

THE TRUE LIFE

AS LIVED AND TAUGHT BY

MARY HAYES GHYNOWETH.

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.

Discourse.

DELIVERED AT EDEN VALE, SUNDAY, NOVEMBER
23, 1890.

I am commanded to rise, though my head is vacant, and, although my heart feels, I do not know as I have much to express. We have heard good papers read and I know them to be true. I know the substance of these papers are necessary to life. And yet we hear them again and again and our spirits are not quickened, our souls are not elevated into that eternal life. We hear again and again that God is our father and Christ our leader. There is a distinction between God and Christ, and yet we read in the Bible that he is one with the Father. To the natural mind this would seem a contradiction, but to us it is a grand truth. The great God of the Universe is no God to humanity until man makes a place for him, as one of the papers stated to-day. The divine spirit that permeates this Universe could be nothing to us without expression. And that expression is, as we have said so many times, through nature and in nature everywhere. We see a certain action of that principle in the forest and in the animal and in the mineral. I know it to be a truth, because the life of this principle is what keeps things growing, its action permeates every individual substance, and brings out the increase of life and expression. When we realize this, then we see that God in the Universe, as He may seem to us, we can comprehend only when He is expressed through our organisms. We may talk of Him, we may preach of Him, but His life must become a part of us, and we can not call Him our father until we become His children. This may seem to be an untruth to some of you, but let us see if it is: God is spirit and not matter, as His divine principles express, and he that worships Him must worship Him in spirit and in truth, and not with the intellect and the head. Can man worship God until he has his spirit developed within him to know and understand what is spiritual, and he is in a condition to receive the inspiration from the Father? Can he worship God until he knows Him within his own organism, until the spirit possesses his being so as to make him bow to the spirit of God with his whole nature, heart and soul? Does mankind to-day understand that

spirit? Do any of you who are here understand the necessity of becoming a child of the living God? Jesus Christ, as is said in the Bible, is the son of God. The first born under the spiritual law. If he be the first born son, is there a child on earth that we can call His son? Where can you find a person on this globe that has the life and principles of Jesus Christ to the letter? If you can not find one, do not deceive yourselves and think ye are the children of the living God. Ye are the children of nature, but not of the living principles, the spiritual God, until you come under the law and live that life that is laid down in the Bible as a pattern for humanity to follow to become the child of the living God. We see no child of His born under the spiritual. We know of no such, nor shall we try to comprehend any one as such, until we see the works that were done by the personage called Jesus Christ. We are not under any law that will make us bow down to anything but God. That God is no God to us, no God to humanity, until we see the power represented in some one that is living his life, is living the principles that are laid down in the Book as the first begotten son. But the Bible says there were to be heirs and joint heirs with Christ. The Christ that is spoken of in the Bible so many hundred years ago is not Christ to-day as a mediator to the world. The Bible says he has gone to his father and is one with the Father. Hence, we have no real life of the spirit of Christ within any individual until he grows into that condition to be one with the principles laid down there, and then must he do everything that he did. Think of it. It says Christ is come in the flesh, not that he has come in the flesh or must come in the flesh but that he is come in the flesh. When that Christ comes in the flesh he comes possessed of the power, wisdom and divine principles of God, as mediator between God and humanity. What has mankind to do with that principle of the Bible saying, "You must work out your own salvation with fear and with trembling?" What are we going to do with Christ? We can see just what the world is doing. They have been worshipping the body and physical part of that supposed Christ until their action is wholly an intellectual one, and the intellectual part is all they know and understand of the Universe. They have run to excesses, as one said to-

day, they have forgotten the heart, they have forgotten those things pertaining to the wisdom and power of the Holy Ghost. They forget it. Hence we see no such person to depend upon as leader in the world. According to the Scriptures we have no such, because they are the blind that lead the blind, and they all fall into the ditches. They have not the light of God within them, and they have to depend upon their books. But these are only the production of the intellect of different individuals. Schools are not made for God. They are made for the natural man. When man possesses the power of God, and has the true spirit of Christ, he needs no books. The Bible says, in substance, "Open your mouths and they shall be filled with what you have to say at the time you are called upon to speak" This does not look like that which people of to-day are doing. They are going to colleges to learn divine and spiritual scripture, so that humanity shall be benefitted by what they say. The papers that are read to-day are just as divine, and perhaps more so, than the sermons that have been spoken and read in the pulpits by the so-called ministers of the Gospel. Gospel means the impression upon the heart. It means something that comes as a necessity by growth and development. The Gospel can not be put on paper, it is only the thought of the Gospel. The heart of the individual who is reciting the sermon to the people may not be moved by the inspiration of God, and so his hearers do not get the Gospel and are not benefitted. If I know anything about it, God speaks to the heart of the people and not to the intellect. This the Bible shows, and it also shows that "He is nigh thee, even in thy heart and in thy mouth." And if God is nigh, even in thy heart and in thy mouth, what do you want of books? What do you want of theological seminaries? What do you want of the so-called spiritual leaders in the world? They have not lived the Christ life. They have not healed by the laying on of hands. They have not taken diseases upon them. They have not cast out devils as Christ did. They have not performed any of the deeds that Christ is represented in the Bible to have done, and which he said they should do, if they would become his disciples. What do you want of them? The Bible says the blind are leading the blind and they all fall into the ditches

Ditches mean low places. If you follow them they will lead you into low places. Was Christ ever represented to run after theaters and performances? Why is it that these are so very interesting to man? It is because the Christ life is not within. And so man goes to the theaters, performances and dog fights, and he might as well have it at home and train his dogs to fight and perform. It is the same thing. There is nothing to elevate man in this, there is nothing to save him from his lower nature and degradation and misery. No wonder that the world is groaning with pain and agony and says, "Oh, my God, I want to be saved." It is no wonder to me, when I know these things are existing, and know the difference between that and the God-life within my soul. God meant all his children should have enjoyment and pleasure in life, but what will give them this? Is there one on earth that lives a true, holy life who has not more pleasure in one day than those who are of the world and never think of God have in months and years, and I might say, in all their life-time? The vanity of the world is not true pleasure, when man comes into this pure life, and knows the difference between true life, peace, harmony and contentment, and that which is called such by the natural man. God is spirit, and He is love, and he is wisdom, and he is power, and all powers that be are ordained of Him. Hence He is powerful. So in the spiritual life we find this power, and we find it by the breath of God coming into our hearts. This breath is His wisdom that He breathes upon us that our souls shall become living. When we have this life within us, it will give our spiritual bodies strength and will give us harmony within our beings to overcome the imperfections of the physical life. We can not expect God to reign and rule within us until all the physical nature is under our feet, which is the world. I mean by that, if we have attractions to the world more than to this life, we can not get the world under our feet. I mean that man should keep above these elements, and cultivate and create a new life within. I see every day something for me to do, something to alleviate what is terrible to me—the suffering of humanity. Nothing but the power of God can alleviate the sufferings of some who are on this earth to-day. They may hear the Gospel preached, or what the world calls

Gospel, all eternity, but nothing will allay their pains and suffering except the power of God which shall take their burdens away and make them free, as Christ said, "He that is free in me is free indeed." This is the Gospel that we need to free us from all bondage, sin, bigotry and superstition. Let us think of Him only as a principle to come into our lives, for if we have nothing to lead us we know we are liable to fall into low places, where we shall have misery and suffering. There is a constant light beaming into the souls of those who have been born into the true kingdom, been born into the true light of God. When we come to it, we can see it as plainly as we see the material sun with the natural eye. All is light. Within that light there is happiness, peace, life and all things that man craves in his spiritual nature. God possesses all the attributes that man will ever need whether it be intellectual, or material, or whatever he may need. I mean in the physical life as well as in the spiritual. He is the great fountain of life. God is all life and light; without Him no light could ever be shed through this Universe, or come to one who did not possess the principles of His life. It can not be found in the natural man; it can not be found in the tree of the forest or in the minerals. So we see in Him are all the principles of this eternal life and light. We are weak babes, climbing here and there, tumbling over this obstacle and that, creeping away, trying to lift ourselves and falling again and again, not knowing where our parents are, or whom to call to aid us in our efforts. You want the light of God, and that power that will bring you to know how to treat yourselves, how to treat your physical bodies, and bring out your intellectual and spiritual forces. And you will then find that out of these combined principles in your organisms, the spirit of God will shine forth as the brightness of the sun. But without this you can not find Him. He can not live in the physical body, as it is now in the world, with all the poisonous substances and imperfections of the mind and body and the aspirations of the mind toward the natural instead of the aspirations of the heart and soul toward Him. This is not the spirit life of God.

But He will show His own principles, laying the great foundation of eternal life and happiness. Christ, the only begotten son, must be understood

by humanity sooner or later, and God will be their Father, and they shall be His children. When mankind comes to that condition then they come to know something about Him, and they are one with the Father in the principles of love, wisdom, peace, harmony and heaven.

MARY HAYES-CHYNOWETH.

THERE is no way in which to save souls only by loving that God principle within man and keeping the eye single, not desiring the things of the earth. And when we have gone into this straight and narrow path far enough to look neither to the right nor left, we shall find that all those that have scorned, persecuted, and falsely said and done all manner of evil things against us will begin to fall off. Some will inquire, some will follow and some will ask, "Is not this Christ, is not this true?" and the first you know you will have all your friends and neighbors your followers, listening to the voice of God in their own natures, and they will try to overcome in the wilderness all of their own old appetites and passions, as Christ overcame his earth nature in the wilderness.

M. H. C.

CHRIST is represented in the Bible as a type for every one of God's children to imitate. His life has been portrayed as the most perfect life that has ever been known to man. If he be a type or pattern and example for the world to follow under all circumstances, we are not obedient to the principles or the life of the one that God has given to the children of earth as a pattern or an example if we do not pattern after that example exactly to the letter and to the spiritual life that Christ is represented to have lived. It is my belief that man can never become truly Christianized until all the churches and all the people who are in the world come into a condition to live and follow the example that has been laid down in the Bible for all to follow.

M. H. C.

IF God possesses all the wealth and all the storehouses of the world; and has a duty that he wishes a person to perform, do you not think that He would open His storehouses and give that man what he needed in carrying out His work instead of sending him out begging of others or taking up subscriptions?

Should Love Rule Wisdom or Should they Blend Together.

(Subject given by a person in the audience.)

