

THE TRUE LIFE

AS LIVED AND TAUGHT BY

MARY HAYES CHYNOWETH.

VOLUME I.

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

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

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

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

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

"THE TRUE LIFE,"

HILLSDALE,

Santa Clara Co., Cal.

Christmas.

DELIVERED AT EDEN VALE THURSDAY EVENING,
DEC. 25th, 1890.

We have taken it upon us to speak upon the subject of Christmas. Christmas day, like Thanksgiving Day, is a myth, and to us has no meaning. To the world it means a great deal, and I am to speak to you upon this subject to show you the difference between the ideal of a thing and the reality. We believe in the truths of the Scriptures. We believe that these principles that have been preached so much from the pulpits in the churches concerning Christmas, the people believe to be truths, but the difference between reality and supposition is great. You all know that this day has been celebrated as the day on which Christ was born. The 25th day of December in each year has been held up as something extraordinary and above all other days. Now when we talk so much to you concerning Christ, and what we believe the reality is concerning him, you can see why we say to you to-night that this day to us is a myth, because we have no knowledge of such a day, and others have no more knowledge of this day than you or I have. Hence we see that we are talking of something that has no vitality within itself. Even the Christ that has been depicted from the pulpits, talked about and preached about, to me is just the same as the day. There is nothing in the Bible that can give me evidence that Christ has been, and within my heart and soul, from the knowledge I have of the principles I have investigated and lived, I know that such an individual has not lived. If this be so, you can see at once that that birth is nothing to the people, as they have thought and imagined. But we come together to-night so as to have an explanation of the way that we view this principle.

In the first place the day means nothing to God. These 24 hours are not a day that means anything to God or to us. "The day" as spoken of in the Bible, whether it be Christmas day or any other day, means something more than 24 hours. It means no particular time with God, for one day is with God as a thousand years and a thousand years as one day. There is no time with God. And if Christ was his begotten son, there would be no time with

Christ any more than with God. If he was born of spirit, as God is spirit, he has no particular day of birth, as Christ is said to have had on this day. The twenty-fifth day of December was never known to be the day upon which this principle was born. It has been arbitrarily fixed by the edict of the church. Hence this day does not really exist, neither the Christ. We have told you many times why we believe there was no Christ that has ever lived, and we say again that we have knowledge of it in the same way that we have knowledge of other things, and can also prove it from the Bible. The Christ, the life principle of God that is to be developed in man, is a condition of purity and Godliness spoken of in the Bible. But that an individual Christ has lived upon earth—you know what I think of that. The book called the New Testament is still in prophecy. The world has never lived the principles of the new book. They are still under the old law and have no Christ. The world at large and those who have worshiped for so many years that personage who is supposed to have been born miraculously and to have inhabited this earth so long ago have never seen him nor have they ever felt the effect of his life. No human body has ever encased the spirit that has been born and lived under such conditions as these: Without father, without mother, without beginning of time or ending of days and without descent. These are the words of the Scripture; after this wise was Christ born. If the Bible is true, and we know it is, then you can see at once that the leaders of the people for eighteen hundred years have failed to live and bring out the principles of truth concerning the savior that is to be the salvation of the world. They have preached that the world has already saved by such a personage or such a principle who has lived, while we hold and know and can preach before God and men that that principle Christ in human form has never been living as an inhabitant of earth, and the body has never been known to exist on this your earth. Christ says in the Scripture, and when I say Christ says in the Scripture, I mean he says so to you this very day, "As long as my father was, I am," "The father and I am one." I will ask every reasonable and intelligent man to think for a moment, just one moment will do, whether that can be a possibility. The father

and I am one. Is that son and this lady, the mother, one? Can a child be one with the father? Two distinct identities and individualities can not be one. But the Christ condition is one with the father in principle, and so the Bible is true to me, because Christ is the embodiment of principles, the germs of which God has established in every individual, and which will come out and develop into this principle Christ. That germ has been created within all individuals on earth, but never yet has there been a person who has lived the principles that the Bible says must be lived to produce that personage. God has placed himself in all people without respect to person or color or cast, and when man understands His law well enough he will know enough to rule as well as to create all things, he will know enough about all the principles of life to bring out and unfold all these higher qualities which are in his own nature.

Now I will state another fact. God would not establish a law by which these pure, holy qualities of Himself should be alive in a human form and give them to the people, and then annihilate His law and stop all action under it, any more than he could stop the sunshine, stop the revolving of the planetary system or stop all growth and development. If He had given his life to the children of the earth eighteen hundred years ago, and so many people had seen and lived the principles of God as are recorded in the Bible, the action would never have ceased, it would have continued through all eternity. According to the current idea, this action was given to the world eighteen hundred years ago, and then stopped; God found he had made a mistake. God's work is a complete failure according to the preachings of these many years. He placed his children in the garden of Eden, and they failed to mind Him, and to remedy the mistake he sent His own son, and that son failed to fulfill his mission and died before the time, else people to-day would be saved from all their sin and misery. But we see the people to-day in the condition of ignorance and darkness, and where ignorance is there is suffering and misery and evil and all that the world counts sin, and all over the world no person can be found that has lived above the condition of his flesh or this earthly life.

If any of you are in a condition to worship

such a God and believe in such a savior, I can not be with you. I have a God that is superior to that. I have a savior that is within my own organism, that God has established there through His great love, wisdom and power, that is going to save me, and has saved me from everything that I have ever suffered, and no man, no Christ and no individual outside of myself has ever saved me from any weakness or suffering, neither will any Christ outside of yourself save you. A person may preach all the education he may learn concerning the scriptures to you about Christ, he may talk it and try to force it upon you, but it will never save. The only thing it can ever do if it be Gospel, is to arouse within you a knowledge of yourselves and quicken the spirit, causing an action that shall direct you to God's life, and build up in you the life and principle to make you the embodiment of those qualities that this Christ was said to have possessed. And this is the only way that mankind can ever be saved. It is the great God that has been talked so much about, the life principle of the universe, the spirit that permeates and pervades everything existing, that comes actively into your lives. Is it possible for such a principle and such a spirit of life to make any mistake with His own laws and individualities, this spirit that rules and controls all the universe? We must acknowledge that it is impossible. Hence every one of you, if you do according to His law before you and according to the law laid down in the Book, is sure to be saved from the iniquities and sins which I shall represent to you as the imperfect part of yourself, that acts upon you and brings you misery, suffering and darkness. You will be saved from that part of your nature by arousing or being aroused to a condition to attract to you God's life—that life that gives light to guide you and direct your footsteps and your every action. And when you have done this, you possess the qualities and character that the personage is said to have possessed who is called Christ in the Bible. I do not want the feeling in the minds of any of you that has been prevalent of the Christ. If you take only the standard of man to search the truths in the Scriptures, you will find what I am saying to you to be a truth. If you take only the letter of the Scripture to prove what I am saying about Christ and the Father, you will say at once if you are intelligent, "I wish to have

nothing to do with the Scripture, for there are so many strange contradictions in it." But when you have that spirit of God developed so as to quicken your spirit to know the reality and test it by the life, then you have something that is a surer way than the Scripture itself. This is what you will read in the Bible. It is God speaking to the heart and soul these truths that are to save mankind. He speaks through inspiration and intuition; He speaks the language of the soul to your soul; He speaks so as to make you know and understand that every word He speaks is true and can not be otherwise. There is no such a thing as God telling an untruth.

When you come into a condition to see it as it is in the scripture, you will see that the greatest duty you have in life is to labor to develop that reality, to bring you out of darkness into light. Why are we placed here on this earth? Are we placed here to suffer, pine, groan, mourn and be distressed over the things we can not help? Or are we placed here for a great work that God has for us to do, to develop ourselves and to save human souls and bring them into that reality where there is purity and happiness and nothing else? Are we here just to fool away our time by coming in contact with the things of the flesh and the earth so as to be gratified as little children? Or are we in a condition to feel that we have something to do for ourselves? When we do for ourselves we do for God, and we are developing that that is so much talked about, that Christ that is so much talked about, that shall save us from all sin, that all the world shall know there is that Christ; we are making it possible for the new book of life to be opened to all the people of earth so that the effect of such a life shall be felt by all. This action will surely bring you that Christ, bring him into your own lives, for God is no respecter of persons. What He gives to one He will give to another.

Many questions may arise in your minds in opposition to what I may say, but if you take all of these principles of the Scripture and apply them to yourselves in the present, you will find another book than that you had before. You must not place that Book away back in the past. If this Book was for the people eighteen hundred years ago and is not for the people of this earth, to-day, it is no Bible. And if Christ died for all, then not only the people that lived at that

time but you and the people of to-day and all that will ever live on earth or in God's Great universe ought to be saved from sin. Every one is to be saved by this quality of purity, and the action has to be towards that end.

The people are under the natural or immoral law of life, but they are so selfish in their natures that they feel that they to-day have grown to be above this old law, and there is a new dispensation. I do not believe it, because I have the evidence that man has placed his foundation on myths and suppositions and not upon reality. Whether Christ as a person has lived or has not lived is the same to you to-day, because there is nothing left of him if he has lived. There is no trace of him among the inhabitants of earth. If you can find it I would like to know it.

