheritance the child grows strong and healthy, or weakly and sickly, as it is nourished. So his mind, which in the little babe is barely more than a bundle of possibilities, grows into good habits or bad as it is directed. Parents, in order to develop in their children vitality, perfect and healthy bodies, muscular force and nervous power, must first possess these qualities themselves, and must watch constantly over their children and help them to grow those qualities. So it is with the mind. The possibilities in it must be watched and nourished and directed that the inheritance the child possesses may be made the most of.

In the spirit, also, this is true. We do not ask anyone to take this for granted and without proof, for we have in our circle children born and growing up under this law, and of parents who live to develop only that which is highest and best in them, who show in body and mind, and in soul also, the truth that spirituality as well as muscle and brain may be inherited by our children.

Mrs. Chynoweth, who must be the example for us in all things, inherited from her parents and ancestors a spiritual nature, and an intense desire to know the right and to do it in all respects. This has brought to her the power of the Holy Ghost in all its grandeur, and she has been able to give her children *this* inheritance in addition to what she inherited from her parents. We too may enter into that inheritance of spirituality which has been brought to earth through her,

if we but become her children in the spirit. The same possibilities exist in us and in every human being, that exist in her and her sons. In them those possibilities are developed; in us they are as yet undeveloped, yet they exist there in a germinal condition.

It is a mistake to suppose that the inheritances of one individual are different from those of all others. They are all the same in the germ—all come from one common source in the beginning—God. That which appears to be unlike in our inheritances is the result of the different stages of development which that germ has attained in each direction in the lives of our ancestors. The germ is the same. It matters not what conditions one inherits from his immediate ancestors, and how undeveloped they may appear to be; underlying all this and back of it all is the inheritance he has received from God—that germ of Himself which growing, developing, unfolding, generation after generation, must sometime in each individual develop into perfection—into God Himself. What matter then the petty weaknesses and failings of the natural man which we inherit from our parents? They are so insignificant as only to require our passing attention as we proceed on our road of progress. Let us give our whole attention to the development of that higher and better inheritance, that it by its growth shall absorb everything else into it.

The question naturally arises in the mind: How shall I enter into this inheritance of eternal life which exists within me in germ, and which, when developed, will show itself in me in the power of the Holy Ghost? Our leader has solved this problem for us and when we can prove it to others by living the truth, then will it be solved for the world. The growth of the spiritual man is like that of the natural man. Until a child is born he has not entered into this life, and the scriptures say: "Except a man be born again, he cannot see the kingdom of God." Whereat, one in the natural condition of doubting asked him, "How can a man be born again when he is old? Can he enter a second time into his mother's womb, and be born?" Jesus answered: "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. Marvel not that

I said unto thee, Ye must be born again." (John III, 3-7).

The natural child after its birth and while it is growing up is in that plastic and pliable condition of mind and body that its character is more easily formed and molded than after it has grown up. In its weak condition it trusts more easily than the man grown strong in dependence on self, and learns more readily. Obedience is easier to the child than to the man. The Bible says, "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child the same is the greatest in the kingdom of heaven." (Matt. 18-3). And again, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." (Mark 10-15). "As new-born babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious." (I Peter 2-3). "As obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he which hath called you holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (I Peter 1-14). So must we become as new-born babes, as little children, under this principle, receptive, trusting, obedient in all things, that we may enter into our inheritance of these Christ principles. "For if we are children, then heirs; heirs of God and joint heirs with Christ." (Rom. 8-17), "and if a son, then an heir of God, through Christ." (Gal. 4-7). That is, if we are children to this principle then we are the heirs of God and joint heirs with our leader, and as fast as we develop it within ourselves we shall enter into the inheritance of the Holy Spirit she has, which gives her Godly love, knowledge, wisdom, power, faith, hope, charity and all the attributes of the Christ. We may be joint heirs with her in the inheritance of the Holy Ghost if we but work for it, but we must remember, "if a son, then an heir of God *through* her." She has brought the Holy Spirit to earth through her nobility of character and constant desire to do the highest and best, regardless of anything else, and we, when we enter into that joint inheritance, must enter into it through our trust in her and obedience to her instructions, or we shall not enter at all.

The possession of the Holy Ghost! so little understood by the world, so greatly to be desired by us who have seen something of the grandeur and beauty and power of His action. It seems almost impossible that He should ever come into our lives and possess our souls with that love for humanity that may be the salvation of the world. Yet we know *that* power is the only thing that will ever save the world, and if we desire it and work for it the germ of God which we have inherited from God, and which has been started into action by our leader's life, may grow into that purity to be an instrument in His hands to save humanity.