When we speak of love we know nothing of it only so far as we are developed under the spiritual law. Affection belongs to the natural as benevolence does, but love belongs to the spiritual man as charity in the place of benevolence. So when we speak of love of the natural man, we do not wish to have you comprehend that love means affection. It means one of the highest attributes of God, and you can not have love from the great Father of the universe without wisdom. They are blended like all his attributes. If one is not blended with another there would not be perfect harmony in God. Hence we see that love not only blends with wisdom and wisdom with love, but they both blend with all the attributes of the great God, else He would not be perfect. Under the law of the spiritual man, when we come in contact with anything natural, we do not see with our physical eyes, we do not behold the physical part, but we know and comprehend the spiritual part to be a perfect part. Everything in this life has that perfection within itself. The law established is His holy life diffused throughout the universe, and that must be purified, or, in other words, all the physical part surrounding it must be worked out by that divine law within. When this work in man is done so that all the natural man is in obedience to the spiritual or higher life within the individual, then every part is brought up to its perfection.

Perfection of every physical organ is the task of every man; for this he must labor, and when accomplished he has no more to do. He can not perfect his spiritual faculties, but he must perfect his natural faculties, and when every organ in his natural organism is perfect, his work is fulfilled, his organism is perfect according to law that is established within itself. Then the spiritual law becomes active within the individual and we see another life begin. All the lower faculties have done their work and they stand as a foundation for the spiritual life, and the spiritual life is one that is to be worked out under the spiritual law. That is, not under the natural law, but more under the divine law, because there is more of God within the spiritual part of man than is in the natural part, and when he becomes spiritually active, that spiritual life is as natural to him as this natural,

fleshly life. When man lives under that law he shall behold all things natural to God. When we speak of nature it is not that part of the great Father that can be discerned by the natural eye or fully understood by the natural intellect, but that part that can only be discerned by a spiritual vision. When we see the beauties of nature in this way they are more perfect and beautiful to us than what we can see with our natural eyes. God's love is not only manifested in a dual way in man but in every organism in the universe. There is a natural body and there is a spiritual body the Scripture says, and man being selfish feels that this means him and nothing more. But if I remember aright, the Scripture does not say that there is a natural and a spiritual body of man alone. There is a natural body and there is a spiritual body, and it applies to every organism in existence. There is one flesh of fowl, one of beast, one of fish and one of man. So many kinds of flesh different in principle have been created from the earth and are earthy. What has man more than this? He was created of the earth and is earthy, but beside this he has that part that God has given unto him through the growth and unfolding of all His life beneath man. Man therefore must have a preference with God so far as he has more of His life developed in him and is the consummation of all things that have lived. But he is not the consummation of all things that must live in a future state. Because he develops out of the animal condition and comes into a spiritual condition it makes him one step further in advance of all that is to-day. He grows under the spiritual law and becomes spiritual as God himself is spiritual and perfect. When I say this I do not mean to say that he has all of God within himself, but the little spark he has becomes as perfect in the organism of man as that principle of God's life is to Him. "So be ye perfect even as your Father in heaven is perfect." Bring out all the finer attributes and qualities of your nature and you shall be as perfect to the spirit as God is perfect to His spirit. But as I have often said, you can never reach the Father and understand all of Him. If you could then you would be God yourself and you would have no other God. But this great power that has created and rules the whole universe can never be reached by any individual, but that principle that is within man when developed

is one with the Father because it is spirit and it is perfect. One drop of blood of the human body is as perfect as the whole, but it is not the whole blood, so one drop of God's life in man is as perfect as God's life in the universe, and that means that divine principle which rules all the universe, and is the true God. Man is to God no more than the beast only so far as he takes in more of His life, and you can see if you take in more of his life, your spiritual nature must be more refined, and that refinement of your life purifies and cleanses this material globe, the earth, so as to make it possible for His children and domestic animals and fowls to live upon it. It brings about a change of laws. If there were nothing on earth only those coarse individuals that once were, man could not exist upon this globe. The imperfections and the impurities of the individuals that would be thrown off would make it impossible for man to exist as he is to-day. The very life that you throw off in the atmosphere helps to purify the atmosphere surrounding this material globe. Were it not for this atmosphere and this light you see, the earth would not produce anything. You shut out this earth from the sunlight and all would be chaos and nothing would or could grow or thrive. When you throw off the refinement of one pure life, remember that you are refining and purifying all the atmosphere which surrounds you. If you are living a life of imperfection and immorality, giving way to all these gross appetites and desires, can you not see what you are doing to humanity and even to this earth, this terrestrial globe? This is what you do. You are poisoning it instead of cleansing and purifying it. See what a great thing it is to live. God has given every one of us to be something to Him in all His departments of life, not in one department but in all. Even our breath comes from the great atmosphere, and when you impregnate it with those poisonous substances that breathe disease and sickness one must feel it and suffer from it and in many cases die. When people are taken down with contagious diseases, such as small pox, diphtheria and others, there is a board or a sign put up so that one shall not pass that way. Something is done to warn man of the danger in visiting these places. Now, if this is evidence to you that it is unsafe for you to go there, can you not see that the life of man, imperfect as it is, gives into the atmo-

sphere that imperfection and impregnates it with something equally as much a disease as those spoken of? How many times have I passed along the street with one man in front of me and another behind, their breath and whole person impregnated with tobacco and liquor, and in five minutes time I would be taken with illness and suffer perhaps half a day. One man said when I spoke to him about using tobacco: "When I pay for my tobacco with my own money it is nobody's business whether I smoke or chew." Let us see whether it is or not," I said to him, and I will say the same to you. If one is in a condition to use tobacco, liquor, strong tea, or indulge in any narcotic thing so that his whole life and body become impregnated with disease and this disease is thrown off into the atmosphere, is it not likely that the one following him on the street will take that element into his lungs and become effected by it, perhaps become diseased and die? The diseases are scattered in this way in nine cases out of ten. Should you see an individual come along and give your little child arsenic in small doses, no matter in what shape or form, would you not ask that person to leave your child alone? And should that person turn around and say that it was none of your business what he did to your child as he had paid for what he gave it, would you not apply to the magistrate to have that person removed from your premises and let the law be enforced and that individual dealt with accordingly? But in the other case nothing is said and nothing is done though God knows as well as I how it effects every one that comes in contact with it.

God possesses charity. God has wisdom to know how to deal with every child. How does he exercise charity? When he sees His children all around Him and all over the great universe suffering the agonies of hell, of pain and distress and hears them say, "why does He not do something to help me out of this?" His charity is this. He sees a determined will in humanity placed there by Himself and His voice is constantly, "come unto me." Every man has that within himself that he knows it is wrong to do wrong, I do not care who he is. But he insists upon it, and God has established the law within man that he shall suffer as he does, as that is the only thing that shall bring him to see and know himself as he is, as that is the only thing that

shall bring him to see and know himself as he is? So God's wisdom says, it is not for any one to suffer through all eternity but I will place a law before him and that is my law and that is the law of life. I will place goodness which is made alive in him, and he shall know that he must love goodness in order to get out of the suffering of the flesh. If he does not love this goodness then God's charity is to let him suffer on. He has placed within him the temptation of good and of evil. If he touches that which is evil he will suffer; if he leaves it alone he can come unto Him, and be saved from all evil and his life shall be eternal and full of constant happiness and joy for evermore. This is the law of God, this is the law of His charity to every one.

Those things that are in circulation, as currency gold and silver and everything that can be exchanged for what man needs is not man's work, it is God's work. It was God that impressed man to dig down in the earth and get these out and place them before the world, and circulate them so that each should have what he needed and not that he should live on in suffering in this natural life. So when man begins to feel that he does not want to do any evil, but he wants to do exactly what God wants him to do, the time has then come when he, an individualized spirit on earth, shall work with God and His angels to bring out the highest and best law. Then he can live without suffering, loving God from God's wisdom within. So let us all realize that charity means dealing justly with humanity, giving them just what each one needs to perfect his life in this great growth toward God. Happy is he who has grown to see and know that all things are God's and not his. We are in a condition to worship that principle who has knowledge and wisdom and life and perfection within Himself to grow us to His life. This is the object of all life. The object and end of all humanity and all life is perfectness of life, so that there shall be nothing but happiness and pleasure in doing God's will. This is the consummation of all mankind and all life. The blending of the forces in your nature is what is necessary to the true fulfillment of a perfect life, which is harmony. Life does not mean anything to you unless you know its forces in nature that must act in unison to bring out and develop every portion of every organism there is in existence. If one

part of the nature of a man acts in one direction and all the rest in another or different directions, there is an inharmony and an extreme action in one part of the organism and deficiency in some of the others. What we want to do is to blend the different parts and let our lower nature be active for the good and right and not let it have an extreme action. If we do, then we have a reaction which brings us darkness and misery. Action in the right direction is the law that will bring us God's light to direct us into all that is highest and best and lead us into all truth. Only think of it. How beautiful and perfect is God when we see and know so many organisms and know that he has placed them here to grow to perfection by his life and by the action He has implanted within them. One who does not act can not receive. If no person had been impressed to dig minerals out of the earth, what would have become of the earth's population? And we might go on and enumerate the discoveries made by man, each one occurring when man was in condition to profit by it. But there is a higher law than all these that has not yet been fully discovered, that of electricity, as the world counts it. But I will say it is the power of God that shall penetrate all and produce more for humanity than all the rest combined, and save much of the physical action in the direction that man labors to-day. It is not alone active as an instrument or agent as we see it to-day but it will be used more perfectly in many other ways to assist humanity in doing what is necessary to do. But it is very apt to do what something else has done for the ladies of the country. It seems that the world has come to a stage where there was a need for more implements with which to work. The ladies found out that there was such a thing as a sewing machine that was going to save them a great amount of labor. One was presented here and there, and the ladies bought them. Did they have less labor, or did they go on and labor in a different way with it, making trimmings and ruffles and making their garments in a different way than before, so that they really had more labor than before? It was harder work and more destructive. What have the modern machines and implements for farming done for the farmer? Has he not become more indulgent, does he not feel like spending more money in saloons and such places than before, because he does not have to

work so hard for a few dollars? Is not man poorer, spiritually, than he would have been without these improvements? I do not want humanity to shirk any responsibility that God has placed upon them. All these improvements are given to us by God to save the daily toil and labor, that man may direct his mind towards a higher and better life than the natural. We should all be thankful to God that he has impressed minds to produce the implements and labor-saving machines that we now see in active use around us, and pray that the time they save be used for a higher and better purpose. Let everything that is made in the way of an implement or a machine of any kind prove to be a benefit to the world instead of a curse, so that not so much labor shall be done to disadvantage and let the time and the money saved by these be for the furtherance of God, to accomplish God's work. So let all your effort be for good, for right living and you will be blessed by the Father in heaven and be filled with love, charity, benevolence and wisdom.

MARY HAYES CHYNOWETH.