There is, therefore, nothing in that day when Christ is said to have been born, and so that day is still to come, because I feel that it is a truth that there will be a time when all the world, one individual after another, will come into that condition of Christ life, and that day to every man shall be the Christ birthday or Christmas day. When the hearts and souls of men are elevated by the divine Father into a condition of perfect purity, their lives are filled with love, mercy, truth, holiness, peace, harmony, contentment and heaven within themselves. Then is the time when we have enough to give out to the inhabitants of earth, the same as Christ in the Bible did. We have no selfishness or any of the qualities of the natural man, and we have enough of the highest and best of God to give to the people. There is where you are all coming by living the principles that you know are the highest and best, and denying yourselves of all of the action of the flesh, and you will come under this law as naturally as you breathe the air. The people have never grown and developed out of their animal nature to get under the spiritual law so as to receive God in their hearts and souls enough to have this principle of Christ lived. But the time will come when the fields are ripe for the harvest—when the people are living and having their action under the spiritual law. And this is coming when people in the world shall be interested in nothing but the spiritual life; when their duties under the natural shall be done for the sake of their spiritual welfare, when the Christ shall be a help and a truth to them and not a myth. In the natural

life, as I have told you so many times, there is nothing that you can carry home with you, and if you are in a condition to live under the natural law, you may live in it as many years as you desire and yet have nothing that you can call your own that will live through eternity. If God is a spirit and he who worships Him must worship him in spirit and in truth, he who is allied to Him must be allied to him in spirit, and if you are His child you must be a spirit child. Let that spirit in you be cultivated and made beautiful so as to rule all other organs in your organism, then you will be one with God, and you may have the true Christmas day, and the people around you shall worship that day, because it will be a day of love, peace, joy, wisdom, life and thanksgiving. It is then that man will feel the pulsation of God in his life and the life of God in every other man, no matter whether he be high or low, bond or free, black or white. As the Garden of Eden is within the heart of every man, so is Christmas day and Thanksgiving day and any other holiday, that amounts to anything to God; and what we want is for you to understand this and not feel that you have nothing to do with your own salvation. Salvation means purity of life; saved from the iniquities and wrongs of the flesh. It means that all of these imperfections that have been in the organism are cultivated and educated up into higher conditions, to live under higher laws; that the darkness of man's nature has passed away and the light of God has filled the vacancy. Or, in other words, by the desires of the heart and the aspirations of the soul, the light of God has been attracted into him, and that has removed the darkness and the imperfections of the fleshly life, and every man must come there sooner or later.

We are not in a condition to be satisfied with this fleshly life when we know there is something better for us. There is not a person so low in the scale of unfoldment but that he wants to have happiness while in this body. There is not an individual so low and so blackened with crime who would not give up all those things that have produced such results with him, if he only could see the difference and make the God principle a part of himself. When one has this principle there will be that purity of life that animates the whole individual and brings him into newness of life, and there will be nothing for him in the past.

And that is why we should let the dead past bury its dead. While we are thus active under the new law, let us forget all about our old actions as soon as we feel we are strong enough to let them alone, for no old filthy thought or action can be ours if God rules us fully.

What is it that every man wants? It is happiness; happiness is what he wants though he is blind as to how happiness may be acquired. There is just the one way to get it, and that is to make conditions right to bring these qualities of God within his own nature. And when he has these qualities as his own he can not have anything but happiness, and everything surrounding him will be beautiful and glorious. Let us all work to get it, not having our minds fixed on anything of earth, and forget all about Christmas day as the world has established it. Let us forget all about Thanksgiving days, but let us work for that day when the light of God shall come into our hearts to remain there forever and grow brighter and brighter as time passes on; and let our hearts and souls harmonize with that principle of love and wisdom, that we may be one with God in the true sense of the word. That oneness means that man in his finite condition cannot be one with the Almighty in his purity of life until he has purity and has cleansed his own nature from every evil tendency, as is said in the Bible that Christ purified his. As God is purity and perfection, so must we be, else we cannot harmonize so as to be one with him, because there is nothing but spirit that can harmonize with Him. Hence we are not his children in the true sense of the word until we are spirit in our action and life.

Glory be to the father for what he has given to every child of earth. I can truly say it, because I know that he is no respecter of persons and will give alike to each one of His children when he grows to receive. By development we come to all we are enjoying in this world or shall enjoy in the world to come. It is the light of God's countenance in our own natures and in the heaven that is spoken of which is the result of that life which we cultivate within us. And so when we come together as we do to-night, we combine principles and are one with each other. There is that perfect oneness and we have heaven on this earth as well as when we pass over to the other side.

Were you all to be cast into the spirit home to-night, you would be just what you are. You would have to work out your salvation and come into that purity, the same as you would here, and if you do not do it here you will have to struggle along in darkness, plodding on in the mud and mire of your existence, stumbling over bramble bushes and everything that gives you pain, with nothing to comfort you or give you pleasure and happiness.

There is nothing but that oneness with God that can be true to Him, the oneness of His child. Love one another, is what we ask of you to-night, love one another as we love you. The fulfilment of the law that is placed before you is to love one another. Love your brother, love the children of earth, for this love in the true sense of the word is the fulfilment of the law. You can have no hatred in your heart. If you say you love God and hate your brother you are a liar, is what the Scripture says. Learn to love, because God is in everything, love that which is good and noble and grand in the human heart and in the organism of every person you meet, and by so doing you are developing to be perfect even as your Father in Heaven is perfect in His life; then you are saved from all of this darkness and absence of God, and your body will be filled with light. I have had the experience and I know that God's light gives nothing but pleasure and happiness, and it makes one contented and peaceful under all circumstances. No matter what circumstances come around you, you are as calm as the most beautiful atmosphere that you ever felt. There is nothing that can arouse you to excitement but that love towards God and mankind. So be sure that this is the action you have, to develop God in your natures that you shall all have that Christmas day that shall be remembered not only by yourselves but which shall be a true Christmas day to all humanity.

You may say that I go against everything that the people have ever done. I will say that I do not do so. The churches have believed and lived and worshipped that which seemed most consistent to them. And so we can go back to the dark ages and see that the heathens have done the same. They have worshipped that which to them was the greatest and highest God, and so people live to-day, and so are we

living. When people come into a condition of purity and knowledge of God, their worship will be entirely different from what it is to-day. You feel that you worship God in the highest and best sense, but you have no conception of the God that you will worship by and by. So let me say to you be not content to live to-day as you did the previous day, but continue each day to live a little better, until you have the true Christmas day in your heart. Let Christ be born in your life; that is your Christmas and the only true Christmas day. See, then, all the folly and all the weakness of men. I want you to know that these great celebrations on Christmas day, all the great ceremonies performed, the sermons preached and all the money expended, have been in vain, for never has the world seen the true Christmas day nor have they had a Christ. This great principle is yet in prophecy and it is to be lived by you, if you will, and by the rising generations, and may God help you and them to live it. My heart goes out to every one of you with the desire that you put your mind on no creed, doctrine, dogma or superstition, that will bring you down to imperfections and hinder and retard you in any way. No creed, no doctrine, no minister and no Christ can save you, or has saved you only as this life is active within yourselves. Be free in Christ, in that condition of holiness in which he is represented, and you will be free indeed.

MARY HAYES-CHYNOWETH.

Christ is a principle without father, without mother, without beginning of life or ending of days. The Bible tells this. How, then, can man say that Christ was a man? It also says: "As long as God was I am," and yet it says: "I am the first begotten son."

Christ is the principle of God developed in man. The first one who lives that principle is the Christ, and each one is the Christ as he reaches that development to become the heir and joint heir with the first.

M. H. C.

If we feed people who will not work we are doing them and ourselves a wrong. And though the person belongs to our own family it is just as bad as to feed tramps. We must teach people to at least wait upon themselves. If they will not work neither should they eat.

M. H. C.

Discourse.

DELIVERED AT EDEN VALE, DECEMBER 28,
1890.

We have heard much this morning which I feel is true. I feel sure from the knowledge and experience that I have had, if these people who are gathered together would listen to the words that have been uttered they would soon come into a condition of harmony where they would be benefited by the influence of God and the angels, every day and every hour. But there is something besides listening to a truth. Man may be listening to truths without a desire to gain them and have them become a part of him, and then it is the same as if he had not heard. If he be in a condition to be satisfied to live truths not quite so high as those he hears, he will continue the life until it gives him misery and suffering and he desires some other life. He will then search for it as he would for a hidden treasure, he will labor to see what he can find that shall bring him the knowledge that he wants to lead himself out of this darkness and misery.

While listening to the papers and the good talk, I could see what a great opportunity there is for the world to become good and great before God. Man is nothing until he tries to be something before God and himself and not before the world. If he says, I must have a position, I must put all my energies at work to obtain a position before the world and be something, when he has spent his whole lifetime in getting that position he may yet be nothing before God. He is nothing before God unless he by gaining this position has gained superiority over his fleshly life by developing the highest and most glorious part of his own nature. When man comes into a condition to feel that in order to be great, in order to be good, in order to be Godlike, he must take on the attributes of God and build himself up a pure and Godlike individual, all his energies are turned towards that one end and aim. Then he amounts to something in the world, he amounts to something to God, and he is bound to be something to the world, though that is not his object. Remember that to be something to God he must be something to himself, and if he is something to himself he is something to God, he is the son of God, and knows it, and he is something to every child of God. The spirit is

the power, and when he has become a spiritual individual he has the power that he can never have while he is studying and striving for the prizes of the world. The world might say that he is a great man, because he can do some wonderful things with his intellect. They say he is great because he has a great intellect and can accomplish almost everything, like a great general, president or king. But where are these in the sight of God? Where do kings stand to-day, and where are the generals who have been placed before the world as people to look up to, as great men? They are the ones whom we, as spiritual individuals would count as being the lowest instead of the highest. A king rules a nation and keeps all the people of that nation under his law and makes them serve him as a great master, and by serving him they lose their individuality and what rightfully belongs to their lives. What kind of a man is he? And again; when you come to the great men of our own Nation, what is he who leads and stimulates other men to war, and meet their brothers to slay and kill them? Those who did not believe in politics, exactly as our people did and were not of our kind? Still they were the children of God just as much. Where does that man stand who grows and strengthens selfishness in the hearts of the people and at the same time helps brother to murder brother, the ones whom God has placed in this world to grow and develop by life and experience? The power that should be placed upon people instead of this should be one of love and unselfishness. One says it had to be and it has to be, because there was a race who desired to take away the rights of others. Nations will rise against nations because one has done something that displeases another, and they will justify it by saying that one will take away the rights of the other if they are not stopped. If ye all have the power of God sufficiently established in your hearts, ten of you could go before that people and save them from that action as well as from every other evil according to Scripture. You can save the greatest city in the world, and if ten of you could save the greatest city in the world, can you not see that the great city would go forth in the world with the same divine power and save every one in the nation? Who is a strong man? Is he not strong who has labored to become good and great before God? Can you