W. P. LYON.

MAN has a capacity to learn all things. He can understand something of the appearance of material things and can gain knowledge of himself through the law, and of every part and principle of all the lower kingdoms and of the spiritual kingdom within. He has capacities by which he can know God, whom to know aright is life everlasting. These spiritual faculties connect him with Christ and the angels as the material senses connect him with the material universe. The lowest of these children possesses the power of growth, and, as we have said, the lowest may develop to be the highest. So we need not wait for man to develop but keep laboring for the great prize.

M. H. C.

FAITH like a grain of mustard seed will remove all darkness from the mind, suffering from the heart and the great burdens from the soul. If you want faith you must be very careful not to let any temper or any civil passion rise up above the God within. If a person spit upon you or smite you, call you a fool, or do any manner of evil against you, you must not let the natural man rise or feel any anger. Would we wish the Angels to dislike or repulse us for any wrong that we did? We must treat all in the same way that we would wish the angels to treat us. Resist the evil not by fighting it but by elevating your minds and living above it.

M. H. C.

SINCE you cannot be like anything else, stick to yourself and see that you make something out of yourself, and when you have done this, do something for humanity. Then you are doing something for God.

Essay.

READ AT HURLEY, WIS., SUNDAY, MAY 11, 1890.

I don't believe I ever realized fully until I came to these meetings that I was in a negative condition as regards my religious growth. Before I came here I attended the Peoples' Church of Chicago, which is presided over by Dr. Thomas, one of the broadest and best preachers on this continent, and I thought I was getting about as much good as I could comfortably carry. In fact, one of the chief regrets I had in leaving Chicago was that in doing so I could not hear Dr. Thomas. But since I have attended here I know that this question of spiritual growth is not one of theory; not one of merely listening to a learned and philosophical discourse Sunday after Sunday; not one of being charmed for an hour or so once a week by rhetorical figures, but one of lively and vigorous action. I am glad now that I am no longer deluded by even so good and great-hearted a man as Dr. Thomas, and the only regret I have is that I did not know of these meetings the very first Sunday after my coming here that I might begin to grow the sooner. I felt last Sunday that I ought to have said something, but as I have been a passive theorist so long, I did not feel sure of my ground. I have been drifting in the past from one theory to another, none of which has brought me any satisfaction or any positive good. I have, to some extent overlooked the fact that true religion does not exist at the tip of the tongue and in intellectual conceptions, but that it consists in the amount of good developed in one's own nature. I have made the mistake that was pointed out in an essay of last Sunday. I have mistaken intellectual conceptions for religion. I have always believed in the saying of Humboldt, that no one can carry out of the world that which he does not already have here, but it has never done me any good, for instead of working to gain truth and love and charity, I have been satisfied in the *belief* that these things were eternal, and I thought it was religion. Belief in truth without living the truth is nothing; living the truth is everything.

One thing in my bringing up I am extremely thankful for now, and that is that my parents had the good judgment not to have us boys and girls join some orthodox church, where we should have absorbed the old and dusty theories and specula-

tions as to a material heaven and hell, resurrection of the material body, and all the accretion which narrow-minded theologians have fastened to the true spiritual faith. Thank God, my mind is entirely free from the superstitious faith born of the ignorance of the dark ages—a faith which is responsible for the horrors of St. Bartholomew, the torture halls of Ratisbon, and the burning of Bruno and Servetus.

My mind has been turned in upon myself as never before during the past two weeks, and I realize most vividly my many faults. But I also notice another thing which must be a healthy sign, and that is instead of devoting time to hiding these faults, as I did before, I am devoting that time now to trying to correct them.

A thoughtful mind must come to the conclusion sooner or later that whatever of good there is in this life must be first earned before it can be possessed. Men do not become masters of earthly knowledge in a few days. The historian spends the better part of his life in studying the records of nations before he can convey a tangible idea of his own to the world. The philosopher racks his brain to delve down beneath these actions and studies the causes of things—an interminable task. Even the born genius who knows facts and causes intuitively does not get his gift miraculously. The work of perhaps generations before him has finally culminated in his mind and soul, but along the line of heredity somewhere and some time there has been an extraordinary action in the direction to which his genius tends. Or perhaps he is living in an age or community whose mind and soul are intent upon some special element of knowledge and he stands at the centre of mind and soul force and is a sort of type of that age and community. He does not stand alone. The whole world has contributed to his peculiar genius through him, but it has not been gotten for nothing. It has all been gathered through action.

So it is in the world of truth and spirit. In our daily business no one with good brains would attempt to take charge of a large interest until he had learned the details involved in it. Now, if in earthly matters we must work hard for years to master only a certain calling, how much harder it seems we must strive to get into a condition to enjoy the spirit world. Heaven cannot be gained by repentance at the last moment of our earthly

life. One must learn to find joy in the spirit life here before he can expect to find peace and happiness on the other side. How tiresome an eternity would be to one who does not know how to spend a day here in the pleasure and joy of good works. Heaven does not come to us until we are ready to receive it. In the universe there is an exact and everlasting balance kept up, not only in the material things, but in the spirit. No man is without the spirit of God for an instant when he has driven out that which has bound him fast to earth, and has reached simplicity and humility and truthfulness in all things.