As soon as man has the life and wisdom to know that all his actions should be directed by the Great Power of the universe, then he is humble to that Power, and he will not bow to the world but bow to the principles of right and truth. It is God's life and light within that will keep thy eye single, not the things of the earth. If father, mother, brother, sister, husband or wife should direct you to something that leads you from this straight and narrow road that leads to the life and light of God, you should say "no" with all your heart and soul, and go contrary to every one if he does not go with you. In this way you will get this power and light of God within you to move the whole world. You will become the ruler over many things because you have been faithful over the little things that God has given you to try you and develop you. You will draw all your friends and neighbors unto you as Christ, according to the Bible, drew the world unto him.

M. H. C.

You can not give eternal life to any one through words, only as you have it in your own nature and in your own heart to give. You may talk words eternally but they are nothing but shadows without God's life and feeling of love to prompt them.

M. H. C.

Why Is It That The Spirit of God Is Not More Extensively Diffused.

(QUESTION BY ONE IN THE AUDIENCE)

It is because people have not lived up to the text of my husband's discourse, they have not always done well. (The text was "Be not weary in well doing, for in due season we shall reap if we faint not.") They have not always lived to the highest life they could comprehend, so they have not the reward of well doing. But I would say this, the spirit of God can not be diffused through the human form while it is under the influence of the baser passions. It is impossible for man to live under the two laws at the same time; there must be either the one active or the other. If a man is controlled by the baser faculties of his organism, God, who is the sentient part of all life, is not the active principle within him. Hence he is not in a condition to direct his child or friend in the right way, because he has not the knowledge and the sight to know exactly what he needs.

And this, to me, is why the world is in darkness to-day; it is for the want of the light of God. The teachers are not in a condition to understand each organism and see the real want of each being. How many thousands of people have come to me and said, "Oh, it seems to me that your sermon was all for me." And many times in one audience I have had twelve or fifteen individuals come up to me and say: "Your sermon was for me." But one person got one thing and another person another. It was because the power over me knew exactly the needs of his audience, and when he gave his sermon to the people he gave it to them so that each should understand it in his own language. In other words, that each should take unto himself that part that belonged to him. This is the spiritual action within mankind that will benefit and bring them into this pure life, and each man shall understand himself as he really is. There is this life of God within every individual though it may never have had the perfect surroundings to bring it out, but everyone will have these surroundings when he comes into a condition to desire them. Ask and ye shall receive, seek and ye shall find. If man truly seeks from the heart, he shall find the way into everlasting life. And if he truly desires these great principles of life, he will grow his life into purity and good-

ness, and he certainly will have that reward of well-doing given unto him. I know it, and I know the reason that mankind is in this weak and uneducated state concerning God is because people have not grown to truly desire from the heart these principles of truth that are the bread of heaven, that shall bring them strength and life so as to know something of the immortal. They are waiting all the time, it seems to me when I look over the world, waiting for another world, to go to another world to be saved. Within the past two or three weeks ladies have been here to consult me upon different subjects, and they have told me that they had no opportunity for being any better or doing any better. They were too old and were going to wait until they could go over to the other side before they could be saved. Now, I do not believe that a person can be too old to begin to live a right life. I do not believe that a man ever lived long enough on earth, if that life be a hundred and five, a hundred and ten or a hundred and twenty years, if he has never had an opportunity in the past, and he now has one at this age, to realize the truths of God, but that he should take the opportunity and improve it to the best of his ability. He can do it, and God will aid him in his efforts. If his heart is full of a desire towards God he will surely get an answer to his prayer and desires.

I once met a lady one hundred and five years old, who was as bright and active as this lady here of ninety-two. I said to her: "How have you kept yourself so bright and well, and why are you so anxious to live now?" "Why," said she, "I do not ever expect a better life than this. If men would make their lives better here they would not want to go over to the other side." I saw that her age had not done much to weaken her intellect, and thought that this was a beautiful expression. She further said: "There is a daughter of mine, if she had lived right, she too, might have lived to be as old as her mother." Passing her eyes over the table in the dining-room, she said: "What is on that table is enough to kill a hundred people if they live on such stuff long. I lived on coarse food. I lived on corn bread and beans and such things, and when I wanted to go to town, which was five miles away, I had to walk, for there was no carriage to take me there, and I had to do my own work. People do not have action enough. This lady, who is

my daughter, married a rich man and the consequence was that she did not have anything to do, and had not exercise sufficient; and so ate herself to death." I thought that this was very true and that the old lady was sensible. I wish the young people of to-day could realize this great truth, it was something that impressed itself upon my mind. It was after I had this power, and I was called to this lady to see if she could be cured of consumption. But the power over me said to her: "It is too late, your lungs are all gone." And she had to go. And so with some of you who are anxious to come into this spiritual life, you may eat and drink of the lusts and passions of the flesh until your whole physical body is rotten and full of corruption and your spiritual body has no strength and no foundation upon which to grow all that is pure and holy. I beg God to-day that you may see the consequences of this life that I have spoken of, and see that ye do not live it, that your whole life shall be a desire and an action to grow yourselves out of this that decays into that life which is eternal and everlasting, something that belongs to yourselves and to no one else and the only thing that individualizes all humanity. It is that life of God within the spirit of man that animates every portion of his spiritual nature which will build up a perfect man before God, that all the desires of his heart shall be, "Mighty God, may I do unto thy children as thou wouldst have me do. Thy will and not my selfishness be done."

This is the way to bring men into that condition of purity and harmony where they shall desire that germ of God to grow and expand and say, I want something better than I have. It is the germ of God that enlightens all the spiritual nature of man and makes him cry to God, "Let me be something before thee, let me be thy child of spirit and not merely a child of the flesh." He feels God alive within his being, he feels his heart welling up with this great love, which is the new life of the great Father. But He can help no one who lives in the flesh or in the lusts and passions of the body. Oh, let us all realize the great necessity of coming into this condition of sight where we can see and know there is a higher and better life that is eternal. No man can come into it too soon. You may say that one has to grow into it, and so he has, but the Scripture says, "According to thy faith so shall

it be unto you." To-day is the time for man to begin this work and not put it off until tomorrow or until he passes over to the other side. Let us all realize that we have here and now an opportunity to grasp the life that is eternal and everlasting, and it is well for us to realize that there is no happiness without this true, eternal life.

The reason why man in this fleshly life can not have this God life diffused in his being is because the fleshly life is at enmity with that spark of God that is even in the little child that creeps on the floor. When that germ is not developed, man is not independent and responsible for all his actions and he can not feel and realize that it is well for him to live right and to do right because it is right. And he can not come into this condition until he is willing to begin a better life and say, "Oh God build thy life up within me that I may feel thy power and thy goodness to bring me where there shall be nothing but thy wish to govern me, and let all my selfishness and all that is earthy be brought down where it belongs, to the earth. Let me rise into that condition of harmony where I shall be a child of Thee and Thee alone. And may I not select what my duty shall be, but let me be willing to go and do with a will whatever Thou hast for me to do, no matter what man thinks or says. Oh, God, let every man feel in his soul that every action brings its reward; for every good deed he shall be rewarded with the life, wisdom, power and bliss of heaven.

You must feel humility before God. Bow yourselves in humble prayer to God. It will bring you sooner than all else this principle of growth and unfoldment and into spiritual life. Obedience is better than sacrifice. That means to me, if you obey the highest part of your nature, and continue it, as has been said by my husband, continue your well doing, you will reap the reward of that doing, and that reward is the spiritual life which is the best of all things to mankind.

MARY HAYES-CHYNOWETH.

THERE is no feeling of the soul towards self that will grow man upward. The whole object of man's life should be to do God's will. He can have no greater object than to please God in all his work. It does not matter if the whole world should rise against him, if he has lived with this object for five or six years he finds that the voice of God must be obeyed, or he has suffering and hell within himself which he does not covet. M. H. C.

"Let us not be weary in well doing; for in due season we shall reap, if we faint not." (6 Eph. 9).

This subject, which I shall present this morning, is filled with inspiration. Let us not be weary in well doing. That seems to impress one with the idea that one should be weary of evil and wrong doing; if there is such a condition or essence in the world as weariness. Weariness, instead of being an independent existence, is a mere lack of action, of activity, of strength, of vigor and good desire. "Let us not be weary in well doing." This is an expression which associates itself with all of that glorious attribute of God which leads on to excellence of life and glory of action. It is God, it is a part of that life of God and its operation which never ceases, never has any end. It is that principle of God which gives us sunshine, which gives us the day, the climate, the vegetation and all that supports and maintains life, that entertains the sight and affects the soul in every good and beautiful way. If there were and weariness in God, or if there were any principle in God which was opposite to action, there would be no life in the world and death and chaos would reign. Would there ever have been any of the beauty in life that we see around us without this beautiful principle of scripture? Can we conceive of any goodness in God without it, or any calm, peaceful life anywhere?

Consider it further. "Let us not be weary in well doing." If Judas had been weary in his well doing, where would have been the betrayal of Christ, that imperishable foundation of the salvation of man and the glorification of life? If the Jews had not observed this beautiful behest, where would have been the crucifixion, which is still nearer to the perfection of life? If Simon, that patient bearer of burdens, had not observed this inscription, how would the cross have been carried? And if Jesus, that principle in which inhered all of these elements of salvation, had not been replete with this quality of action, then Judas would have been as naught, the Jews would have been as naught, Simon would have been as naught, and so there never would be any salvation of the world.

Turn aside from this and think whether there would be any beauty in life save by action and by the observance of this principle. Would Christ

have otherwise appeared? And would the transfiguration otherwise have occurred? Would Daniel, that grand prophet and interpreter of prophecies and dreams, who has presented to the world the translation of one of the greatest dreams and thereby shown the effect of man's wilfulness and haughtiness, ever have been able to give to the world this great lesson, were it not for this action and wisdom and the influence and power of God, which brought him into a condition where he was able to interpret it? From the beginning of this world to its present state, and from this to eternity this principle will be presented with those things which are the effect of this action of labor and being not weary in well doing. This is so in the universe outside of man and is the same in the universe within man. Man starts with the germ of life in the beginning the same as the little plant and grows by action within him and outside of himself. By action, from the beautiful influence of the developed parents and the developed grandparents, the babe is brought along by stages of growth into excellent life until that which it reaps is the eternal life. It has the eternal life within it, and so I say we can pass throughout the universe and see in all these things the beauty of the action which is in accordance with the principle of this passage, which turns one away from the darkness of the world, and the light of the flesh and brings him into that condition where nothing but heaven is within and glory and beauty all around.