not see that the great men of your Nation to-day stand before God as naught? When their lives have not been touched by the power of God, and are governed by selfishness, and they have been aroused by the selfishness of the people, stimulating them to go on and on to do what they have done? It is all vanity and vexation of spirit. God counts it as naught. They have nothing and are nothing until they come into that condition of purity of life where they see God's love, wisdom and power. They will then see that they were nothing but the children of earth, and the earthly part as I have said to you so often, will be burned up as stubble when the Holy Ghost comes into your lives. The Holy Ghost burns up everything except that spiritual part which is the outgrowth of the God within our hearts and souls, and not even the roots can be started to grow again. Then see whether such a man is living a life that is going to benefit him either here or on the other side. One may say that God has done a great deal to bring man into this condition in which we find him to-day and that he has given His permission to all these things. He permits them because He cannot help it. He has established the law that has produced these results, and they have been produced for a purpose, but that purpose must not continue, because He has placed another law in every man's organism higher than that of the flesh and established this law to govern the fleshly life that we should be likened unto Him.

My husband spoke of the imps and the evil influences in the world. The Bible says that the devil is going up and down, seeking whom he may devour. Who is the devil? He is nothing but the fleshly ambitions and passions in man, trying to devour every element in man that tends to make him true, holy and Godlike. And man has the responsibility of overcoming this enemy in this nature, and could not be anything without this responsibility. He has the spirit to make him resist and grow into this pure holy life, else he could never be anything to God. If you were to pass over to the other side to-day, no matter what you believed was the origin of the Bible, if you are church members and believe you are saved because you believe in the Christ that lived eighteen hundred years ago,

you would still be obliged to work to lift yourselves into a condition to know where God is and what He is before you could be anything more to Him than you are to-day. All of mankind belong to the animal Kingdom, they are under the law of the flesh, they are animals instead of spiritual beings. If you are not spiritual in your life you are not the child of God, and so you belong to this animal life. But you do not want to be so through all eternity. You have a foundation made by God and that foundation is the fleshly life, but in that fleshly life is the germ of God implanted. You will see that that seed can never grow if it lies outside of the ground where the sun can come to dry and scorch it. But if it is down deep in the ground where it can receive the moisture of the earth, you will find that it will grow and improve until it bursts that outside shell and comes out as a principle for the highest and noblest purposes. And then you will see the stalk coming up from the earth, the substance of the earth feeding that plant, and it continues to grow in strength and send out its branches in all directions. Then the sun may shine upon it, but now we see the sun conducive to its growth, and all the elements may beat against it, but it continues to grow until it is a strong and hardy tree.

God's life is implanted within the physical organism, and what the world is doing to-day is establishing the law that shall grow this life principle upward, and at the same time it is establishing this, it is growing the roots down in the earth a foundation for all the principles that man will live through all eternity. The very roots of your existence are what you are feeding and growing now, and when you come into a condition to live this spiritual life you will be able to go against the storms of the world, go anywhere, and the world can never destroy or uproot this foundation in the earth. You must grow it strong and thrifty to withstand the blasts and storms that must come against it, to live and say, "Thou art God and we are thy children." If any of you have come into the sunshine, continue your efforts that your roots shall be away down in the earth and in such good soil that you are ready for that higher life of spirituality, to grow the spiritual part, the part above the ground, that part which is the beautiful part and which bears the golden fruit. MARY HAYES-CHYNOWETH.

Overcome the Flesh.

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sat with my father in his throne."

To understand what this important expression of principle in the Bible means it will be necessary to understand that the passage was written by one who was appointed minister by God to write what is called Revelation. To overcome implies that there must be something to overcome. To overcome is also emblematical and evidential of some great power which is above all natural power, that power in which inheres no weakness or imperfection. It is that power which is opposed to the flesh; which overcomes the flesh. And what is the flesh? It is all of this world and all of the life of mankind which repels the action of God, His love, mercy, kindness and tenderness. And what are these things which must be overcome? They include temper, anger, debauchery, hatred, malice and everything that opposes the action of God and is at enmity with God. So everything in the whole universe which is at enmity with God is the flesh and is to be overcome. If it were not to be overcome, to what would man tend? He would tend to that state of existence where there would be still greater misery and darkness around him than there is. But thanks to God and to the power that enables mankind to overcome these things.

To him that overcometh will I grant to sit with me in my throne, as I also have overcome and am sat with my father in his throne. Is it not beautiful? What heart would be so hard that it would not be touched by this beautiful hope held out as a ray of sunshine to man! Just think of it. This overcoming would elevate man by the same power which enabled John to utter these words, into a position with the Father, the Great God, on His throne. To take a seat with the Father on His throne is to be in a condition where everything is fixed and stable and orderly and beautiful. It means to be so one with Him in life and strength of principle as to possess the elements of His power. And think what this is. Is there any limit to it? Is it not as infinite in its existence and its degree as the great God Himself? Then think what God is, what He has done, is doing and will do through all eternity. He has created the great universe, and that means that He has

created everything. He has formed everything after creating it and He has maintained it after forming it, to improve, develop and increase in ways beyond all power of expression, except by that power which rules and directs all things. He has maintained the stars, the sun and the moon and all creations, each for the benefit of itself and all the rest of creation. He has made man and given him all this that pleases his eye and all these great things that please his soul and heart and bring him into that position where he can enjoy God. To take a seat on the throne with God is to be able to bless and teach all mankind. It will enable you to bless your friends and be a source of goodness and happiness to them. To bless your little children and to properly bring them up and make them of value in the world. It would enable you to bless your mother, your father, your sister and brother, and bring you where the perfection of God would bless all things within your reach. It would be happiness, pleasure, charity, wisdom and harmony. And we are promised that, all this and more will come to him that overcometh. I trust that those who wish to live this life, who are within the reach of these principles which we are taught here, will strive hard to come to the realization of the great life which is before them, so that they may have an incentive to cast aside everything that is earthly, everything that is fleshly, everything that brings them unhappiness and misery, and come into that heaven within themselves, where they shall sit with God on his throne in their hearts and rule all the elements in their natures.

T. B. CHYNOWETH.

The greatest trouble with most people trying to come into a spiritual life is a lack of faith in their own ability to receive from God or the Holy Ghost power to do His work. We must have faith that God can work through us to accomplish what he wishes. When we think any great work that is to be done must wait until this or that has happened, we place ourselves under the natural law. The spiritual law makes circumstances and rules men that are necessary to be moved instead of being ruled by them. We must know that God can do when everything looks dark and hopeless, for all things are possible with God. When things look hopeless then is the time for us to work with faith.

M. H. C.

Works.

"If I do not the works of my Father believe me not. But if I do, though ye believe not me, believe the works, that ye may know and believe that the Father is in me and I in Him." John X. 37, 38.

These words are full of God and are representative of what is meant by a child or son of God. It speaks in these verses of a father. This indicates a son or a child. To be sure, every person in existence has a germ of God implanted within him, but still no person can claim to be in reality a son of God or a child of God until that germ implanted within him has grown into activity in his being so that he manifests in his life the attributes and principles of God. Therefore until a man manifests in his life the attributes of God, he cannot claim God as his Father. There is one word in this text that I have quoted that stands out prominently above all others and shows within itself God's principles more than any other. There is a halo of glory about that word; there is divinity in its very look; it shows upon its face one of the elements of God, and that is His power. That word is "works," and to me it should be emphasized above all other words in the text, because it shows that activity is essential if one is to be called a child or a son of God. Christ's name is spoken with reverence and is regarded as holy in the world. Much is thought of the way he came into this world. He is regarded as divine, as a son or child of God, and the only son of God. But what do you think that birth would ever have amounted to if he had not grown and developed to manifest in his life the acts, principles and the very life of God? If he had not done the works, what do you suppose his birth would have amounted to? Could he glory in his birth, as some people in this world glory in their birth? His birth would have amounted to nothing; there would be nothing in his divine nature. But his works, although some people in the world do not lay much stress upon these and think more of his words, proved that he was the son of God. And so I say, had he not, as represented in the Bible, manifested the works of God in his life, had he not performed the miracles, prophesied and healed and shown his divine power to the world, his birth and his life would never have amounted to any more than the most common person in the world. Therefore, I claim a right to emphasize the word

"works" of this text, because it shows forth to the people what is the chief attribute or characteristic of God, and so must be manifested in the person who claims to be called His son or child. Of what value would God be to us if He had not implanted in each one of us His germ, His life principle? And of what value would that life principle be to us if He had not also prompted us to grow that principle into activity in our beings? Of what more value than the beast would man be if he did not strive to rid himself of the elements of the beast that are within him, and did not strive to build up and manifest in his life the principles and characteristics of God? We would none of us be of any more account than any animal in existence.