We should strive to do good works here and build the inner spirit world by conquering the flesh and letting God's spirit come into to our lives. And not until then shall we be free and happy.

L. E. BONTZ.

THE responsibility of taking care of my infant sister, which was placed upon me when I was four years old, is I believe what has brought me where I am to-day. If people would give their children more responsibility when very young, they would be in a condition to receive more from God and angels and would be saved much suffering, that otherwise would come to them in after life.

M. H. C.

IF you are disturbed at the action of any person, remember that the disturbance is entirely within yourself. God is not disturbed by any of the confusion or inharmony in the world. He has always peace and harmony within Himself.

THE injunction to put the world under your feet does not mean to lose all love for material things. As we grow we shall see God in everything, and we can appreciate more. It means to rise above all in the life that is animal and low.

NO PERSON has Christ until he has overcome. He may pray and preach through all eternity unless he has purified his life to receive the Holy Ghost he cannot be saved.

ALL principles of life that are, or ever will be, must germinate in darkness and be brought forth in light.

THERE is no idleness in heaven. There must be action or there can be no rest.

Seed, the Center of Life.

Everything comes from a center or a seed. God himself is the center from which all things get their life. The Bible tells us that all seeds produce after their kind. So, therefore, if our God has planted within every one of us His seed, He did not intend that we should let that seed lie dormant in soil that is unproductive, but He gave it to us to be our center; to be the foundation of our lives. He gave it for us to nourish and bring forth rich fruit after Himself. This shows us plainly that Christ is a principle and not a man, as is generally supposed, and that we can cultivate and develop this principle until we have grown into a Christ ourselves. This good principle will protect us from all evil if we will always keep it uppermost in our minds. It will lighten the burden of our life, and will be as a beacon light on the way to happiness, to show us how to pass over the dark and dangerous places.

Natural seed produces natural fruit and spiritual seed spiritual fruit. If we sow nothing but natural seed we can not expect to reap anything else, and we know the natural pertains to this earth alone. But every spiritual seed we sow will bring heaven nearer to us while here; will be everlasting, and we shall receive the rich fruits in our spiritual home where nothing can dwell but good. It is just as easy to sow a good seed as it is to sow a bad one. Whenever we commit a wrong deed we have to bear the results of that deed. It is not to be passed over as though it had never been. A bad seed is sown and we have to reap the harvest of it in suffering, and the greater the wrong the greater the suffering will be. But that suffering is necessary. We cannot expect to be lifted up from an animal into an angel without any effort and pain on our part, for before we can overcome all of our animal propensities we must have many a hard struggle with our old self, and it must be a constant struggle, and we must never for a moment forget that we are tired of the old and that we must sacrifice, as it will perhaps seem to us, all of our old pleasures that we know will retard our spiritual development.

The Bible tells us that we are created in God's image. Just think what that means! What great possibilities are laid before us if we will

only make an effort to attain them! What peace and happiness are within our grasp! He has planted the seed within every one of us, but we, with our natural eyes, can not discern the beauty in that seed. But can we see any beauty in a rose seed that has just been planted? No, none of us can, so we are like the rose seed, we are in an undeveloped condition, we have to develop and unfold before our beauty can be seen in the natural. But God sees the beauty that is hidden in every one of us. He knows the unfoldment that is possible for us to make and when we have attained to that high state of spiritual development, we too, will be able to see beauty in everything that our eyes rest upon.

God is the seed and center of everything, He has unplanted a part of Himself in everything that has life. If we work to become more like Him we are then sowing spiritual seeds and will, in consequence, reap spiritual fruits, such as prosperity, harmony, peace and ever-increasing happiness. We can not have everlasting happiness if we try to be our own guide. We must always be willing to be led by our Heavenly Father in all things.

The longing desire to be something better than we are at present is, I think, the first sprout from the divine seed within us. What we have to consider is whether we are going to have a puny sickly plant or a vigorous and strong one. It lies with us which it shall be. If we do our best to live a truly good upright life we are sure to have satisfactory results; results that we ourselves shall be proud of, and others will know.

We have an example of God's divine seed, in its full unfoldment in our leader. She has cultivated those great principles until now she is constantly sowing spiritual seed in every one of us. We must have no such thing within our organisms as suspicion, anger, revenge or hatred. They will disease the spiritual seeds and will cause them to decay and die. The love of self and the world is the root of all evil. It will bring nothing but sorrow. Every false principle is a seed of evil and it will bring forth fruit after its kind, which is evil to the mind and soul. Then let us all remember, as we sow so shall we also reap.

EFFIE ROBERTSON.

Our Schools.