In this behalf I must refer to the example of that life in which there is no weariness and no aversion to anything that is good and holy and imposed as a duty. I need not state expressly who the glorious possessor of that life is, for you all know. I know how by night as well as by day she has been as ceaseless in the fulfillment of those duties, which are imposed upon her, as God can be. I know that in her slumbers she needs no audible call from any other to know that in the most distant part of her home a poor babe is suffering. And does she lie idle, still and stolid? No, if she did, her weariness would overcome her Godliness. She goes to that babe without any voice, except that which comes from the voice of God. And what does she do? She saves the babe, when under other circumstances it might die. And she ceases not her action by saving the babe

but she tenderly cares for mature mankind. She hears their cries for help in the stillness of the night, which come by the spirit of God, as well as those which come to her ears during the day; and her labors are ceaseless not only with the physical illness and ailments of man but also with his soul. She does not weary in her well doing, because she knows not weariness in anything. She does not respect persons in her well doing. She does well to the one who is low and depraved in the sight of the world, the same as she does to the one who is high, for to her the life is good and beautiful. She recognizes merit wherever it is active in life, whether it be in the man, the child, the brute, the rose, the star, the planet or the minutest insects and objects of life. Life, that part of life which is goodness and Godliness, is what she recognizes. No form effects her judgment and no outward habiliments ever attract her, and so she is the embodiment of the principle of which I speak. Her love, her wisdom and her power extend not right about her but they reach to those who are afar, through vast space, and because they are attributes of her who is ceaseless and undaunted and indefatigable in executing the great duties which are upon her. I know that during one night recently she went to the beside of her little grand-daughter twenty-two times, and in the morning she arose as bright and as active as ever. Let us not be weary in our well doing, for in due season we shall reap, if we faint not. That this is a certainty makes the action all the more to be appreciated.

T. B. CHYNOWETH.

THE trouble with the world is that people run before they are sent, and take upon them duties and callings which are not theirs. If a duty be truly Godgiven then there is no danger that man can ever restrain one from doing it.

IF man lived a perfect spiritual life he would not wish to pass over to the other side, for this life would be so beautiful to him that he would not wish for anything better.

KNOW that God never will ask anyone to preach the Gospel or do anything for Him unless he can do it without begging of His poor children who are more needy than the one who begs.

Death and Life.

READ AT HURLEY, WISCONSIN, IN 1888.

A grand discourse was given to us on the last evening of the stay of our wise teacher. Death and life were spoken of and contrasted and our responsibilities shown us anew. It was an exhortation to renewed efforts in development, an admonition to avoid self-indulgence, a hope for our spiritual welfare, a prayer for our best good. It betrayed to us an earnestness in the pursuit of unselfish aims and ends that made it sublime. It showed a loving care, a tender wish, a holy power, overshadowing, surrounding, guiding. It spoke of the fruits of the earnest labor here, and showed an unselfish pleasure in the thought that each would gather from the cultivated field enough for his own individual needs and desires. It was, however, startling, when the wish was uttered that we were all dead, but every one awoke to its appreciation when it was explained by the succeeding wish that we were dead to the old nature and made alive to that higher part in us which is now stifled by our natural characteristics. The wish was that the physical had perished and the spiritual was actively predominant, ruling and guiding the whole man, and, without further suffering, leading him to the appreciation of what constitutes true happiness. This death mentioned was not to be avoided but sought for speedily, courted continually and rejoiced over when met, for a glorious resurrection would then follow. If it could be found here to-day, not one but should rejoice and be glad to embrace it, and instead of shrinking, hasten to meet and welcome it. The thought of physical death is abhorrent to us when we awake to an appreciation of it for the first time, and it requires the cultivation of a sort of stoicism or philosophy to view it with any degree of composure. Yet did we but feel it, we are breathing an atmosphere of spiritual death, compared with which the physical death is as light to darkness. The principles are given us, and if we adhere to them, the life which we all seek will surely come. The example is before us to illuminate the principles and make them plain to us. But our appreciation of them is almost wholly an intellectual one, and we are too apt to shrink from making a change which takes us out of the dominion of our purely physical characteristics into the region and under the

control of the highly spiritual. We are babies in arms comparatively, weak and helpless, and blinded by the radiant sun of truth divine, when held up in the arms of our spiritual mother, in the brightness of its effulgent rays. It seems to be too much trouble for some of us to make the effort necessary to break out of the old rut of habit. We are too much tied and bound by our education, by our indulgences, by our instincts, to the old life which is the death spiritually, to seek that true life which is waiting the search of every one of us. It would seem to need the suffering of entirely fulfilling the law of sacrifice before many of us will practice under the law of obedience. Yet we who are old and have seen the vanity and hollowness of the world and are practiced in its vexations, should do our duty as we see it even intellectually, because it is our duty, and not wait to be forced by circumstances to undertake it reluctantly. We die daily physically, atom by atom, but as long as the dead atom is replaced by the living atom, our physical part is renewed. We should die daily spiritually inasmuch as our spiritual part should be manifested in spiritual thought and action, and being so expressed would be used and need replacement by other and higher thoughts and better actions; but while the use and perfect replacement of body tissue and spiritual idea is necessary to perfect health, physically and spiritually, there is a difference in their action. The first goes on unconsciously and without interference on our part, while the other needs a fostering care, a constant attention, an earnest desire to make itself known, to show its fruits, to make manifest the truth. The one is automatic, the other the result of preconceived idea and determination, until finally its constant practice becomes intuitive, instinctive, and the physical characteristics are spiritualized. When this point is reached they become aids instead of impediments, they assist instead of retarding the upward progress.

Will this death ever overtake us on this earth and this spiritual life succeed it, and fulfill the work and prayer of our great teacher? The efforts of each must answer. Some of us have become gray and wrinkled in our struggle with the world, scarred and hardened in the service of the wrong, our best years spent in seeking that happiness and content which is not to be found under the dominion of the physical. In the life

to come, where is expected all the good that has been sought, and found not, what will be our status, our condition? In spite of age and worldly wisdom, will not our growth show as a shrub rather than a vine, as a sapping rather than a vigorous tree? There, our goodly stature will not be measured in feet and inches, our weight will not be scaled in pounds and ounces, our worth not estimated in dollars and cents, our names not enrolled in honor's volume through the deeds of our ancestors, but our heights set against our spiritual development, our weights balanced with our good deeds, our worth shown by our spiritual worthiness, our names emblazoned only through our individual actions. The physical is left behind, and that spark of God which each man possesses, through the action of which all good is shown, all worth is manifested, will be the gauge, the mark of each one's stature, standing and place. Who of us will show a giant frame, a spiritual greatness, a mature development? If we do not work here shall we not rather be infants to be cared for, babes to be led, the elements of the spiritual language taught us, the principles of righteousness instilled? Shall we not have to be clothed and fed sheltered and nourished until our minds expand to a knowledge and appreciation of our ends and destiny and we can take our places and do our duties unsupported?

Here is our opportunity. *This* is the place. *Now* is the time to develop, unfold and grow the soul part, so that when the great change comes it finds us men. Our natures are fallow ground, our souls are adamant, our hearts are iron. We need the ploughing and furrowing of the Spirit of God to prepare the ground for a spiritual harvest, the water of life to drop upon the adamant to soften and disintegrate it, the hammer of the Almighty to beat upon the iron until it is hot and rendered plastic to the impression of the truth. It needs a stimulation of faith, a quickening of hopes and beliefs, a thorough earnestness of purpose in the search for truth. Let us not rest believing in our ultimate salvation, nor halt satisfied in our physical surroundings. We believe some of the principles placed before us so entirely that the element of fear of the future is eliminated, believing as we do that all will be ultimately saved.

The natural disinclination for change preponderates when that change leads to mental and spiritual exertion, self-denial, abstemiousness, obedience, trust and absolute performance of duty, and we are but passively good through our indolence. The year is full of days, we think, and in a short time we propose activity. Let us see to it that the days and years have not glided silently by us into the eternity of the past before we move our sluggish feet. We have our example before us for imitation. A noble, useful, holy, unselfish life, peaceful, wise and good. Full of action for the good of others, full of knowledge for the use of all, full of power for the advancement of the world. What has been done for us, you know. What we have done we feel, and feel it to be short of our full capacity. It is expected that the love that has been poured upon us, the principles given us, the grace shown to us will bear fruit in the near future, of a spiritual growth. We know that by our professions we will be tried in the courts of the world and that the tests will be thorough and searching. That by its thoroughness, when successfully undergone, will be measured our influence for good. That the good we will accomplish will be through our example and precepts. That in the good example of our daily lives will that influence grow and expand and broaden, till, combined with the influence of others, it will fill the whole earth.

What, then, will the harvest of our present efforts be? It will be righteousness, justice, love, charity and faith. It will be the fullness of peace, the fulfilment of God's law, the regeneration of mankind. Then will be no limit to man's knowledge or attainments. Then will the earth yield her fruits and wealth with certainty and with ease to the eager worker. Then with minimum labor will the maximum of time be given man to devote to his spiritual growth and improvement, and the heaven and the earth approaching, make one grand harmonious whole in the human organism. There will be giants in those days, men great in spirit, in intellect, in body. The mystery of life and death will be solved to the whole world. The curtain of the hereafter will be lifted, and the future will be as a written page in the book of life. Then let us keep our lamps trimmed and burning to welcome the coming of the bridegroom, that bridegroom which is the spirit of truth, which will illuminate our hearts until we are as beacon lights in the world, as shining lights in the wilderness, and flames of fire to warm the frozen souls of men.

E. H. KELLY.

Heaven.

In the beginning God created the heaven and earth, a spiritual and a physical condition. The spiritual which is the life, and the physical that which gives sustenance to the spiritual to help it to grow and develop to perfection. The scripture has given man an idea of heaven and a hereafter and a hope for something which is to come to him when he passes that condition called death. But man in his interpretation of it, owing to his physical condition, has failed to note the fact that the scripture most emphatically says "heaven is within."

God in his wisdom has seen fit to make this a world of progression. He so planned from the beginning, and all through the vast ages progression has been steady and constant. But perhaps there never was a time in the history of man when true religion, or the salvation of man's soul, was discussed with so much freedom, and thoughts of heaven or a hereafter, were on so elevated a plane as now. And this is only the beginning of a great spiritual awakening. When the world can be brought to feel that the heaven that they have been taught to believe as being away off is within the organism of each and every one, and that each can make it as heavenly as he chooses, then will the world be better.

The trouble is the human family do not give God credit for what he has done and what he is doing for man every day. They put themselves on an equality with God and pass judgment upon Him instead of feeling that we are creatures of the earth, subject to the will of Him who made us. When God made man he pronounced him good. He gave him capabilities for doing good or evil.

To be truly good was made a blessing worth striving for, since He gives as a reward everlasting life to every human being who attains goodness through labor and sacrifice. But the human family have gone on sinning and living contrary to God's laws, and then blaming Him and saying He is unmerciful to his children, when the facts are that they are unmerciful to themselves. God has so organized us that we are capable of a higher development, and when He says we must work out our own salvation, we may know that it is possible, or the command would not have been given. This should encourage every person to speedy action to attain such a growth while here

in the physical body that he can have peace of heart so that he can truly feel that he has heaven within.