I am thankful, and have been thankful for a great many years, that I have been able to believe that there is a germ of God within me, and I wish that every person would realize the same fact, that there is a germ of God within him, and that it is the plan of the great God that that germ which he has implanted within each one of us is to come to full fruition, if we will only put forth the proper effort and strive with all our power to lift up our minds, our feelings and our souls to God, and by that means get rid of this fleshly life that mankind is living to-day. The characteristics and attributes of God, we must manifest as it is recorded in the Bible that Christ manifested the works of God. Would it not be much better for each one of us and the whole world, instead of wasting our lives in foolishness and nonsense, yielding to every feeling of our animal natures, if we would occupy our time in building up within us that which God has given us, and manifest in our lives, as Christ is represented to have manifested in His life, the works of God. When we can manifest these works I believe we can all claim God as our Father. I hope that we may all come to that condition of life where we may be thoroughly disgusted with the life of the flesh and yielding to every little feeling of our natural selves. Let us resist it and that resistance will serve to build up in our souls that life which in the Bible is represented as the Christ life.

We have a living example of one who is capable of impressing every person, at least she has impressed me and I believe she can impress every one who will only believe, with the fact that there is

something of God within every person. And I know that if every person will give her an opportunity, she can help him to grow that germ of God into activity, that each person may be able to manifest in his life at least something better than he is manifesting to-day. I believe that if he could continue to believe in her, not only one burden, but every burden would be lifted from his heart and cast aside and he would be as free as the air and so light and buoyant that the spirit of God could come into his heart to abide and lift his soul into an atmosphere where no wrong, no sin and no unhappiness could enter, but his life would be a continued life of joy, peace, happiness and thanksgiving to God. There would be no burdens, but the world to-day is full of burdens because they know of no other life. Their Christ is dead, died over eighteen hundred years ago. My Christ is alive and is becoming more alive each day, and the Christ that I believe is destined to lift the burdens from every heart that can truly believe. Christ in the Bible is represented to have lifted the burdens of every one who came to him for assistance. I believe we have just as great an opportunity as is represented in the Bible that those had who came to Christ for assistance. I believe that the Holy Ghost can be showered upon us, if we can only feel it enough in our hearts to be impressed with the necessity of laying aside all of our imperfections and evil feeling and desires and become obedient to the law of the spirit that is over our leader. I believe that we can all come into this life, and I hope that every person will try it, for it is worth the effort. I know it, and I hope that every person will seize the opportunity, and never let go until all his imperfections are cast out of his nature into the outer darkness. Then there will be nothing but happiness and prosperity in his life.

LOUIS CHYNOWETH.

TRUE gentility consists not in symmetry of body, affable manners, a beautiful countenance, or graceful movements, nor all combined. To possess true gentility man must be patient, humble, forbearing and Godlike. He must be always pleasant, never moved by impulses, and will never speak harsh unpleasant words to anyone. Anger, envy and jealousy will find no resting place in the mind of a true lady or gentleman. Selfish pride and arrogance can not exist with true gentility. Surely true love is true gentility.

M. H. C.

Efficiency.

To be of use in the world, we must labor. To be of the greatest use we must make all of our labor effective. The quality of the nature which enables men to accomplish the object toward which their efforts are bent, overcoming all obstacles in the way, is of rare occurrence. Yet we see some who seem efficient in some one direction and lacking in all others. One man seems endowed by inheritance or cultivation with the desire and the capability in one direction; and in another man, entirely different desires and capabilities are active. Each accomplishes, if at all, in the direction in which his nature is bent.

Under the natural law, failure or success is due to the lack or possession of efficiency. One man may exert as much effort as another in quantity, but lacking the quality of efficiency he fails where the other succeeds. The tramp in his effort to avoid labor, works as hard, though in a different way, as many a man who earns a living. In college I knew one young man who at examination time, would use as much intellectual effort in preparing means of cheating his way through as, if applied at the proper time and in the proper manner, would have sufficed to earn him a brilliant standing.

Efficiency in its true sense means the capability of doing all duties perfectly, and the actual doing of those duties. And as we heard this morning, one can not be perfect, and consequently can not act perfectly, until he has overcome all the limitations the natural man is bound in by. So the efficient one must have wisdom and power. Wisdom to know when and how to do; to see the result and effect of an action, and know whether it is best. Power, when conditions are favorable and the action is approved by the wisdom, to accomplish perfectly. Have any these? Do we see any in the world whose efforts are always crowned with success? Do we see any who are in the highest sense successful in any one act, foreknowing perfectly its result, and understanding its full effect? And more than that, do we see any who show in their lives that they have the right to judge whether or not an act is in all respects the highest and best? Certainly the common run of men do not fulfill the least of these requirements; neither do our scientists, our statesmen, lawyers, doctors, college professors and learned men.

These are the men who are looked up to as leaders in all secular matters, and should be efficient in their separate lines, if efficiency is possible to the natural man. Yet all are weak in some point, and more than that in many points, and none are invulnerable in any.

And now let us see how it is in the sectarian field. Surely here the professional and scientifically learned men are not shining lights of efficiency. In fact, it is not recognized that there is or can be any connection between their pursuits and their religion, if they have any. There they are leaders, here they follow. We are brought face to face with the question: Are the spiritual leaders of the world successful, and do they give evidence of the characteristics, the growth, the wisdom and the power necessary to the efficient man? No class of men are more helpless in secular pursuits. Like learned men, they are content to let others do the worldly duties as long as they share in the proceeds. If it is the fullness of their calling to deliver smoothly flowing addresses to congregations, many of them might be called efficient in that direction. But my idea of a true minister of the gospel is one who can and who does save souls. All the preaching of the past centuries and all the efforts of the ministers have not truly saved one soul, but have left all the world in its present condition of darkness, suffering and misery. Their lives and their works do not entitle them to the name of efficient men. We know one in whom all the requirements of true efficiency are constantly fulfilled. As we know by the life she lives, the work she does, and the evidences of them which she gives, that in her is knowledge, wisdom and power. She shows by success in all things that she has the right to judge whether a thing is best, and that she always knows what the effect of an act will be. Whether in a professional or scientific line her foresight and wisdom are always perfect. In her are combined abilities to deal with the physical duties and with the spiritual, for she recognizes all duties as spiritual, and accomplishes them from a spiritual motive. She is also a true minister of the gospel, teaching the truths of God; living the Christ life in all its perfection. And she does it all with power. Be it a physical duty, she accomplishes it with power. Does she preach, the power of God's inspiration sends her words deep

into the hearts of her hearers. Does she heal; power is in her ministrations. Does she correct or praise, scourge or encourage, she does it with a power that makes itself felt in the life, and shows itself in the result that follows her action. She is truly efficient in all things.

Many people would be willing to do if they only knew how. In some the desire is lacking, in some the capability without further growth, in others the energy. But in whatever portion the want is, the remedy lies in work. It is the works that effect.

The only approach to efficiency that I can see in any one is in those who are doing the labor of the world and are doing it well. The man who works with his hands accomplishes more in a lifetime than a dozen men who theorize and intellectualize their lives away. Work, action in the duties that are placed near at hand will accomplish this much at least; it will teach us how to use it when the power to do is given to us. And more than that, until we learn how to work, are willing to work and do work in all ways, that power will never be given us. Mrs. Chynoweth's life is our example in this as in all things. She has shown us throughout her whole life that the first duty of the one who would become efficient and of use to God, is to work as she has worked, ceaselessly, in the physical as well as in the spiritual.

W. P. LYON.

If we wish to elevate our minds; if we wish to grow in wisdom and goodness, we must help those who are around us by giving them our light. We must come to the destitute, the poor forlorn beggar, the criminal, the outcast, the halt and blind, and all other unfortunate creatures, with a determination to aid their spirits in the struggle to free themselves from bondage. We must work for them as we would for a dear brother or sister, and we are sure to start them on the road to reform and set their minds toward the great eternal future.

M. H. C.

As the rains and dews descend from the heavens to moisten the earth, that it may bring forth vegetation to sustain the higher life, so does the inspiration from the angel world come to the mind of man to fructify and prepare it for those higher and purer impressions which are the germs or foundation of soul growth.

M. H. C.

Preaching and Living.

We can do more good by being good than in any other way.—*Rowland Hill.*

For modes of faith let graceless zealots fight ;
His can't be wrong whose life is in the right.

—*Pope.*

There is a great deal of reading about religion. But true religion embodied in human character and action is more instructive than a thousand doctrinal volumes.—*Sam'l Smiles.*

What care I what you say, when what you do stands over my head and thunders in my ears so loud that I can not hear what you say.—*Emerson.*

We rise by the things that are under our feet,
By what we have gathered of good and gain,
By the pride deposed, and the passion slain,
And the vanquished ill that we hourly meet.

—*J. G. Holland.*

Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven ; but they that doeth the will of my Father which is in Heaven.—*Matthew VII., 21.*

But be ye doers of the word, and not hearers only, deceiving your own selves.—*James I., 23.*

And they that are Christ's have crucified the flesh with its affections and lusts.—*Galatians V., 24.*

The first duty of every individual is to himself. I do not mean by this that duty requires us to think and do nothing for others and all for ourselves. Quite the reverse. But there is a widespread feeling that the world is very bad and sadly needs reforming, and every man seems to feel it to be his duty to begin with his neighbor. He proceeds to reform others without first having reformed himself, and made his own life wholly spotless and clean by incorporating within it God's spiritual holiness. So far as I am able to see, this is the method of all modern so-called teachers and reformers. I protest against all such reform as this. I protest against calling it reform. There is but one way that you can truly reform the world, or any person in it, and that is by first reforming yourself. Would you correct the evils of society? First be sure that the lusts, appetites, passions and selfish ambitions of society and the world have no abiding place in your heart or daily life. For it is your daily life in your heart and your home that will measure your influence for good. If you would reform your brother you must reach his inner life—his soul. And soul speaks to soul, not by

words, but by an unseen, silent influence that may go with the words, or pass from one person to another entirely independent of words. If you really have in your own heart the virtue and moral or spiritual power which you wish to communicate to him, you will by your words reach the door of his heart and make an opening for this secret influence of your life to enter. But if your life have it not, your words are "as tinkling cymbals and sounding brass" to him. They may please him for the time. They may, perhaps, stimulate in him a temporary intellectual effort toward something higher and better, but they will have for him no permanent help or strength.