The essays printed below were read by the writers at the meetings at Hurley, Wis., or Eden Vale, Cal., during the present year. They were written by men employed at Eden Vale and the Germania Mine, except the essay on the subject, "A Good Life," which was written by the wife of one of the men at the Germania Mine.

RELIGION.

To-day all over the civilized world people have met together for religious worship according to their different kinds of belief and forms of worshipping God. There are several hundred kinds of religion in the world, each one teaching certain doctrines and beliefs, and the teachings of each one squarely opposed to the others, but still each one is positive that theirs is the only true and certain road to heaven. There is probably some truth in each one, and all are likely doing a good in the sphere in which they are working.

What is the aim of religion? All will concede, of course, that it is for the purpose of inspiring and stimulating humanity to live higher and better lives; and unless it does do it we can be sure that a man has not the right article. His heart is not touched and he is living under the old natural law. Unless religion makes a man more just, more kind and forgiving, and unless he can rise above envy, jealousy and anger, he is living in the basement instead of the upper chamber, and he has a long way to grow to get above that condition. A man may go to meeting on Sunday, but unless he takes the good principles that are given out into his own life and grows them, makes them a part of his life and lives up to them through the whole seven days of the week, his life is not radically changed for the better.

There is no danger that any one who attends these meetings will be spiritually blind, for our leader has a spiritual development so perfect and pure that nothing but the truth ever emanates from that high power over her, and she has a spiritual discernment so that she can tell in an instant what each one requires for his growth and development. She teaches a religion which has no creeds and no walls, but includes all humanity. It has no intolerance nor prejudice, no warfare against one who can not see until he is convinced of the truth. It has no dread of God for its God

is one of love and life eternal. It has nothing to do with the dead past but is one for the ever living present and is ever building up and progressive. Our leader has a boundless love for humanity because she sees within them the germ of God and the boundless possibilities for them when once aroused to action to work out their own salvation.

EMMET CROSBY.

"Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."—James I., 12.

The Bible also tells us that we are to count it all joy when we fall into diverse temptations. This shows to me that a man must get himself into that condition of life wherein he can take pleasure in doing God's will at all times. He must have a plan and purpose in life that leads only to pleasing God regardless of all the world. He must have established within his heart that spirit of love and truth that is within God, for that spirit of love which comes from a good life is necessary to all. He must have established within him a principle of truth, and he must not be satisfied to live without it. I think when a man comes to take into consideration that God has given unto him his existence, and within that His life also, he will then think more of himself and more of his God. We are taught here by our leader that there is within every one of us a germ to cultivate and improve if we will only do it, and that we must do it after that form and example which God has given all the people of earth to follow, and that is the Christ example. This must be done by overcoming our physical natures and bringing ourselves to see the necessity of living wholly under this new spiritual law, if we wish to be one with God or if we wish to be a follower of Christ. No man can have that life, neither can he have that endurance of temptation nor that spirit that Christ had, until he learns to overcome the appetites and lusts of his physical nature. His physical mind and his soul must be lifted up into that immortal condition where temptation can not dwell.

But no man can get himself into such a condition of life without laboring for it. We can see this in the life of Christ. He labored constantly without faltering. We also find that his life was one of meekness, lowliness, truth and love. This

is a condition which every person should strive to come into if he wishes to become one of God's children. I think when a man comes to consider and realize that not only this but all his future life depends upon his actions while here in the physical body, he will bring himself to see the necessity of living a higher and better life. Also when a man begins to learn that according to the life he lives so it shall be unto him, I think he will then begin to realize that he must work out his own salvation. And it is my opinion that if a man would only live up to this life of spirituality we are taught here in these meetings, which means to me that we are to be obedient to God's laws and to the principles of Christ, and do all we can under this law of spirituality, that crown of life, which the Lord has promised, will be made to shine equal to the brightest star in the Universe.

The desire of my heart is that I may come to that condition of life wherein I can bring every thought in to obedience to the Christ principles; that all my aims, purposes and desires may be actively obedient in doing God's will; so that I may grow into that life which is made manifest to me by Mrs. Hayes-Chynoweth and her family, which is a life that brings peace, plenty, joy and happiness into the heart. Z. CLIFFORD.

A GOOD LIFE.

I have been thinging a great deal of late of the influence of a good life and what benefits a person receives by trying to live such a life. Our every day actions are what make up our lives and by these actions we influence others. It makes no difference what we say we are or to what church we belong, the influence goes from what we do and not from what we say, unless we make our lives and what we say a living reality. We are not practicing what we preach by simply believing in an idea, thinking of it on Sunday and then during the week being inharmonious and letting this feeling go out into the world for others to feel and bear. How much better it would be to live so as to have an influence go out to make friend, neighbor and the world better by it. A person can do a great deal in the world by living to his highest light. The actions of such a life speak louder than words. We can see the difference in the lives of those who have continued trying to live the truth, and those who came at first to the meetings think-

ing they knew too much to begin to practice the small but most important duties of life which they had neglected.