We are told that the life hereafter is but a continuation of the life here below, with chances of development not greater than we have here. Then why do we wait until it is too late to fan into action that spark of God within us? Why do we not trample down and kill out the old Adam so strongly fortified? The battle must be fought, and the sooner we commence the sooner we will make our bodies a fit place for the indwelling of God's Holy Spirit. Do we want any greater heaven than to have God's spirit dwelling within us? I do not.

How much better it makes one feel to know that heaven is not a place a great way off, where God sits upon a throne, passing judgment upon his ignorant, benighted, children of earth, but that it is a condition of life attainable by all who desire it, a condition of constant harmony and God's holy love within the reach of every soul. There is another beauty in this spiritual life; we can not go back when once we have started on the road. We may become careless and commit wrongs, but the suffering which follows is so much greater than it used to be that it brings us back to our sense of duty, and we find in after time that our suffering has been a growth. All things are for a purpose, and when we blame ourselves for doing that which causes us suffering we are finding fault with God, for that suffering might be necessary to develop within us that which could not be brought out in any other way.

Why is it that we are so loth to obtain this spiritual growth when we can get it by our own efforts and know that with it comes happiness? It is because we are indifferent to what is our own best interest. We do not get hungry for spiritual food. If we felt it as necessary to obtain this as we do our physical food, there is no doubt that we would attain a very high development. But we not hungry enough to strike out and earn it ourselves. We are satisfied to be tramps and take what others are glad to throw off, never once taking into consideration that those on whom we are preying and who are giving so freely to us are not only cleansing their own houses, but are developing within themselves that which we are losing. We cannot grow spiritually by sitting down and letting some one else do our duty, for Christ says we must work out our own salvation. It may be

very fine to sit and listen to an eloquent discourse. We may receive a great many good thoughts, but some one else has given them off and they have become a part of Him who gave them, and not of the one who sits and listens. I believe the longer we wait for some one to carry us and our burden, the longer we will be in attaining that condition which will fit us for the duties of this life and the life hereafter. So let us get up and do our own work; let us prove by our own lives that we are workers in the vineyard of the living God; that we not only can overcome conditions that are not the best in our own organisms, but we can also be examples to others and help the poor wayfarer faltering by the wayside.

In order to reap we must sow in the springtime, and now is the springtime with us. Do not let us pass from this life beggars, but let us go with our store-house full of the fruits of our labor. Then, and not until then, have we earned for ourselves a crown of glory. The more I think of heaven, the more I believe that the more heaven we cultivate within our own being the better we will be able to judge of the heaven hereafter. Our lives are what we make them, so our heaven will be what we make it. We must not expect to attain to a condition higher than that which we seek. Consequently, if we do not seek a heavenly condition while here in this life, we must not expect to find it at once over on the other side. We shall have to be satisfied with living on in the same condition that we were in while we were here until we have that awakening of the spirit which will show us our low and ignorant condition. Then shall we have to outgrow conditions which should have been overcome while in the physical body, and the overcoming of them will be harder for the fact that we have not our physical bodies to help us.

So I say let us trim our lamps that they may be burning when the bridegroom comes, so that we may be ready to enter, not at the eleventh hour, but at the first hour, into that heavenly kingdom where a man is judged according to his deeds. Let our lives be such as that the judgment upon us will be: "Well done my good and faithful servant. Thou hast earned for thyself one of my many mansions, not made with hands, eternal in the heavens."

C. A. HASCALL.

July 22nd, 1888.

"Thou shalt not tempt the Lord thy God."

(Read at Hurley, Wis, in 1889.)

Tempting the Lord, as referred to in the Bible, does not mean that we can possibly tempt God to do a wrong, but it simply means that if we try to put to the test any of his laws or truths, we are inviting upon ourselves His judgment and chastisement.

He who puts to test any of the Lord's commandments is tempting God. The doctrines of spiritual life which are given us here should be obeyed, for this is the object for which they were given. They are given us for the purpose of making use of them in our everyday life, and if we take them to ourselves and live them, then God is glorified in us. But if we are ever doubting and investigating them, we are tempting God, and the reward of our investigation will only lead us to infidelity or something worse.

We tempt God in our treatment of the truth when we allow the darkness and the gloom of our doubts to overshadow the things we believe. There are some spiritual truths that we feel that we know. The things that we positively do know and are steadfast in the observance of, are what make us more God-like, but if we let our thoughts dwell upon our ignorance and our doubts more than we do upon our convictions, we are putting to a dangerous test this divine hold upon our lives, and hence are tempting God.

I once read that in the old days of southern slavery, the negro fleeing from bondage knew but one thing, and that was that if he pursued his journey in the direction of the North Star, he would finally reach a land in which he would be free. It was but a little knowledge. The nature of that unknown country, the laws which there prevailed, the difficulties he would encounter, the distance he would have to travel to get there and the dangers that awaited him when he finally got there were all unknown to him. That little knowledge was all he possessed concerning his possible freedom. Now if he let his thought dwell upon things he did not know, if he magnified his doubts and his ignorance, he thereby put his possible freedom to the test, which would probably result in his never attempting to gain it. He would then be tempting his liberty, but if he pursued the other course, if he cherished

in his heart this one thought, that to follow that star would lead him to his freedom, and not to follow it would mean to remain in slavery, he would follow that star and arrive at the freedom his soul so much desired.

It is the same in spiritual life, every truth that we have of spirituality is a star. We follow it by obeying it, and as we thus follow it, we shall be led to a land of spiritual life and spiritual freedom. But, if instead of pursuing such a course, we let our thoughts dwell upon the great clouds of doubt and darkness that surround this star, we shall be tempting God, and soon the clouds will entirely obscure the star, and it and all the spiritual life which we might gain from it will be thus taken away.

This command should teach us to cultivate the affirmative side of our knowledge of spiritual truths. We are to think of the things that we believe rather than be ever dwelling on our doubts and magnifying what we do not know. We are to study how to bring what we do know into our every day life. I do not believe in this Sunday worship as a means of saving souls. There is more true worship in our every day work, when filled with love for the common good of all, than this Sunday worship, when the great end in view is to prepare for heaven as a separate and peculiar business. The heaven we prepare for in this way is not heaven. "The kingdom of heaven is within you," we are told. It was the old, Jewish Pharisee who was so strict in observing the sabbath and prayed on the street corners that all men might observe his piety. Let us not think of the kingdom of God or heaven as something far off, something without rather than within ourselves. We are perhaps prone to flatter ourselves in our selfishness that we are well enough if other people lived as they ought to, or if the wicked world were only made better. But the only way to make the world better is to be better ourselves. We are apt to be more anxious to teach others how to get into the kingdom, as if they were sinners more than ourselves, then we are to drive the old Adam out of our own natures, the kingdom of hell out of our own hearts. But taking these principles and living them in our every day lives, is the only way to help ourselves or others. A true spiritual life springs only from the soul, and if we are not truly animated from

within to live it, our lives will be but the semblance of living, and we are only cheating ourselves into thinking that we shall have that peace of mind and soul which alone makes the kingdom of heaven within us. Let us be earnest, and if we grow not so fast, let whatever we build be a solid foundation for the structure that is to come.

A beautiful house which only shelters thieves and robbers and other disreputable characters would be a curse to any city, no matter how beautiful the architecture of the building or how costly the material of which it was constructed. A house which is the home of truth and purity is a blessing to any city, even if the building be humble and unadorned. It is in some such a way that the quality of a life is to be determined. A life that is outwardly beautiful, and is full of lusts, envies, hatreds, jealousy and selfishness within, is a wicked life. A life that is the dwelling place of heavenly thoughts and noble aspirations is a spiritual life, no matter in how humble a calling or in what condition it is passed. The realm of spirituality is the soul.

Let us try to cherish in life, not what is without and about us, but what is within and above us. We are to struggle not to accomplish this or that achievement in the world, but to be moved by the true motives of the heart and soul. We are to consider not merely whether we have done just well enough in our dealings with mankind to keep out of jail, but whether we have acted with our brother-man as we would that he would do unto us. That is the question which most concerns our spiritual life. It is not whether we love our neighbor because he has tickled our vanity a little, but whether we have loved him as ourselves. The commandment is "Love thy neighbor as thyself." We are to be true and honest, not because "honesty is the best policy", but because honesty is one of the attributes of God, and as we serve our neighbor we serve God.

Here we are given truths that, if we follow, will be the North Star that will guide us to our spiritual freedom. The question is not: Are these principles true? We know that all of them that we have lived are true, and we have seen enough more exemplified in the lives of our friends to know that all are true. Ever debating in our minds whether a spiritual principle be true or not adds not one whit to our spiritual

desire and aim. We can be spiritually successful only by obeying our convictions and putting what little truth we have into action. By living and doing the truth we take the purest and most efficient way of learning what it is, just as love begets love. We thus advance to higher truths, and have more and more of God unfolded to our view, for God is truth.

The investigation of a principle is that which comes from having lived it. We do not find out God by merely giving him an intellectual investigation, but by realizing in our own lives what we believe to be his will. This intellectual investigation of God is what has caused much infidelity in the world, for we cannot with our finite minds find out God. But we do know that God is the great source of spiritual life. The earth and its relation to the sun is a beautiful example of the relations between man and God. The more closely we see the laws of spiritual life which belong to God, and the more clearly we see the laws of natural science, the more perfect and beautiful becomes this correspondence, and the two seem in some measure to have grown together. In a scientific or natural sense, we are children of the sun; we are warmed, sustained and strengthened by his all prevailing light and warmth. As the earth turns on its axis, that part of its surface which is towards the sun has light, and that which is not in the darkness; and also as the earth travels in its orbit, where it is nearest the sun we have long, warm days, and we call the season summer, and where it is furthest from the sun we have short, cold days, and it is winter with us. And it is the same way between us and God. When we turn from Him, then darkness and gloom take possession of our hearts and we are wretched and have hell within us. If we travel toward him we are warmed and strengthened by His divine love, and with every breath we take in more spiritual energy and are filled with his wisdom. But if we turn away from Him we are chilled with the doubts and misgivings that take possession of our beings.

As I think over the past and realize the many blessings it has been our privilege to enjoy, I can not find language sufficiently strong to express my desire to continue the march towards these principles and towards God. We know from our past lives and experiences that we are at present in a part of our orbit where we are traveling to-

ward the sun of righteousness, for we feel its warm rays soothing and cheering our hearts. Let us endeavor to so live that we may receive more and more of his divine grace through this life that is taught us here, Let us try and live according to that law of love we are told so much about. We should prize whatever is useful to humanity, because it is useful and best for all, and without reference to its service to self. We must be ready to devote ourselves to whatever is best and truest and highest and purest, because it possesses these divine qualities, and not because it serves our personal interest.