Would you preach unto the world the gospel of Jesus Christ and of God? How can you preach what you have not lived? How can you give to others something which you yourself have not? Vain effort! Do not deceive yourself into thinking—no matter what your apparent success—that you are helping much to save the world from their sins. You are most likely only making of them whited sepulchers of hypocrisy and self-deception, like unto yourself. Remember that the command of the Bible is, "Thou hypocrite, first cast out the beam out of thine own eye; and then thou shalt see clearly to cast out the mote out of thy brother's eye." Proceed, therefore, O! would-be reformer, teacher, preacher, first to cast out the beam out of thine own eye. Nor stop at that, but remove the motes likewise, that the sunlight of truth may be passed through it without casting the least cloud or shadow. Nor yet stop here. Your life must not only be spotless, but it must be filled with that inspiration from God which brings with it all knowledge and power for the performance of every duty. You must be able to "do the truth," not speak it only. Jesus is reputed to have said, "Of myself I can do nothing," and to have commanded his disciples to wait until the Holy Ghost should come upon them before they went out to preach the Gospel. And then in the time of their greatest need, "in that very hour it should be given unto them what they should say." Do you expect in this to be above the Master and the disciples whose lives are recorded that we may follow them? Do you think that by racking your own little brains, and by your own effort and study you can accomplish what the apostles, the disciples and

Christ could not, and did not? Do not attempt it. The well-rounded periods, the faultless logic, the beautiful figure, and the lofty exhortation of the greatest preacher the world ever saw, without this inspiration, is naught but intellectual by-play; and if given to the people of the world weekly for a million years would not make of them true followers of the living Christ.

Your words will do good or evil just according to the inner life you have developed within you. There can be no preaching the gospel unless there is true spiritual life behind it grown in the preacher. If the preacher be full of the world with its gross appetites, passions, ambitions, and selfishness, then I care not how fine his words, how beautiful his diction, how chaste his sentiments, he is, by the silent influence of his life unconsciously preaching gross physical appetites and passions and worldly ambitions and desires, and his words are without effect. It may be that none of these sins of the preacher are seen or known to the world, and his life may appear to be pure and Christ-like. So much the worse. In that case, hypocrisy is added to the above-named sins which such a preacher will communicate to at least some of his flock. And the congregation, who must imbibe these sins, if they receive anything at all in a spiritual or moral way from the preaching, may be as unconscious of this hypocrisy as the preacher often is. But that ignorance changes not at all the condition of either. God's spirit, grown and active in man, is the only reforming, saving power there is in the world. And it will communicate itself to other hearts and other lives where it really exists. But he who has not this spirit alive within him, if he try to give it to his brother, will, of course, fail to give aught but the product of his own weak, sinful, worldly intellect. And intellect never has and never can save the world from its sins. Brain has not and cannot work out the redemption of the race. Mind, unaided by the heart, can never spiritually quicken one human soul. The intellectual action and methods of the churches of to-day are wholly barren in real spiritual results. Talking and reasoning about religion is not religion, and talking and reasoning about it alone can never produce it in the world. And the sooner this truth is recognized, the sooner will a true spiritual religion be born. The great need of to-day

is a few living examples of true Christ-like living and acting.

Begin, therefore, at home. Study, not books, but your own heart. Give up the idea, for the present, that you have any duty to correct the faults and sins of others. Put aside the temptation to try to become great in the eyes of men, and have your name bruited about. Covet not the high places in the world, but know that you must sell your own soul to purchase them whether in church or state. Strive to know with your whole heart that the loftiest ambition any man can possibly have, and the greatest work he can possibly do in this world is to make his own life perfect in his condition, even as his Father in Heaven is perfect in his. Enter into the wilderness of your own nature, as Jesus is said to have entered into his, and resist the temptations of the Satan within you. Watch and pray without ceasing, that you may overcome every appetite, passion and desire of the flesh and put it under your feet. Let your heart ask, not occasionally, but daily and hourly, for that inspiration which God is waiting to send to you as soon as you are ready to receive it; believing and knowing that it is for you as much as for Jesus, or Peter or Paul of old. For God knows no time and is no respecter of persons. And at last angels shall minister unto you, and God's Holy Spirit shall enter into your heart to abide and to lead you into all truth; to bestow upon you all peace, joy, charity, love, and power. When you have reached this consummation you have by that alone done more for the world than if you had preached the most beautiful sermons the whole of your natural life without it. The very spiritual atmosphere which such a life gives out to all who come in contact with it will do more to save the world from its sins than all the beautiful words ever spoken without this life behind them.

A real minister of the gospel can be ordained only by God. And not by a God outside of him either, but by that part of God which has become active in his own heart—by the Holy Ghost being born within himself. Without this no ceremonial of ordination by any church, or all the churches in the world can make a minister of any man. With it, no ceremonial is necessary, for the Holy Ghost brings with Him ample proofs of his divine authority. These eviden-

ces are recorded in the Good Book so plainly that any man, "though a fool, need not err therein." It is there recorded, "And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." And again, "Verily, Verily, I say unto you, he that believeth on me the works that I do, he shall do also; and greater works than these shall he do." Still again, "And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance." What must we conclude from these words and many others of similar import that might be quoted from the Bible? Either that the true believer, the disciple of Christ, must show these signs and do the works of Christ, or that the Bible is, at least so far, a fallacy. And if so far, then why not all fallacy? I prefer the first alternative; I prefer to believe that the promise of the Bible to me and to you and to every human soul that "he that believeth on me the works that I do he shall do also," will surely be redeemed when I "believe as the scripture says believe"—when I have believed fervently enough to make me overcome my natural propensities as Christ did his, and make my body and my life pure enough for the Holy Ghost to enter there. The ordination of Christ-like life and power manifested to the world by these spiritual works is the only ordination that should be recognized. All else is the ordination by man only, as authority to preach man's religion, not God's. The record of the first Christian ordination reads like this: "These twelve Jesus sent forth and commanded them saying, * * * * "And as ye go, preach, saying the Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." How unlike the set ceremonial ordination of to-day is this! and how utterly incapable are the ordained of this day to do the works here commanded! I cannot admit that the true religion—the Holy Ghost active in human form—has less power, or manifests Himself in less numerous ways than the Good Book tells. I must therefore conclude that the ordinations of to-day are but mockery, and confer upon the ordained no power of the

Holy Ghost whatever—no power to say or do not before possessed by him.

Do you say that these passages that I have quoted apply only to particular persons and to a particular time and nation and have no reference to us in this present time? that the age of miracles is past; and the Holy Ghost no longer manifests Himself as of old? But does the Bible say this, or is there anything in it from which such a conclusion can be fairly drawn? By what authority do you decide that any part of the life and deeds of Christ and the apostles is not for us to live? Because your own life—I care nothing about your professions—has not been pure and unselfish enough to bring you to this blessed inspiration and power does that confer upon you the right to deny that any other can obtain it? By the same reasoning the scoffer and the infidel can as justly deny the authority of the whole Bible from Genesis to Revelation as a guide for his life. But we believe that the life of Christ is for us to live. We know that the Holy Ghost, when he is actually present in a human life, manifests himself by the signs and works recorded in the Bible. And we know it because we have ourselves seen the life and works. We have known a power to come upon one in a twinkling of an eye that changed her whole life and all its desires and aspirations. We have known her from that time henceforth preaching the gospel without previous thought or study, relying upon the Spirit to give to her at the time the words of wisdom and the inspiration which the people needed. We have seen the sick healed without medicine, simply by the laying on of her hands, The blind see, the deaf hear, and the lame walk through the same power. We have seen taken upon herself all the ills that flesh is heir to, and the sufferer be at once relieved, and have them no more. Literal devils cast out of people, and they at once be clothed in their right mind and be afflicted no more. Those so near death as to be black with mortification about the vitals, raised to life and health in three days, and live unto this day. Lastly, those who have lived a life of intemperance, dishonor, lasciviousness, and all manner of corruption changed in an hour by this power and their lives so elevated that never afterward did they commit any of the old sins, but lived lives of temperance, honor and virtue. And all this has been done without

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Live In The Present.

I have been thinking of one of the essays we have been listening to this morning, in which the preparation necessary for the life to come was spoken of, and I think that a great truth was expressed when it was said that in order to be ready, we must live good and proper lives to-day. I know of no way that one can be prepared for the next world, except by living each day as perfectly as he knows, without reference to the future. There is no such thing to any one as a future. It is always the present. While it is the future we know nothing about it whatever, and we all know that to-day we all have the opportunity to do, to grow and to improve, if we only will. When to-morrow comes it will still be to-day, so the only time we ever will use is the present time. And if we do not commence to-day to make our lives as perfect as we can, we shall never commence.

I have an illustration in mind: If a person had a knowledge that at a certain place there was a hidden treasure for him which he might acquire by digging for it in the earth; and if he knew that that treasure was a great many feet deep in the ground, and it would take him three months to reach it by digging, he would never make much progress towards getting that treasure if he did nothing but count the days and never make a start to dig. At the expiration of the three months he would still find himself on the surface, and the treasure would be as far from him as ever. If on the other hand he started from the surface the first day and dug just as far as he could, and the next day he followed it up, and each day worked his way downward to where the treasure was, he would in due time reach the hidden treasure, and be rewarded for his labor. It is exactly so with our lives here. If we believe that in the next world is a great treasure, we may know that it is not for us unless we are doing something in this world to make ourselves worthy of it. If we do not, when we have passed over we shall find the treasure just as far away from us as it was in this life here. The only way to gain it, is to live to-day as perfectly as we can, and when to-morrow comes, live that day as perfectly as we can; and if we do not so live I thoroughly believe that we can expect no treasure or blessing in the next world, We shall certainly have this treasure and these

blessings only as we carry them with us. One thing is certain, if we can gain that peace of mind and happiness while in this world as a result of a good and proper life, of high aspirations and holy desires, if we pass over to-morrow we shall have them all there. There is no way that we can make it certain except by getting them while in this life, and we shall be sure to have them in the next world.