Those who try to live a spiritual life are always gaining more happiness from the light that shines from their souls which they try each day to grow and develop. Everything is brighter for them and they do not look to the world for pleasure, but have a higher object in view. There must be a constant action towards the right for we know we must work out our own salvation, and no one can do this work for us although another may show us how. Mrs. Chynoweth has shown us the way by preaching from her own life. She told us how she overcame her physical nature, how she desired to know the truth, and her prayer is answered for her life is now one of purity and truth. She has given us her life as an example and the power and influence coming from it have started our lives into action. This is the kind of teaching the world needs. There has been talking enough done to remove all the darkness and misery that are in the world if the life was only back of all that was said, if all those who hold themselves out as teachers of the Gospel had God's love and power there would be more examples of life in the world. As it is, people just exist, and there is a great deal of difference between life and mere existence. The one that lives is controlled by the spirit, directed and guided by it, inspired by the angels and has the good so grown in his heart that nothing low or sinful can tempt him. He goes forth to the world a living example because he does what is right under all circumstances and is working to bring more of God's love and happiness into the world and to be an influence for good. On the other hand the one that merely exists is controlled by the physical, feeds on the empty pleasures of the world, is swayed by every appetite and passion and slowly grows by suffering instead of working. You can not teach him, for it seems he must go to the depths of degradation before he experiences enough to make him want to learn. Existence is very little if any above the animal plane.

How little there is in the world, how empty and ridiculous its pleasures are, and yet poor, weak human beings become so engrossed in them as to forget all else; forget they have a soul which is a part of God; forget that their lives should be like

the One in whose image they were created. Can we class such beings above animals, although they stand on two feet, dress in silks and satins and all the jewels they can bedeck themselves with? Will this outward show place them any higher in God's or any true man's estimation than an animal? In my opinion some are not as highly developed as an animal. An animal will do faithfully its work, although its master be beneath him. A man may tie his horse outside a saloon door and then go in and act worse than a beast. When he has satisfied himself he looks for his horse to take him home. In seeing the two one must certainly say that it is one good faithful animal taking a weaker one home.

The all-wise and loving God who sees, knows and judges all things is ever ready to help humanity, providing they only desire His help. He is ever ready to shower His blessings upon His children if they are only in a condition to receive them. Let us then get above the animal plane, lay aside all worldliness and begin to get ourselves into a condition to receive God's love and sunshine. Let us begin, for unless we take the first step we will not take the second.

The Bible says ten righteous men can save a city, but this does not mean by any physical force. It means that it will be by the power and love of the spirit; a power that is felt without a word being spoken. Mrs. Chynoweth told us if we would root out all the evil from our lives and grow the God part of our natures so as to resist all evil we could go anywhere in the world and make people ashamed of their sinful lives; make them see their weakness and also give them strength to overcome it. We would not need to preach a great deal to them but let the power and love from our lives go out to them.

A good life is everything. It means happiness, prosperity and everything that God sees fit to give us, and with God all things are possible. But let us not think that we shall ever be an example or ever influence others towards good unless we are good ourselves. No education, no amount of money, fine clothes or any position in life will do this. It is the life that tells, and one word from a person who is living a spiritual life will do more good than a thousand from one who is not living the highest and best.

I want to live so that my life will be an ex-

ample for others and so that the influence from it will be felt for good. I can not speak of my life at present in any other way than by saying that I pray and hope to do better. We can not overcome everything at once, we must go step by step, but if we had a sincere desire to do better and to be better, God would give us strength, for He has not placed a desire in the heart without also giving the ability to satisfy it. If we would try to do God's will in all things and not follow our own, we would be sure to do what is right, and if we want to live a spiritual life we must do the right ever and always. In serving God we must not care what the world will think or say of us but fear none but the God of our hearts. To do God's will is what we are on earth, for, if we go contrary to His will, we are bringing darkness and misery into our lives. By trying to live a spiritual life we are making God's will more clear to us and our own will in all that is sinful we are trying to control. I hope from this time forth to be able to do God's will and say under all circumstances, "Thy will, O God, not mine, be done."

MRS. MARY REID.

HEAVEN.