Everybody is ready to do what is right when they can see that it pays, and they pour forth their kindness and love when they think they can reap a harvest of kindness and love in return. But what spiritual life is there in that? None whatever. We come into possession of the rewards of a spiritual life, not by bargaining for them, but by doing good for itself, looking and hoping for nothing in return. What reward are those who are doing for us at present, hoping for? Nothing but the salvation of our own souls, and the only reward that would gratify them is to have us do to others as they have done unto us.

Let us then have faith in what we have. Faith is that star which, if followed will lead us to our spiritual freedom

D. W. DOUCHER.

When I look over the world and see how the people in it live, I am tempted to ask myself if there is a God of love and power who permits His children to live the lives they do. I can not blame one who knows no life above the natural for being an infidel, an atheist, a deist, for not believing in God. The question must come to every mind, "Why are we placed here and why does God allow all these evils?" I must answer that God must have some action to keep himself alive, and this action comes in perfecting His creation—in perfecting His own life, in His creation. In one sense God is perfect now, since He is the highest perfection there is. But in another sense He is not and can not be perfect until His whole creation is perfect and fully developed. And since it will take all eternity to perfect His creation, it will take eternity for God to perfect Himself. It will take eternity to fully develop and perfect ourselves or any other part of creation.

M. H. C.

"Rescue Us From the Fetters of Dark and Evil Matter."

It is God's life that brings out of darkness to light, and rescues man from the fetters of the physical. God's life has ever worked for freedom. God's life is productive—means growth of itself. It imparts life to the mineral and releases it from its apparently inanimate surroundings, and makes it seek the air and God's sun shine by furnishing the elements of growth to the vegetable. In the vegetable the operation is repeated on a higher scale and its life imparts not only life, but a limited intelligence to the animals, and that higher understanding—self and soul consciousness to man. God's life in man caused him to partake of the fruit of understanding and to release himself from the fetters of ignorance. It has been at all times the means of unfoldment in man and all that is below him. The influx of that life will grow man after he has been released from the fetters of this earthly existence into the celestial being that he is destined to be, and make him one with God.

The unchecked physical desires of man are the fetters of evil matter that have ever kept him from his God,—that have ever kept him in a condition of slavery worse than that of the negro of the South before the Civil War. These unchecked physical desires have set the absolute despot on the throne, enacted the laws that created a privileged class who ground down the masses to the most abject poverty, and made the military adventurer, who for the bauble fame, slaughtered thousands of his fellow men, and brought sorrow and desolation on many happy homes. They are the moving power of the financial adventurer "on change", and the speculator whether in stocks or wheat. They impel the unscrupulous labor agitator, whose hands in many cases were never soiled by honest toil, to incite the ignorant to acts of violence; and to their blighting power can be traced all the misery and mental and moral darkness in the world. The evils of heredity come from the same source, and man will never be free as long as he cultivates selfishness to the exclusion of all that is generous, high, noble, good, pure and true within him.

We are taught here by the only effective way,—by precept and example—how to become free indeed. We are taught by the lives of our leaders the grandeur of life devoid of envy, hate, jeal-

ousy, lust and all low desires; the redeeming power of lives that are filled with high and noble aspirations and that are enraptured with all that is good true and beautiful in God's creation; and that if we live to our full privilege here we may know no longer anger, selfishness, nor sorrow. We are taught the importance of obeying the laws of health, the true relation of the physical to the spiritual, the importance of cleanliness, not only that cleanliness which comes from the liberal application of soap and water, but also that spiritual counterpart—cleanliness of thought, which precedes and is the main spring of all good actions. Temperance, as taught here, means more than to abstain from an intoxicant. It means temperance in eating as well as in drinking,—to not be controlled by that which pleases the taste, but to take into the system only what will give strength and purity to the "temple and dwelling-place of God." We are taught to do right not for fear of censure, but because it is right; to make it as natural to do right as it is for the heart to beat. We are also taught here the grandest truth that ever came to mortal man and which will in course of time tear down every denominational fence that man has ever built, viz: The fatherhood of one Great Eternal God of love and the brotherhood of man, and that we can only "worship Him in spirit and in truth" by purifying our own lives and being helpful to our fellow man.

Besides that, we have the assurance of her whose life is illuminated by God's truth, who is in possession of the Holy Ghost and has the gifts that come with that high and holy power, that the Father of the universe is impartial, good and just; that all suffering which man in his ignorant and undeveloped condition has brought upon himself is God's way of bringing him out of the wilderness of his own earth nature,—is God's way of rescuing his children from the fetters of dark and evil matter; that by praying and desiring and doing the highest and best all may come into that rich spiritual inheritance which she now enjoys, which is peace, joy, prosperity, harmony and heaven.

AUGUST FLOSBACH.

Hurly, Wis., April. 20th, 1890.

Selfishness when rightly directed, is a lever that lifts man into higher conditions in life. When followed as a propensity it is a lever that lets him down into a joyless, discontented and unhappy life.

M. H. C.

Awake to Righteousness.

"Awake to righteousness and sin not, for some have not the knowledge of God. I speak this to your shame." I Cor. XV., 34.

Paul was speaking to the Corinthians in regard to the resurrection of Christ. They had sufficient light to know the right and appreciate the necessity for action. Hence, the command, "Awake to righteousness and sin not." The resurrection means the quickening or arousing to action of the Christ life within. The awakening to righteousness means simply that in order to awaken truly to righteousness, to be resurrected, we must die to sin, to ignorance, to all that is low and selfish—in short, to the flesh. This is as true now as 1800 or 2000 years ago. Whether this command was ever given 1800 or 2000 years ago I will not pretend to say, but that it has been given to us here times without number I do know. It is never given unless there is the intelligence to understand, and the power to execute or obey. We certainly by this time ought to give signs of awakening, of life, of freedom from pain, of righteousness. Ignorance and inaction are the conditions that cause all the suffering of the world. We have no excuse for either condition. We have been shown the way too plainly and lovingly by one who knows, by one who has been over every inch of the road, who knows perfectly all the rocks and quicksands, all the difficult and dangerous places. All these she has pointed out and warned us of. If we run against the rocks we are not to remain there until some one comes to remove them, or if we fall we need not lie there for some one to pick us up. I think the time is at hand for us to remove the rocks or avoid them if they are in our path-way, or to climb up if we fall. We know how to work and must work for ourselves sooner or later. If we will arouse ourselves there is no danger of anything ever coming to us to stop our growth. It is when we fall asleep, as it were, that we get out of the true path. We get careless and allow the stones to accumulate in our path-way. Then comes the struggle, when if we persisted in our action every day there would not be the necessity for these times of struggle and discouragement. The trouble with me, and perhaps with some others, is that I get aroused at times but do not stay aroused. By degrees I relax my efforts and

the first thing I know there are all those horrid rocks obstructing my path-way. That is why spiritual growth seems a hopeless task at times to a great many. They do not awake to righteousness and stay awake.

There is so much more need for us all to awake and arouse ourselves to action which shall be continuous. The Bible says "for some have not the knowledge of God." But we have had the grandest opportunity in the world to learn of God, and if we cannot now arouse ourselves enough to give off some of that which has been so abundantly given to us, how can we expect people in the world to live any better lives than they do? They have had comparatively no opportunity, while we, on the contrary, have had every opportunity. I think this fact ought to awake in us new desires and aspirations that this command need never to be given to us again in vain. It ought to impress itself upon us so deeply that we certainly would be ashamed to ever knowingly sin again. How can we ever expect to have this birth into eternal life if we do not awake to righteousness? This birth comes by our overcoming everything in our physical natures, and just so long as we allow these physical propensities to control us we are putting the higher part of our life away. Every thought or feeling that we have of an inharmonious nature retards the better part, or the God in us, and keeps the new birth from taking place. On the contrary every good and high aspiration that we have increases the God and makes the new birth just so much easier and the time shorter. Before this can come we must purify ourselves by high and noble thoughts and actions. We must be steadfast, immovable, always abounding in the work of the Lord; "forasmuch as ye know that your labor is not in vain in the Lord." Here is where we have the advantage of the world again. We know that our labor is not in vain, if we labor from the right motive. People in the world may labor all their lives and it seems in vain to them because it does not bring health, wealth nor happiness. What evidence have they that it is not all in vain? They will go to their graves poorer perhaps than when they started out in life. The whole trouble is that they knew not the highest methods. They did not have the power of the Holy Ghost to guide them. Oh, how thankful

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we ought to be to have this great blessing with us, and we can always have it with us providing we do truly awake to righteousness and sin not.

We little realize what it means to have Mrs. Chynoweth and her great power over us, nor do we realize what a great blessing it would be to have this power within us. We put the possibility of final triumph over the flesh too far away from us. We are apt to think it is impossible for us, and just so long as we harbor those doubts we are keeping the possibility away. People in the world, as I said, have no evidence whatever that they can become any better by their own efforts. They are not taught that the salvation of their souls depends upon their lives. We have every evidence to prove that there is true life after the death of the fleshly propensities. We know, too, that it is the Holy Ghost that brings that eternal life. It is such a weak belief to think that salvation comes by merely confessing to a belief on Christ, that "if ye are baptized in his name ye are saved." This is perfectly true, but in the sense that it is taken by the world, if one goes down into the water and confesses to a belief he is saved. I should think that all humanity would flock to some water, be baptized and be saved as it is such an easy way to have one's sins washed away. But to take it in its true sense it is beautiful. To be baptized in His name is to come into that condition of purity where the inspiration of God's pure life can baptize us, where we can be immersed in that pure living water of eternal life. Then we certainly will believe on Christ and be saved, and will then be able to do Christ's works. We must first cleanse the channels for the inspiration to flow through, as it is impossible for the inspiration of God to come through impure channels. As the Bible says, "There are vessels to honor and to dishonor. If a man, therefore, purges himself from these he shall be a vessel unto honor, sanctified and meet for the Master's use and prepared unto every good work. Flee also youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." To come to this condition we must purge ourselves of all these physical characteristics and purify our vessels, then we can follow after righteousness in the true sense. We will be aroused to that condition where it will be impossible to ever sin

in the least degree. We must come where we will hunger and thirst after righteousness, then we shall be filled, and we then can call on the Lord from a pure heart, and have faith, charity, and peace, and be possessor of that divine power—the Holy Ghost.

LIDA E. SMITH.

Hurley, Wis., Sept. 7, 1890.