J. O. HAYES.

When I stood on the ocean shore for the first time and saw the great waves come up and dash against the rock, making great caves in it, and everywhere as far as I could see the surges rolled and rose and fell, the power of inspiration came upon me and I saw that it was God's power. I had seen little streams of water, great rivers and lakes, but I had never seen the ocean before, and I exclaimed: "What art thou, O God, that thou hast such power as is displayed in this great water?" Then I could see the great wisdom of God, and that these great bodies of water were for the benefit and health of all the earth and all creatures upon it. Without them man would become filthy and corrupt and his physical body would rot and decay prematurely. The breezes impregnated with the moisture from the ocean cause the great circulation of the air that man has to breathe, and that moisture thrown out into the air cleanses and purifies all the earth. Then again, I saw that not only for man and the life on the land did He produce this action, but for all the animals that are in the water. The shark, the whale and all the living things in the ocean would die were it not for the motion of that water that purifies it and thus gives them action and life. And I could see that the reason why we everywhere see little bodies of water, was that the inland towns and cities should be benefited in the same way, although far away from the ocean. The oxygen thrown out from them is necessary, and without it man could not live; the air would be dry and light, containing only hydrogen and poisonous gases, and so all of this circulation is perfect as is all of His work.

M. H. C.

DEATH is as natural as life. There can be no life without death. Everything in nature dies daily—yes, hourly. We are changing every moment of our lives and we can take no steps in progress only through death.

M. H. C.

money and without price. Having seen and known all this, do you attempt to tell us that the works of Christ are not for us to do, and the power of the Holy Ghost in all of its manifestations is not for us to possess? We know they are for us, and we know there is an ordination to preach this true gospel by deeds and life as well as words, which synod or conference has no power to confer. And it is this true spiritual ordination that we seek.

I know that to most of the world this will sound like the ranting of an enthusiast or a lunatic. But, kind friend, be not deceived, there is a substance in spiritual things which the world has not seen and knows not of. Seek that substance for yourself and strive to become the minister of it to others. Think not to find it in books, sermons, creeds, forms, ceremonies, ordinances, or any outward observances. Strive to develop your own heart, and purify your life to receive it, and you will get it as naturally as the dry earth drinks up the rain that falls upon it. But still it is a treasure to be obtained only after much struggle and self-denial, much prayer and resistance of the evil in your own nature. Be not discouraged by this, however. It is a treasure well worth the efforts of a lifetime, and will richly repay you for all your pains and labor. And its reward will come with its possession and you will not be obliged to wait for some far off time or place before you can receive your recompense. We must dig for gold. The fiery furnace and the refinery must take away its dross, and the die must force it into shape before it can go forth as the shining coin of the realm with all its power to purchase the good. And it is just so with a human life. But if you have the help of this power of the Holy Ghost, if you really and earnestly take up the true cross of Christ, by denying yourself and resisting all that you know to be evil, with a determination to attain this treasure, you will find the cross easy and your burden light; much easier and lighter than the crosses and burdens we must bear while we are living after the flesh as the world lives. You will receive your rewards, too, as you pass along life's pathway, in the joy, peace and love which your efforts will bring you. This I know from my own experience.

Then why not begin this quest at once? Why excuse yourself for your failure to make the ne-

cessary determination and effort to start the growth of this life within you? Why say, "I live a pretty good life now, about as good a life as the rest of the world, and bye and bye, when I have more fully satisfied the cravings of my animal and fleshly nature, it will be time enough for me to begin." "To-morrow is the day on which idle men work, and fools reform." Let us not be counted longer among those who reform in this way, but know that to-day is the only time there is; that now is the accepted time for the wise man. The longer you wait, the harder it will be to begin. The more you gratify any part of your lower nature, the stronger it will grow, the more tyrannically it will rule over you, and the deeper it will cover that germ of God planted in your heart, so that it will be harder for the sunshine of love and the water of God's inspiration to reach it. Begin, therefore, this spiritual work at once, and you are sure of such rich harvests as you have never thought of. As you go along with the work you will have such sweet peace, such heart-throbs of joy, such heavenly happiness as you can not now believe exist. You will feel the ecstasy of unselfish love, and have the infinite rewards afforded you by the good your life and the power it brings enables you to do to others. And when the day of your natural propensities shall set, and the morning of the Eternal life shall finally dawn upon you, and the Holy Ghost shall come to abide in your heart forever, then shall you enter into God's rest, where nothing shall disturb you, and you shall be one with Him in joy, in love, in life and works.

E. A. HAYES.

WHEN you look at it in the right spirit, you will see that every duty is the essential duty of your life, else it would not be thrown upon you. It is partly for a test to see whether you will perform it or cast it upon your neighbor. You can not do all things, but you can do all that God asks of you. No duty that He gives is too great for you to accomplish, and when God whispers to you that there is work for you to do, you will never fail in the performance of it.

M. H. C.

THE study of languages, of mathematics, of science, of history is good to expand the mind and strengthen the intellect. But all this can not harmonize the soul and bring us into relation with angels and God, like laboring for humanity.

M. H. C.

Health Department.

Many cases of pulmonary consumption, a disease thought to be incurable, have been cured by the following:

REMEDY FOR CONSUMPTION.

Take of

Slippery Elm bark, 1 oz.

Flax Seed, 1 oz.

Comphrey Root, 1 oz.

Spikenard root, 1 oz.

Pleurisy root, $\frac{1}{2}$ oz.

Motherwort, 1 oz.

Vervain root, 1 oz.

Burdock root, 1 oz.

Boneset, 2 oz.

Mandrake root, $\frac{1}{2}$ oz.

A little sweet flag root.

Break up the roots and pour over these ingredients three quarts of water and let it simmer about two hours. Pour off the liquid and pour over the ingredients two quarts of water and let simmer about an hour more. Pour off and put the two liquids together and slowly boil all down to two quarts, and add 1 oz. extract of liquorice and 1 lb. of loaf sugar and let it come to a boil again. After cooling add a tablespoon of oil of anise cut in alcohol and 4 oz. glycerine. Strain and bottle. If necessary to prevent souring add 4 oz. of alcohol. Any less amount can of course be made by keeping the proportions.

Dose: Desert spoonful three times daily on an empty stomach. While this remedy is being taken the diet should consist of plain, easily digested and nutritious food, all pastries, sweet things, and grease being entirely discarded. A bath should also be taken twice each week.

As we advance in life, the things that attract us change. The first objects and principles that we cherished have lost their charms for us. New hopes and expectations arise, and we are constantly coming into rapport with principles adapted to our unfoldment. We journey onward for many a toilsome year sometimes in sunshine and sometimes in shadow, such changes only coming as are necessary for our purification. We forget that the order of life is action and reaction to cleanse and purify matter and make it more like God, the Great Spirit of the Universe.

M. H. C.

LET the fires begin to glow within you; all the rubbish will be burned out by the fires of love, and your whole nature changed.

M. H. C.

Our Schools.

The Germania School, reading room and meetings were established in Hurley in February, 1887. New Year 1888, each of the pupils wrote a letter to Mrs. Chynoweth; from a number we select the following:

HURLEY, WIS. JAN., 6th 1888.

Mrs. Mary Hayes-Chynoweth,
Eden Vale, Cal.

Dear Friend: I can not express my feeling toward you for what you have done for me.

I remember the first meeting which was held in the Germania dry house on the hill. We were told by you, Mrs. Chynoweth, that there was a germ of God planted within each one of us, and that we should grow and develop that God within us, and by so doing we could overcome all our passions and bad habits.

You told us that we could grow ourselves into a condition that we could love one another and speak kind words, when we used to speak angry ones and give way to our passions.

It is through you, Mrs. Chynoweth, that I have stopped the use of tobacco, drinking and gambling. This school that was started here by you, has drawn my attention entirely from all those low, degrading places that I used to go to. All those places that used to give me pleasure are a hatred to me now. By attending this school I have found out the weakness of humanity. It is weak, and very weak.

I only wish I could express my gratitude to you, Mrs. Chynoweth, for what you have done for me. Not for me alone, but for every one on this hill that wants to grow himself into a spiritual condition.

You will be rewarded by a higher power for what you are doing for us young men on Germania Hill.

From a scholar of the Germania School.

ROBERT KING.

HURLEY, WIS. JAN., 2d, 1888.

Mrs. Mary Hayes-Chynoweth,
Eden Vale, Cal.

Dear Friend: I wish to return you many thanks for the good I have received since this school started, for it is through your kindness we can sit in Germania Reading Room.

I feel that it has been a blessing to me both

physically and spiritually, and a feeling of gratitude goes from me toward God and you and all the other good people that have worked so hard to help us to overcome our physical natures. And to-day, as I sit in the reading room, I fancy I hear those kind voices, telling us how to overcome our physical conditions and to enjoy the spiritual life.

And, Dear Friend, with the little spiritual light I have, I mean to go on and work, so that when I come into that spiritual condition, I may do for others as you have done for me. I do not know of any other place where I get so much enjoyment as I do at the Reading Room, and more especially on Sundays, for on those days we get spiritual food to help us to overcome the physical conditions that have so strong a hold upon us.