People are taught that heaven is the place where all redeemed souls shall meet after they have passed over and the judgment day is come to separate the good from the evil ones. But every reasonable man asks himself, where is that heaven located? Sun, moon, stars and the earth are separate planets which revolve by the attraction of the sun. All this we know as the result of our knowledge of astronomy. The astronomers with their great telescopes discover new planets and stars almost daily, and we are willing to say that we believe that it is so. Yet with all their high education they have not discovered heaven. We are taught here by our leader where heaven is and how we can find it within ourselves. She is willing and glad to offer her time to bring us the knowledge that we may be able to enter the same heavenly kingdom where she is if we will humble ourselves and receive her teaching, which she is glad to give us without money and without price. In the 5th chapter and 16th verse of Matthew we read: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven." In that verse it ap-

pears to me that God commands all men to develop the better part within themselves, and that the capability lies within ourselves to do so, or God would not give such a command to us. And we here have great proof in Mrs. Hayes-Chynoweth that it is true. She has her light shining and does the work God has given her to do. Concerning healing the sick, I have had two cases in my own family which she has cured by laying on her hands. So ae five weeks ago my wife was taken sick. I called on a doctor, and he is a number one medical man who has all the knowledge books can give to a man in that branch. But the medicine did not give any relief. Instead of getting better she got worse. I called on Mrs. Hayes-Chynoweth and the first treatment by her gave my wife relief. The color in her face returned in the same moment, and by Mrs. Chynoweth treating her a few times she got well. And without her help we truly believe that she would have been in the grave by this time. All the medicine we had in the house was taken away and she did not take a drop of it after Mrs. Chynoweth commenced to treat her. The other case I will mention is that of one of my sons. His face was red and swollen, and he had a pain in the jaw so that it was difficult for him to eat. I went with him to see Mrs. Chynoweth about it. She went over his face with her hands and told me how we should treat him, and the next morning he could eat without any pain, and in a day or two he was well. If any doubt should arise within any one about these things I have written, please ask my wife about them and she will be glad to give all the information she is able to give and answer all questions which may be asked. We are from the bottom of our hearts thankful to Mrs. Chynoweth for the blessings God has bestowed upon us through her.

It may seem strange to some that I should write about such things as sickness and healing by the laying on of hands in an essay. But are not all sermons and preaching in the churches and religious meetings about God's mercy and his heavenly kingdom? Although they are only empty words which are given to the people there, they are given for the purpose of making people repent of their sins. How different are the meetings here held by our leader! Her words which she gives to us touch the hearts. They are able

to remove the stumbling blocks which are in our pathways, that we may enter into the same heavenly purity which she possesses. When we are willing to humble ourselves and put forth all the effort we are able to she will strengthen our determination to lead a purer life. And I for one do not wish any higher heaven than to be able to do good for humanity, neither do I wish to worship anything but God developed in man.

HENRY QUARFORD.

The Scriptures, or laws of God, as well as the laws of man were designed, or ought to have been, and I believe when rightly interpreted, are designed to make man happier and wiser in the way of making this life, as well as the life beyond, a success. Through all the ages there have been, I believe, God-loving and sin-fearing men. I can not appreciate God-fearing men when taken in the literal sense. For if a man does good only because he is afraid of another he is bad at heart and has not the true Christ within. I once heard a professor of religion say that if it were not for his belief in Christ, or, in other words, if he was not afraid of the judgment, he would lie, cheat, steal or do any other act on the calendar of crime. Is a man good that has these desires? I think not.

The question has been asked here several times, I believe, why have not the churches or the religion of Jesus Christ done more toward saving the world from sin? I believe it is because a man can not rise above his ideal. God has been represented as a monster, full of revenge, that on the last day would throw all of His children, but a few chosen ones into a bottomless pit, that terrible place prepared for the devil and his angels. Is a man good that has these things in his heart? And yet such a being has been held up as an example for ages and as the true character of God. Is it any wonder that the world is in its present unspiritual condition? Is it any wonder the world rejects Christ? Is it surprising that the world is full of hypocrits? I do not believe that Jesus Christ ever taught such a doctrine. It does not coincide with His teachings of love and forgiveness. It harmonizes better with the old law, an eye for an eye and a tooth for a tooth, and the vengeance that the Lord promised should be wreaked upon the enemies of David, which are about as cruel and ungodlike as the human intellect can imagine.

The God that man feared, and why should we fear Him since He is all love, has passed away. He could not live in an atmosphere contaminated with science and civilization, and his burial was as silent and the mourners were as few as they were at the burial of Moses. There is a class of religious teachers who have refused all investigation, and proclaimed in the language of the Bible that man's wisdom is foolishness in the sight of God. That might have sounded very well a few years ago, but to-day the passage or quotation is foolishness in the sight of men.

We, in the Nineteenth Century, demand something that harmonizes with the God principle, something that agrees with the natural order of things, something like the splendid generalization of principles presented by the leader of this meeting, and especially at Mr. Hunt's funeral. Life through the world is to be purified. Man grows his own Christ, works out his own salvation, and makes his own heaven or hell in this world and the world to come. It is written, "faith without works is dead." I might add, essays without works avail nothing, and I intend at least to make an effort in the right direction, trying to divest my heart of bitterness, hatred and evil thoughts against others, and having nothing but kind words and wishes, even if they have the reverse for me. This is, I believe, what Christ teaches.

CARL ROSS.

LIFE.