If there is one attribute that is more necessary to spiritual growth than another, it is that of patience. The Power that created and is above all things in nature is not, never was and never will be in a hurry. All nature has been created and unfolded in a grand and limitless leisure. This earth has, by convulsions and upheavals been changed from its primary condition to what it now is, but so slowly that the changes have been almost imperceptible. God is still laboring with patience to bring it into a more perfect condition than it now is in, and He is not eager or in a hurry to accomplish the work before the proper time. The first type of human life was likewise in a dark and undeveloped condition. We can not realize the great amount of labor that has been performed by action and reaction to bring us to our present state, and yet God is the same patient Father. Let us who are laboring and struggling for a new life, impatiently waiting to see the end of our labors, think of eternity, and like the Father, be willing to work and wait.

M. H. C.

If we believe that God rules we know that he can make no mistakes. If we could do what He does not want us to, we are stronger than God. Every act and every circumstance therefore that comes to us is under the then existing conditions essential to our growth and development. When we thoroughly believe this all worry and fear will be at an end.

M. H. C.

The people in general are waiting for God to come down from heaven to help them. I have always preached that man should try to elevate himself up to God in order to receive His help.

M. H. C.

God's laws are called into action according to the life we live. He has a duty with us according as we live or do not live in harmony with Him.

M. H. C.

Health Department.

Below we print a prescription given by Mrs. Chynoweth for coughs, colds, etc., which will be found efficacious in all such cases:

Take of
 Boneset, 1 oz.
 Poplar bark, 1 oz.
 Tamarack bark, 1 oz.
 Spearmint, $\frac{1}{4}$ oz
 A little sweet-flag root.

Break up roots and barks and pour over the above two quarts boiling water and let simmer two hours. Strain off the liquid and pour over them one quart of boiling water and let simmer one hour. Strain off the liquid, pour the two liquids together and slowly boil down to one pint.

Take of slippery elm bark and flax seed equal parts, and pour on water sufficient to make a mucilage as thick as honey, by boiling slowly. Add one pint of this mucilage to the liquid already prepared. Add also one oz. of extract of dandelion, four ozs. glycerine and two-thirds of a tea-cup full of loaf sugar. After heating up and stirring thoroughly strain and bottle. If necessary to keep it from souring add 2 ozs. of alcohol.

Dose: For an adult, one teaspoonfull three times each day on an empty stomach, to be gradually increased in one week to desert spoonfull. For children, half the above quantity.

THERE is always a feeling right within a person's heart when God's voice has spoken to him, and when he makes himself positive against all evil, there comes to the heart the intuition of God. If God gives His wisdom to man it is through the heart and not through the head. You feel it no more in the brain than you do in the foot. God's words are all spoken to the heart to be carried to the brain and expressed through the vocal organs.

M. H. C.

Every man must pay his own debts. Work out your own salvation in the way God has laid out, and also help the weak and lowly. No man can call himself a Christian, nor must he until he can have this feeling for the lowly. Do not deliver high sounding sermons to them. It is doing the truth more than speaking the truth that is the principle of Christ. Do what He did.

M. H. H.

Our Schools.

The following essays were read by the men or some member of their families, employed at the Germania Mine, and at Eden Vale, at the dates affixed to each.

THE STANDARDS OF THE WORLD.

There is but one standard of right in the world, and that is God's standard. We are all under equal obligations to meet that high standard, and God holds us all alike responsible to Him. Society may set up artificial differences and regulations, but the fixed fact remains the same. Men require women to live up to a standard of purity almost equal to that of angels, while they erect a standard of quite a different character for themselves. Young men sit down to wine suppers, freely indulge their appetites for intoxicating drink and tobacco, become reckless in their deportment, vulgar and turbulent in their conversation, and frequently seek low and debased society, excusing themselves under the plea of custom and the way of the world. But should young ladies follow such a course of dissipation they would be utterly and forever disgraced in the eyes of the whole world. It is said: "Oh, young men must sow their wild oats." This is a terrible fallacy. We are taught here by our leader, Mrs. Hayes-Chynoweth, that "whatsoever a man soweth that shall he also reap," and that young men who have plunged into dissipation are already reaping what they have sown. They do not have to wait for maturer years to come before they realize that they must pay the penalty for every violation of the moral law. Every day we see young men who are debilitated and prematurely dying because they have transgressed nature's laws and fallen victims to the temptations which the fashions of the world hold out to them.

The law of nature is the law of God, and the penalty for its transgression is visited alike upon men and women. But it is not customary to hold fathers equally responsible with mothers for the training of their children. How many sermons are preached and how much is written concerning the mother's responsibility, while the father is apparently relieved from all burden. We would appeal to fathers to realize their responsibility in regard to their children. We would say, "Guard yourselves from pernicious habits which by their influence might have a tendency to weaken the moral susceptibility of

your children." While the mother may be doing her whole duty in educating her children to purity of life, the father too frequently by his own example opens the door of temptation to his children. His indulgence in wine and tobacco and other sinful practices lessens the hideousness of sin in their eyes. A like result will follow the talk that many fathers indulge in before their children, to the effect that the law of God is no longer binding upon man, that it was only for the government of the Israelites. Intelligent youth are not long in comprehending that where there is no law there is no transgression. The fear of breaking the commandment of God grows weaker and weaker in their minds, until the moral perception, which has been carefully trained by the mother, grows to be in harmony with the father's sentiment.

If men strictly and conscientiously kept the true law of God, there would be no drunkards, no tobacco inebriates, no distress, penury or crime. Liquor saloons would be closed for want of patronage and nine-tenths of the misery existing in the world would come to an end. Young men would always walk with erect and noble bearing, free and elastic step, clear eye and healthy complexion.

We have heard much in regard to the authority and sanctity of the commandments of the Bible. God is the author of that law which is the foundation of His government, and all enlightened nations have based their laws upon this grand foundation. Yet the legislators and ministers, who are recognized as the leaders and teachers of the people, live in open violation of the principles inculcated in these holy statutes. Many ministers preach Christ from the pulpit, and do not hesitate to benumb their senses by the use of tobacco, wine tipping or even indulging in brandy and other liquors. Mrs. Hayes-Chynoweth's standard says, "Touch not, taste not, handle not," and the laws of our physical being repeat the solemn injunction with emphasis. It ought to be the duty of every Christian minister to lay this truth plainly before his people, teaching it both by precept and example. The Christian church is pronounced to be the salt of the earth and the light of the world. Can we apply these titles to the churches of to-day, many of whose members are using not only the narcotic

tobacco, but intoxicating wine and spirituous liquors, and are placing the wine cup to their neighbor's lips? The church of Christ should be a school in which ignorant and inexperienced youth should be educated to control their appetites and passions from moral and religious motives.

The life of a people may be read in its books and papers. What a man reads determines also very much what he is. The youth's reading brings forth the man's acting. Home life is knit together by reading and digesting the best thoughts of the best men. I would recommend all to read "The True Life," as lived and taught by our leader, Mrs. Hayes-Chynoweth. Her every day precept and example are, in my opinion, the richest spiritual legacy of the Christ principle that has ever been left to humanity. Let all read this inspired paper and profit thereby.

T. G. OBRAM.

Eden Vale, Cal., Dec. 14, 1890.

SELF-CONTROL.

Can man control his physical nature by his own desires? I think not. We may strive with all the physical strength that we possess to overcome the animal part of our natures, if we have not the God awakened with the desire to grow and cultivate ourselves, our desire fades away.

Most men seem satisfied with their lives. They give away to all the desires of the flesh. Hatred, malice, and strife have full possession of their hearts. They have no control of the evil thoughts that have gained so strong a hold upon their lives. They satisfy each desire every day without thinking that there is within each one a part of God's life, and that by cultivating that all the evil thoughts would be eradicated from the heart. We can see a change in the world each year. The intellect of man is getting clearer. Each generation is bringing something new to the world. Education has been the means of placing the world on the road of progression. Has this light benefitted the world in a spiritual direction? I think not much. The world has broader views of a hereafter, but their minds are laboring to overthrow their fellow-man, and on account of their strong physical natures the weaker ones are driven to act from the lower part of their animal natures.

What has our leader been doing for the world

during the last thirty-five years? Has she been laboring all these years to keep the mind of man on physical desires and their gratification? No; it is not necessary for us who have been given the light and knowledge to look beyond our own existence in a spiritual direction to ask. We have had proof enough given us of what one can do where only the God part is the actor. We have not been as active in overcoming our imperfections as we were in adding to them before we got help from Mrs. Hayes-Chynoweth. But even with these weaknesses yet to strengthen, our lives have passed through a change that no one can deny. Our minds that once looked only to the gratification of our animal natures have been raised and educated in a spiritual direction that will give us everlasting life, if we build and add each day to what we already have.

Spiritual education is what the world is in need of to-day, and when the minds of the people are turned in that direction crime will be something of the past. But who is prepared to change the people and give them the knowledge that will change their lives and awaken a desire to get out of their condition? I know of but one and she has started a spiritual school where we can cultivate the heart and soul and fit ourselves to be true disciples of God's principles. When we once get ourselves into that condition we can be united as one in giving strength and light to the world

W. C. CASEY.

Hurley, Wis. Sept. 7th, 1890.

In one of our recent meetings Mrs. Lyon read an essay relating to the first meeting in which we were all called together by that one who is inspired by God to do his work. She gave a very true statement of the condition we were in at that time. I was one of those rough, uncultivated, ignorant ones that she spoke of in her essay. I thank God for the change that my life has had since I came in contact with Mrs. Chynoweth and family. We were told through the God power that acts through her that we could grow out of our physical tendencies by cultivating the higher part of our natures, and by keeping the God active within our hearts in time we could overcome all our weaknesses.

Some of these that were present at the first meeting thought it impossible for them to overcome their natural desires, so they kept on living in the old way. Those who kept on coming to

these meetings were brought into a condition to believe that the principles taught here are an every-day religion that the world is in great need of. Those that have taken this golden opportunity have proved that it is possible to overcome the evil that is within the natural man. We are told that in each and every one of us there is a germ of God planted. If God put this germ within our souls he must have intended us to grow and develop so that we would make this unseen God power that is within stronger and more visible to those in darkness.

If a man lives and overcomes nothing he is only existing like the beast in the forest. But God has given to him faculties so that he may cultivate them, and it is God's desire that every one shall grow and develop his faculties to do the work that God has ordained for him to do. What is it that causes so much inharmony in the world? It is the angles and frictions that are in man's nature, and it is one of the greatest blessings that God has bestowed upon us that we are made to suffer for our wrongs. It seems true to me that every one has to grow out of all these imperfections that war against the spiritual nature. We are told that we cannot steal our way to heaven. If we try in that way we are only deceiving ourselves, but we can not deceive God. Christ says, Verily, verily I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber, but he that entereth in by the door is the shepherd of the sheep."