I do not wish to look at the past, for I feel it would have a tendency to hinder me in my spiritual development, and to-day I would not exchange the life I am trying to live for the one I was once living.

With these few lines I close, with my kind love to you and all the other good people, wishing you all a very spiritual, happy New Year.

Yours Sincerely,

W. J. SPARGO.

HURLEY, WIS., JAN 4th 1888.

Mrs. Hayes-Chynoweth,
Eden Vale, Cal.

Dear Friend: I am very thankful for the good that I have received from this school, and in the coming year I will endeavor to make more use of my time than in the past. Now for the first time I have come to the conclusion that I am learning, for a year ago I did not know how to write my name. For the year to come I will try to make more use of my time than in the past, for I have often said that I could not learn. Now I see different and that if I want to become a scholar I must work for it myself. It is no use for me to think that I am going to learn just by coming here, I must study myself.

I never will forget those people who have come here through snow and storms day after day to try to teach us. I am thankful to them for coming here, and I hope that the time may come when I can pay them back for the good they have done me. I never will forget them for the good that I

have received from this school and the Sunday meetings. I find that the more I study the more I want to. I have just got a start and I want to try and keep on till I get an education. Now, Mrs. Chynoweth, I have believed in your teaching and I find that it is true, and I find that it is through you I have received what I have. I know that you have helped others, for I see it here in this place where I have got a start.

Now I will ask you to help me so I may know the wrong from the right and see if I can become a man, but I fear that I am too far behind to try to ever become anything now. I want to break away from all my bad habits and become a man. I have been trying it for a long time but have failed, and now I see that I have a chance yet, and I am going to make more use of my time, for the past has gone and I must make the best of it.

This is all I have to say now. With love from me.

Yours truly,

JAMES SHINES.

HURLEY, WIS., JAN. 2d, 1888.

Mrs. HAYES-CHYNOWETH, Eden Vale, Cal.
—Dear Friend: At Miss Spencer's suggestion all the students of the Germania Reading Room have decided to write you a letter. I am only too glad to do so, because I feel that I can tell you a little of what I know you like to hear above all. Let me tell you that I have such a good hope for the coming year, that it may bring me more happiness, joy and peace than I ever had before. And why I have this hope is because I am striving to deserve it, and I believe that I have tasted a very little of that fountain of life which you and yours have taught us about. I believe that I have read a few pages of the book of life. I found it hard and uninteresting in the beginning, but I know by the little I have read that there is a real life, a life worth living. I enter this new year with the determination that nothing shall prevent me from gaining more and more of this life. And this is why I have such a good hope.

New Years day a few of us were gathered here as usual. We were only a few because of a heavy snow storm. We made our resolution for the coming year, and my resolution was that I would endeavor to extirpate all bad thoughts from my mind and only cultivate good, pure and useful thoughts. This is my task in the new year, and

I believe I shall have it accomplished before '88 has elapsed. I know it is a hard task, but I know too that it can be done.

I shall always strive to make myself worthy of your goodness and charity, which so kindly has been bestowed upon me in the past year. I do not forget the giver for the gifts, but I can find no words for my gratitude. With God's help I will show you a life that may speak better than words. Thank you for every kind word, every kind feeling, every kind thought and every kind deed bestowed on the Germania Schoolhouse. God Almighty bless you and yours.

With the strongest, purest love I ever possessed, to yourself, your sons and daughters, and to the Chynoweth family, I am ever

Your sincere and devoted,
NELS MORTON.

HURLEY, WIS., JAN. 2d, 1888.

Mrs. Hayes-Chynoweth: I wish to express my thankfulness for the privilege of attending this school. I do not think there could be a better blessing bestowed on me than the opportunity of advancing and learning truths that are taught here.

The influence of the atmosphere in and around this building is something too deep for me to fathom. Every one seems to come in harmony. There never has been a dispute in this room. Every one who comes here is conquered by the same influence.

I am studying to improve myself in the best possible manner I know. I hope in one year from now I can, through Miss Spencer's help, be able to show you a very great change towards the better. You must not be surprised to hear that some of us are preparing to enter college and accept the offer you made us. I start this year with a fuller determined mind to grow the germ implanted within me, that I may know in one year from now what my duty in this life shall be.

From a student in the Germania School.

SCOTT TURNER.

HURLEY, WIS., JAN. 4th, 1888.

Mrs. Mary Hayes-Chynoweth, Eden Vale, Cal.,—Dear Friend: As the majority of the scholars are going to, I felt it was my duty to write and express my feeling of gratitude toward you for

the benefit I have received spiritually and intellectually by attending the Germania School and Sunday Meetings.

Before the Germania school started, I spent my leisure time in saloons and gambling houses, and I am heartily thankful to you, Mrs. Chynoweth, for bringing me out of those sinful paths which I was in a year ago.

I did not know a year ago that I had a germ of God within me, but I can say to-day that I am trying to grow that germ which God has planted within me.

And I am thankful to you, Mrs. Chynoweth, for the good I have achieved at the Germania Reading Room.

From a sincere friend and scholar.

T. C. PRIDEAUX.

On Christmas Eve, 1890, at Germania School the pupils, teachers and a few friends gathered to listen to the exercises prepared entirely by the pupils without any help from teachers or others. All those who took part were men at work in the mine. The exercises consisted of music, speaking and reading of essays. Suitable presents were also presented to the teachers, Mrs. Flosbach and Mr. Boucher. The following are the essays that were read:

CHRISTMAS EVE, 1890.

Mr. Chairman, Ladies and Gentlemen: We have gathered together this evening for the purpose of expressing our thanks to Mrs. Hayes-Chynoweth and her family, and also to our faithful teachers, Mrs. Flosbach and Mr. Boucher, for the labor and pains that have been given to us for the past year. There is nothing that can give me more pleasure and happiness, than to meet you on such an occasion as this; to see a little band collected together, not to spend the evening in gossip and laughter, but for the mutual benefit of one another, that we may unite our voices in thanksgiving to God, for the blessings we have received in the past, and also to show our appreciation to our kind friends to whom we feel that we are so much indebted.

This Christmas eve has long been looked for by young and old. It brings with it its joy and its sorrow. Various have been the changes of our little circle since we last met on such an occasion as this. Last Christmas we had our friends with

us, friends whom we loved and adored; and could we have our wishes granted, we would have them here with us to-night; and as each one responded to the call that was made we could not help feeling that life of purity which animates their whole beings as they spoke of the peace, joy and happiness that they felt in coming together with us. But they are enjoying a more congenial climate than this, and one better adapted to their spiritual growth and development. Their lives should be an incentive for us if we desire this spiritual life, to work that we may come into a condition that we may meet them in that Garden of Eden.

As we look back over the year 1890, we can say that it has been well spent, and as we think of it a feeling of gratitude should fill our hearts. We should also be thankful that we are still striving to do the best we can for our physical and spiritual development, that we may promulgate not only by words, but by being living examples, these true principles of a grand and noble leader, Mrs. Hayes-Chynoweth. Friends, where would we be to-night, a great many of us at least, if it had not been for this great work that has been started on Germania Hill? Where would we be if it had not been for our school, which is one of God's reforming instruments for doing a great good in the world, in establishing more of himself in the hearts of the people? This school has been established here free to any one who desires to be something and who wishes to make a man of himself. Everything has been provided for and made comfortable. All that is asked of any one is to come and make of himself a true, honest, noble and truth-loving man, one whose life may have an influence for good in the world in redeeming the fallen of God's children.

We who have attended this school do feel very grateful for the past blessings that have been bestowed upon us. Language cannot express the feelings of gratitude we have for our kind teachers; because of the interest they have taken in us. It is for this purpose that we are assembled here on this Christmas eve, that we may express that feeling of gratitude, not only in words, but by presenting to them this token of love from the pupils of Germania School, with our heart felt thanks. May their lives be crowned with joy, peace, happiness and prosperity. We unite in wishing them and all here assembled this evening a merry Christmas and a happy New Year.

W. J. SPARGO.

CHRISTMAS EVE, DEC. 24, 1890.

Mr. Chairman, Ladies and Gentlemen: I feel glad to think that I am one of those, who are present here this evening, for the purpose of extending our thanks to Mrs. Chynoweth and family and our teachers, Mrs. Flosbach and Mr. Boucher, for the trouble and pains they have taken with us during the past year. One year has elapsed since we met on this same occasion, and I still feel that it is impossible for me to express my love and gratitude to her who started this school here.

I remember well when this school commenced here I thought myself a man, but by attending the school, I found out that I lacked most of the requisites of manhood, one of which was education. In fact I did not know what education was. I also lacked the good qualities that one requires before he can be a man in the sight of God. Our school includes more than education. It teaches us by example how to live that we may grow to be men and women. It seems to me that I was only a child so far as knowing how to take care of myself. This school and the meeting have helped me to overcome a great many bad habits, that I used to think it was impossible for me to overcome. It was not started merely for one or two, but for everyone who desires to improve his life, and become more like what God intended him to be.

I have been attending this school for over three years, and I never saw anyone come to school, but he was always received with a feeling of love, and every inducement given to him by our faithful teacher Mrs. Flosbock. Those in the natural condition cannot realize what they are doing for their future life.

Friends, this school and the meeting that are being carried on here, through the power that controls our noble leader, has been to me one of the greatest blessings ever bestowed upon me. I have taken advantage of the privileges that were given me by that one whose greatest aim in life is to uplift humanity, and to make them understand that they have a God within themselves to work for. Not a God away off in some distant place as the world claims Him to be. I find that I have made a great improvement in my life by growing and cultivating the God within myself.