Life is something that covers the whole universe. We see its manifestation in everything around us. We see the life of the great oak start from the acorn. Each year, if the proper conditions are placed around it, it sends forth its mighty branches until it reaches its highest growth. Under the law of nature its action then ceases. Its body becomes decayed and life passes away. It has done its work and returned to the elements from which it came to elevate them in their turn.

Writers have no knowledge of the early human family or where its life sprang from. Hundreds of years before the Christian era mankind were living in caves, devoid of any knowledge of themselves. Each year they have taken more of God's life into their being until to-day man stands forth the highest type of creation on the earth.

In the vegetable world the first forms of life were coarse and impure, but as the sun, the life giver and purifier of all things, refines them they at last mingle their substance with the earth again and a still finer growth springs from their ashes. So that each generation of growth took on a higher form until to-day we have the green fields and beautiful flowers that every where meet our senses.

Let us look into the spiritual side of life and follow it through the last generation and we can not but see its steady advancement throughout the civilized world. The mind of man is becoming more receptive to the higher law of God. Old superstitious ideas are laid aside and God's life is manifested each day in a higher form. We have our example with us, one who stands pure in heart to-day, who has overcome all evil. If we grope around in the dark the trouble lies with ourselves, for we have the example of a pure life to guide us and we have the knowledge given us here to live and overcome all that is in opposition to a better life. From the mind of man comes hatred, selfishness and love. Let us cultivate love that we can come in rapport with God's love. Let us remove hatred and malice from our beings and let the life of God expand, that we, too, may come into a condition where we can show by our lives that we are true followers of the one who kindled and started into action the manifestation of God's life within our bosoms. It is time for souls to desire earnestly the greater gifts of knowledge, of wisdom, of faith, of power and the greatest of all, of love, love that casts out selfishness and sin; love that thinketh no evil and rejoiceth not in iniquity but rejoiceth in the truth. Love to God and man, the love of God in man. Love that keeps ever fresh, full and pure the fountain of life, gladdens the hours of gloom and sorrow, blesses the home, hallows the tomb and opens the soul that the light of God may shine.

A. . SIMPSON.

FIND the spiritual part everywhere. It will cleanse and purify your own spirit. Find it in the grain of sand, the forest, the lake, the river, and throughout all nature. Why are you filled with exaltation when in the forest? Because God is there and His life permeates your whole being. God is not in humanity alone, but in everything.

Health.

Our teaching is and our experience has shown us that it is correct that no person can be a true Christian unless he possesses a sound body, unless all the physical functions are performed perfectly and regularly. Disease is the result of imperfect action in some part of the physical system. And under the spiritual law an imperfect action produces inharmony, in fact, is inharmony. Now, to be a true Christian or to live a perfect spiritual life one must bring his own life into harmony with God's spiritual life, and the only way he can do this is to make his own life perfectly harmonious in itself in all its parts, spiritual, intellectual and physical. Men afflicted with disease may be very good men and this very illness may and often does elevate and make them better, but reason as well scripture should teach us that God's spirit can not dwell in nor his inspiration flow uninterruptedly and harmoniously through a body filled with disease and made sluggish and inactive from the corruption and poisonous matter contained in it. Hence Mrs. Chynoweth's efforts to elevate mankind have always been supplemented by the healing of the body. This she has done by the laying on of hands, and where circumstances rendered that impossible, by the administration of simple remedies and the judicious use of water treatment. From time to time in the "TRUE LIFE" will be printed prescriptions given by Mrs. Chynoweth for various physical disorders, and also recipes for cooking various dishes which shall be palatable and at the same time entirely wholesome and nutritious. We print below a prescription that has wrought—almost miracles where tried. We will call the remedy

A BLOOD ALTERATIVE.

Take of Boneset 1 oz., Yellow Dockroot $\frac{1}{2}$ oz., Pleurisy root $\frac{1}{2}$ oz., Bitter sweet root bark, $\frac{1}{2}$ oz., Spikenard root $1\frac{1}{2}$ ozs., Sassaaparilla root $1\frac{1}{2}$ oz., Hops 1 oz., Extract of dandelion 1 oz., Pulverized extract liquorice root 1 oz., Loaf sugar 1 pound to 3 pints of liquid, Glycerine 6 ozs. to 3 pints of liquid. (Fluid extracts in place of the roots will not answer.) Break up barks and roots and pour

over them 3 quarts of boiling water and let simmer 3 hours. Then strain off and pour over the same roots 2 quarts of boiling water and boil one hour, then strain and pour the two liquids together and add the extracts and boil all down to three pints. Then add glycerine and sugar, cool and bottle. When necessary to preserve it add 3 ounces of alcohol. If a less quantity of the remedy is desired these proportions should be maintained. Dose— $\frac{1}{2}$ teaspoonful 3 times daily before each meal and gradually increase to teaspoonful. This remedy will be found efficacious in almost all chronic cases, and also in all cases where there are skin diseases, sores, ulcers, rheumatism, catarrh, coughs and other similar affections. When there are old ulcers or sores of any kind upon the body, in addition to the above take one part of Spikenard root, pulverized fine; Pleurisy root, pulverized fine; flax seed, pulverized fine, pour over the mixture enough boiling water to make a smooth thick paste and apply night and morning as a poultice, washing the sore out each time with warm water.