ROBERT KING.

Hurley, Wis., May 4th, 1890.

THE BENEFIT WE RECEIVE AT THE MEETINGS.

The meetings seem to me like the oasis in the desert—green spots where a person can rest, refresh, and find new strength and life, and be able to cross the deserts of life with more hope, joy and vigor than he had before. We read that men and camels while crossing the desert sometimes experience great privations, hardships and dangers, but when they come to an oasis there they find water, are able to refresh themselves, and fit themselves to continue their journey with strength and hope. This has been my experience while attending the meetings. I never yet came to a meeting and went away feeling the same as when

I came. If I came here feeling sad and not in the very best of spirits, by taking part in the meetings these clouds have left me and brightness has taken their place. Or if I came here with joy and gladness in my heart that joy and gladness have always been increased. By taking part in the meetings I mean not only when I have read an essay or tried in a stammering way to find expression in words to a few thoughts, but also when I have attended the meetings and remained mute while they were in session. Sometimes I have been more inactive than others and through my inactivity lost a great deal of benefit, yet I have never left this house on a Sunday after meeting without a feeling that I had taken part in the meeting. If it was nothing else than the society in which we mingle by attending the meetings, from this association we know that we receive benefits which we could not receive elsewhere, not only spiritually but intellectually. We cannot associate with and be friendly toward evil without retaining some of its influence, nor can we mingle with good without being benefitted by it.

I need hardly say anything about my life or existence previous to attending the meetings, as the most of you are familiar with it. It was one, I might say, of careless indifference. I had attended various churches and had heard a great many truths preached, but never had the courage to practice them. If I did practice any of them it was not because they were truths but from some other motive; but now I do practice some of them, and I can see the benefit to be derived from practicing them for their own sake and my own good.

God's blessing has been showered upon her who started these meetings and also on those who helped her, and we know that He will continue to bless them and any one else who travels the same road they travel. By attending the meetings we have a savior, one who is able to save us, not as the world understands the savior by the giving up of a physical body as a propitiation for our sins, but one who saves by acting for us in the office of prophet, priest and king. We know that she is a prophet because she has foretold us events which have happened; a priest, because she has offered up the sacrifice of her whole life for us; and also a king, as she has conquered all

her own enemies and is willing to help us conquer ours. Therefore, she is the most capable to be our ruler, and if we would be loyal to her and her principles what a prosperous and mighty kingdom we would be.

If I have a true home to-day, and I believe I have, I have gained it by trying to practice what I have heard taught here. Undoubtedly I have made money before I came to work at the Germania mine, but if I made it I knew nothing about how to save it. Some people might think that we give to Mrs. Chynoweth too much praise and talk too much of her, but when a person can see that to her they owe everything, not only financially, but also that whatever is good and manly in their natures has been brought out by her, is it any wonder that they try by words to find expression for the gratitude which they honestly feel in their hearts?

I am afraid also that by attending the meetings I may have sometimes done injury to them who do not attend them. I know that I have some habits and appetites which are not the highest and best, and if I do anything wrong or anything which is not the highest and best before others, while they may encourage me in it while I am with them, just as soon as I leave them my actions are criticized and it generally ends with "that man takes part in the meetings on Sunday." If a person could only see how the world does watch him he would be more careful before he gave away to physical indulgences or appetites, being afraid that he might prove a stumbling-block for his brother to fall upon. I hope and pray to God that some day I may be able to show to the most skeptical in the world that I have been greatly benefitted by the meetings. No praise sounds so sweet to me if I know that I honestly deserve it, as "there is one who has been truly benefitted by the meetings on Germania Hill."

D. REID.

Hurley, Wis., Aug. 14, 1890.

"Since ye seek a proof of Christ in me which to you-ward is not weak, but is mighty in you." (II Cor. 13.3)

Paul knew whereof he affirmed when he said the natural man receiveth not the things of the spirit of God, for they are foolishness unto him. Neither can he know them because they are spiritually discerned. God first sent the

Jesus, a type of himself, and an example for all to follow, but he lived for himself, died for himself, and worked out his own salvation. He was compelled to walk over the same thorns, drink the same bitter cup, and endure the same soul agonies as other men, before he could become sufficiently spiritualized to reflect the Divine image, and we must do the same, for one man can not live for another any more than he can eat or sleep for him. Therefore we must work out our own salvation if we would live the Christ life, as our leader is doing every day and hour of her life, and thereby showing and making known this life to us by unfolding a fuller, richer and sweeter expression of the divine love. Indeed it is from a deep and tender sympathy for all that she appeals to us to live the best we know how. Where is the one but her in the whole world that would leave his beautiful home and surroundings and endure evil exposure, and all worldly influences for others as she has done for us? It is the best we can do in return for the love she shows to us to live every day of our lives for the one aim and end, a true spiritual life, and never let an opportunity pass without making some advancement toward good.

MRS. A. J. SIMPSON.

Hurley, Wis., Sept. 21st, 1890.

MAKE HOME PLEASANT.

As I was sitting in my room thinking of what I should write upon, these words came to me: "Make home pleasant." This is something that cannot be too much thought of or practiced in our families. Since I came here I fully realize the need of making home pleasant. I think home should be filled with pleasant attractions and a feeling of love and harmony, so that when its members enter they shall feel there is "no place like home." If we strive hard each day and keep our minds on spiritual things, in time we will find love and harmony in our souls and our homes will begin to be more pleasant. If we continue to practice this we can have such homes as we desire, while if we are not careful in doing our duties in this direction the first thing we know our husbands, fathers, brothers and sons will be seeking for pleasures and enjoyment elsewhere. I feel that this spiritual life ought to be lived more in every-day life in order to make our homes

pleasant if for no other reason. We have been shown the true light and the straight and narrow road. Let us ever be watchful in the future that we make no mistake in our well-doing.

When I go upon the streets of this town and see the contention and boisterous conduct that there exists, and then think of the example that is set before the young minds that are growing up, I feel that they little know what this will lead them to. This comes to me more forcibly than ever,—if we will only live this true life, we can show many that there is something better and more elevating for them than what they see practiced daily. I sincerely believe that if we will make stronger efforts our influence will reach some of these poor, unfortunate people's homes, and one ray or spark of sunshine may be felt in the homes where the rough element exists. When I see these conditions about us I wonder that there is not more crime than there is. We ought to stand firm, watch our thoughts and actions and strive to grow ourselves into such a condition that our lives cannot be tempted by this gross element.

MRS. C. A. HASCALL.

Hurley, Wis., June 1, 1890.

Our leader says that we must overcome all the evil in our natures before we can become workers in God's vineyard. I hope God will create within me a clean heart so that I can be true to the principles that started the desire within me for a higher life. I see the need of it each day in my home and with my children, in order that I may give them the higher light that was given to me, and thus save them from the trials and troubles that I had to pass through. But I know that this cannot be done if I do not make an effort myself and strengthen the God within myself, and raise my thoughts above the animal plane. My desire is to-day that I may come into a condition to help do the work that has done so much for me.

MRS. EMMA CASEY.

Every word of the scriptures means something to us. It does not mean anything to the dead or those who have passed over to the other side. The Bible is for the living and every word of it has its application to each individual. Each individual must take it and apply it to himself and not think that it is for the nation at large or for other people.

M. H. C.

Question Department.

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

11—QUESTION: Can a person be healed by another person when this person merely thinks of him at certain times, wishing him to be well?

ANSWER: No; but a person living under the spiritual law can heal another person who may be three or four thousand miles away by taking upon himself that sickness, and thus save this individual who is so far away. It is a law as perfect as the results of it are perfect. If the person taking the disease have not faith enough he might have to go through the process of bathing, taking treatment, etc., the same as if the disease were his own, but the person afflicted gets well. The faith is exercised by the one who takes the diseases, and so he is always in a condition to take the diseases of another even at a distance. Faith without works being dead, a simple action of the mind can never cure any real organic disease, though it might affect a cure if the trouble existed only in the mind or nerves of the patient.

12—QUESTION: Do you teach that that element of God within man is as pure as the great God himself, except that it is only an infinitely small part of God?

ANSWER: I say that God's life is in all matter, and the universe of God, the great physical universe, compares in extent with man's physical body, as does God with man. As one drop of blood in a man's body is as pure as the whole blood, so is the spark of God's life in us as pure as God himself. Our work is to grow that spark of God's life in our beings large and strong enough to cleanse and purify all the matter of our bodies. When you purify your bodies and make them spiritual you will be doing exactly what God intended you to do, and what He is doing with the whole universe. And since this is our work He can not do it for us. He can not harmonize with you until that God life within you has purified and cleansed the matter through which it works and you have grown to that perfection where the God within is the ruler.

13—QUESTION: What is true belief?

ANSWER: Belief in the natural conception is

neither spiritual belief nor is it like spiritual belief or that which is true belief. Christ says, "If ye believe on me, greater things than I do ye shall do." See how glorious a condition belief is. Remember the great things that Christ did in His life. There was nothing impossible with him. So if one has the true belief in Christ it brings him into a condition where he can do these and greater things. True belief is the Christ condition, the Christ life, the Christ power and even more than that.

14—QUESTION: What is morality as distinguished from spirituality?

ANSWER: The beast is perfectly open in his life. He has nothing that he tries to conceal, because he has no light to know that one action is not just as high as another. The same is true of man in the purely animal condition. As soon as he begins to develop out of that condition there are certain things in his life that he begins to feel are not the highest and the best and so he tries to conceal them from the world. The concealing things in one's life is not morality, but it leads to it. Man desires to conceal the immoral acts of his life, because he feels that they are evil, and this feeling will gradually help him to overcome them entirely and become truly moral. But in this moral condition man has no secretiveness about him and wants to do what is right before God and man. He is then a moral man and ready to receive the growth into the spiritual. A moral man is moral when he is honest and honorable in all his dealings with humanity, and has nothing to do with anything that is low and degrading. When living under this law he is virtuous and keeps from drinking, stealing, lying, cheating and murder. And yet while he is living under this law he may have no thought of spiritual life, of God, of spirits or anything else. The spirit in him is not quickened, but he has the consciousness that it is best for him to do what is right before something, he knows not what, though he calls it God. He has not the wisdom and knowledge to know what is right, and though he lives up to what he considers is right and good, this knowledge and wisdom come only by the spiritual life. True morality in man is the foundation of the spiritual life. A man can not be spiritual until he is moral. When his spirit is quickened he has the same action in the same direction as before, but then he has the faith and knowledge to know what is best for him to do and what is right before God, and does not have to go by the standard of man, or what has always been considered to be right and proper for man. When a man has that quickening of the spirit so as to receive the Holy Ghost in his life to lead him into all truth, he always knows what is right and why it is right and he will always follow it.