We have the example of one who has spent all her spare moments honestly and faithfully

working for God. Those who mingle together here have seen the manifestations of this true God love and felt its power. She has told us that God has given us the faculties, by cultivating which as taught here, we shall come into a condition where we shall all work harmoniously and peacefully together; always ready and willing to assist those whom we may see struggling, that we may all be progressing at the same time. It makes it so much easier when we all work for one another's advantage.

The only way I believe that we can return our thanks to Mrs. Chynoweth is to try and live a pure and holy life. My desires are to so live, that every day will be a Christmas to me.

Wishing you all a Merry Christmas and a Happy New Year.

R. KING.

CHRISTMAS EVE, DEC., 24th, 1890.

It is a year ago since we met on the same occasion to give thanks to Mrs. Chynoweth and her family. We have received a great benefit by attending this school, and we know what we have learned. "Keep on," are the words that E. A. Hayes spoke to us several times before he left us. It seems that those people have great patience with us in trying to bring us up to something in this world before God, and it was a blessed day for me when I heard Mrs. Chynoweth's beautiful sermon at the dry house. I remember it was a very stormy day, I ploughed through the snow to hear this grand and noble woman, Mrs. Chynoweth. Then she started the school, and there showed us how to live, and taught us how to keep the body pure so as to have action toward the higher laws of God. And we were taught that wherever God is there is light. We have a duty to perform, and let us all try to do it with the right motive and cultivate the good qualities we speak so much of. They are within ourselves, and we must have action with the higher power that we may do the truth and live it. We must do the little things first. The first duty we have is to be faithful to God, that we may have the true happiness spoken of.

Thanking Mrs. Flosbach for what she has done for me, and wishing you all a Merry Christmas, I will close.

W.M. SHINES.

CHRISTMAS EVE, DEC. 24th, 1890.

I am trying to grow to be a better man. I knew nothing at all about books when I came here. The first day I came to school I could hardly write my name, and could write nothing else. I could make figures and could do a little addition. I did not know any thing about multiplication and I did not know anything about writing the English language, I could not spell one English word. I am very glad that I can write and read a little of the English language. I know a good deal about arithmetic and I am very glad that I have learned something. I hope to be a better man, and to grow into a better condition and live a better life. I am thankful to God for my living and to Mrs. Hayes-Chynoweth for keeping me on the Germania Hill.

I am trying to overcome my physical appetites and passions. A poor laboring man often has a hard life. Just as quick as he gets money and goes down to Hurley, he may spend every cent he has in saloons. I know it because I have done so myself and spent money for foolishness, and the next day after drinking was sick and not able to go to work. Some men lose many shifts after every pay day, because of drinking. This school keeps men away from such places of drinking. This school is a very good thing for the people who go to it, because they can learn anything they choose. We have a splendid meeting every Sunday on the Germania Hill. We have many different subjects for speaking and many essays are read every Sunday.

I commenced in the school to study the English language about two years ago last summer. I have learned a good deal during two years. I shall try to come to something in the world, and show by my life, that I have appreciated what has been done for me. I want for the time to come to be a living witness to show what these principles will do for one if he will live to them. My prayer is, that I may have strength to keep on. And I thank God for the blessings I have received here on the Germania Hill.

This is the first time in my live that I have written an essay. I wish you all a Merry Christmas and a Happy New Year.

JOHN TELEFON.

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."]

15—QUESTION: In what does true education consist?

ANSWER: True education consists in being wholly under the influence of the Holy Ghost, who will teach people what there is in their life, in nature and in God. This can not be learned without the power of the Holy Ghost. There is no true education without this principle being established in the hearts of individuals. If a gentleman is truly educated he is truly religious.

16—QUESTION: What is conscience?

ANSWER: What the world calls conscience is nothing but education.

17—QUESTION: What is sleep?

ANSWER: The action of God in the universe is dual. God in all His life and in all nature is dual. Man in his nature is created in the image of God and so he also is dual. Everything in nature would die out were it not for the constant action it has. If man were not active while he slept he would never awake to consciousness and activity. The forces of nature are acting upon his brain exactly as upon the other parts of his system, and within the parts. If man were constantly positive he would never receive anything, and if he were always negative he could never give out to the world one thing. It is necessary to have positive and negative forces to bring out any principle in life. The male and female bring out the new life, no matter whether it is a principle in one person or two. And so with the brain or that part that God sees fit to act upon, he makes both positive and negative, to bring out new thoughts and new principles. The positive is that which gives off while awake, the principles that are received while in the negative state, while this part of the brain is resting. A person receives in a negative state all that he gives off while awake and when he is active. But the germ of the thought was given to him in his sleep or in a negative condition. Sleep is rest, but there is an activity in one part of the brain and a rest in the other. The sleep is rest to the

positive part of the brain. And when a person has rested a certain amount, or what is necessary, then he has received enough to take a new action for the day. Why one day is not exactly like another is because the thoughts and feelings which one gets before he awakes are different for each day. While we are in the physical bodies we need rest in the physical, because the mechanism of the brain being at work in one direction all the time would wear out the body. There is a dual action, and one should not receive while positive. This the brain cannot endure, and man cannot have a proper rest and proper action when he is out nights. Otherwise his physical body will run down and his mind become impaired. But when he maintains his equilibrium and has his rest in the positive as well as in the negative, then you will see a man with a strong mind, strong nerves and a strong physical body, and that man can go on receiving and giving off forever. This is what a spiritual life is to man.

18—QUESTION: What is the Holy Ghost, and how is He to reach man to teach him?

ANSWER: The Holy Ghost is the sentient, thinking part of God, the life or wisdom part.

He will reach man just the same as God reaches him in the natural. He comes to man according to his action and growth. Through the attractive power He reaches him. When man has truly overcome his earth nature and the world is under his feet, then the Holy Ghost can come to him and give him the wisdom of the world and of God. Intelligence does not express it, knowledge does not express it, it is the wisdom of God that comes to him with the power of the Holy Ghost that rules his life.

19—QUESTION: What are dreams, and what are visions?

ANSWER: Dreams are the action, or the result of action upon that part of the brain that is resting, but is not quite asleep, not quite at rest. They are an imperfect impression upon the mind. While man is not quite in the positive or the negative condition, he is receiving impressions from God, the angels or the spirits or those minds he is in a condition to attract unto himself.

Visions are those impressions that are made by the spirits or the angels that are around you when you are in a semi-uncon-

scious state. They come when both the positive and the negative are in harmony with each other but not fully active. The spirit gives action to the brain instead of having your own action. Man in order to have visions must be partly conscious and partly unconscious, else he could comprehend it was the spirit or angel that communicated with him. But were he fully conscious the spirit could not act upon his mind. A vision is that that is given by another, and when you receive it you are not fully yourselves.

20—QUESTION: How is the Christianity of the world distinguished from spirituality?

ANSWER: One is natural and the other is spiritual life.

21—QUESTION: Is there a person in the world that has not a spiritual life?

ANSWER: If he were without spiritual life he would have no life, no action and no intelligence. These come from God, and so there is nothing in the world that has not a spiritual life. Everything is dual in the world, and if so, there is a physical body and there is a spiritual body. The spirit of God has a body for his life, although it is not like the intelligent part of God.

22—QUESTION? What is the difference between innocence and purity?

ANSWER—A man may be innocent because he knows nothing only to be good in the animal way. He has no temptation around him because he has no light. He lives wholly by the impulses of his nature, and he is therefore innocent of any wrong, like an animal. But when the light of God comes into his heart and life to make him pure and holy before God, and after the responsibility of life has come to him, he works out this purity by his own action of life within. That man who is pure is also innocent, because he is in a condition not to be tempted by anything that is in existence. It is the impure elements within man that attract the impure elements outside of him. There is no such thing as the tempter without. The tempter of every man's life is within. If a man be pure in heart, so as to see God in everything and love Him in all his life and action, he is perfectly and truly innocent before God, and so one innocence is different from the other. Innocence in the pure state, is that which is brought upon one by doing no wrong at all, in the true sense of the word, with the light before him that

there is a wrong, that there are evil or undeveloped things in the world. On the other hand a man is innocent who does evil, sinful deeds in that ignorant state that Adam and Eve were in in the Garden of Eden. They were innocent because they knew no wrongs any more than an animal knows a wrong. The little baby is innocent because it does not know anything higher than you see it act, and when it does act, it is no sin because it is not in a condition to have the responsibility of choosing between right and wrong. The man at mature age is purer than he was as a child. The child has many germs in its existence that are undeveloped. You put a seed in the ground and the whole stock and grain that is produced was within that seed. The seed we might say is pure, because it is not filthy, but it is not developed. And so with the seed of God in man. It must develop, there is that fleshly life that must be thrown off or gotten out of. Watch the seed you plant out in the ground. The sun warms and strengthens it, and it grows into a stalk, but you will always see in that stalk that little grain that is to come to the top, and you can follow it right along until it expands and yields many fold the same kind of seed that started the stalk. But it was all in the seed from the beginning. And so it is with the little innocent child. It is not innocent as the man, because it is undeveloped, and it has not thrown off the physical part which it will throw off when it is surrounded by the different atmospheres and tempted in one part and in another, and it resists and overcomes, until the seed of God is at the top and nothing but God's love and purity attracts it. All that man manifests through his life was in him as a germ at his birth. And so if man be not holy in his life, if he be immoral and wicked and sinful, remember that there was a germ implanted in him not the highest and best. Therefore we have need of charity to bring that man back to innocence, that innocence which is purity of life.

THE doing of duty can never bring a spiritual reward unless done as a pleasure. Any effort made from the right spirit, from the God working within you, gives pleasure, and joy comes afterward. Be sure that love moves you even when the plainest speech must be used. Act as you are moved upon by the Holy Ghost and inspiration, but never act when moved by selfishness.

M. H. C.