ETERNITY is so long—never ending. Now you are only in the germinal condition, growing out of a condition of darkness into the pure light of God, where His love will warm your hearts. Look forward a little and see what you are coming to. Place yourselves where you can reason—where your intuitive faculties will be active so that the angels can impress you. The angels have lived hundreds of years in their celestial homes, and return to the inhabitants of earth to bless, to instruct, and to help them Godward.

M. H. C.

Get a better hold on purity, truth, goodness and all the better qualities. One must not sit and *study* only, but must practice. When one learns music, for example, much practice is required to become proficient in it. And so in other directions. It is just as true in the spiritual. We become proficient in goodness, truth and purity by practicing them.

Ask the angels in to give you light and knowledge. They will come for you and for themselves. They will give you strength and food, and receive the reward of the good action. Let us seek this life upliftment.

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 physical, ly, intellectually, or spiritually. All such questions will be answered by Mrs. Chynoweth in some future number of "THE TRUE LIFE."]

6—QUESTION: What can be the object of all the various ministers throughout the world, highly educated, intellectual men, in insisting on the fact that no human being can possibly live the pure life that Christ lived? I do not see how they can sustain their position when the Scriptures contain so many passages commanding us to live such a life?

ANSWER: The ministers choose their calling from various motives. One's object is to do some good, and at the same time, make a living in a way that pleases him. Another has the sole desire to do good, but has not God developed within him so as to receive the Holy Ghost to lead him into all truth necessary to lead men out of darkness into the light of God. And so we may go on. They have not the wisdom to know the wants of humanity and it is the blind leading the blind. Hence their preaching is of no avail, only to teach humanity that it is best to leave it all alone and receive God within their own hearts? One may have a desire to appear before the public and become a speaker, but you must not be brought before the world so as to be profited by the world, if so, God will not profit your work. You must desire to profit the world and not be profited by it. As I have said so often, if the ministers and preachers were in a condition to live to the command, "Open your mouth and it shall be filled," can you not see that there would be better results coming from such preaching, and there would be lives saved, and saved from what? From their own fleshly life and desires. There has been preaching enough in words to save the world, if it had been the true Gospel of God. Man would have been perfect in his spiritual life and perfect before God. As it is he is unacquainted with such a life. The ministers go to school to learn how to explain the Scriptures, hence it is an intellectual action and not God's inspiration. When God touches the heart, man does not need to read or think over what he is going to say. All he has to do is to open his mouth and it will be filled. If I were to think a week ago of what I was to say to-day I should not have a word to say. And were I ca-

pable of reading and studying over what I thought I might say to you to-day circumstances might have changed and what I had studied over during the week would not be what you needed. Man is never in the same circumstances to-day that he was yesterday, and what would have helped and benefited him yesterday might prove to be of no value to-day. This is the way God says, "open your mouth and it shall be filled," because God knows the wants of the people at the time and He is capable of giving to them what can benefit and help them, provided the minister or speaker is in a condition to receive the truth from Him.

7—QUESTION: Are love and charity the same?

ANSWER: No, they are entirely different. Charity is the consummation of all the spiritual gifts. It comprises them all.

8—QUESTION: What is a miracle?

ANSWER:—There is no such thing as a miracle. The so-called miracles are those things which are done under a law that the natural man can not understand. They are not miracles to God or His followers or to those who live under the spiritual law. The miracles and mysteries of God are those which come from one law or another upon the people until they learn the law by which they come and that they are from God. They are miracles only to ignorant man, because God is the most natural principle in the universe. He is spirit and He is life and so when you are wholly governed by the spiritual law you will be the most natural because you are the most Godlike.

9—QUESTION: Is there such a thing as a special dispensation of providence?

ANSWER: There is no special dispensation of Providence, but there is a dispensation that comes to every man who lives perfectly before God, for he is then under a high law so that the angels and the Holy Ghost can reach him. He will escape an injury while another person might be injured for the reason that he can be impressed by that higher power how to avoid it. God is not partial. He will do no more for one man than for another, only that the one living under a lower law must take the effects and results of that law until he is developed to live under a higher one.

10—QUESTION: What is the Christ life?

ANSWER: You can read it in the Bible. It is in the heart of every man. It is those principles that are to be lived corresponding to the life of that personage portrayed in the Bible, and no one can say he is Christ or a Christian unless he can show those signs that the Christ of the Bible is represented to have possessed.