

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.

Is there any Distinction between the Kingdom of God and the Kingdom of Heaven?

A kingdom, as I understand it, means a place or country where the inhabitants are governed by a king. There are kingdoms, there are provinces, there are states and many other different forms of government. What is the kingdom of God, then? It seems to me that some of you should answer that question. The kingdom of God is where God is the king or ruler. God is everywhere, but only where He is the ruler and has His home in the hearts of the people is the kingdom of God. Where God is at home with us, and we at home with God, there is the kingdom of God. Where God is nigh thee, even in thy heart and in thy mouth, there is the kingdom of God. There is no kingdom of God as long as there is nothing but a circulation of His life; there is not that sentient part of Him. God does not live as we would live or exist with the circulation of His life through our beings. But as you come to the true life of God there is wisdom and power. The power of God is greater than man knows. When man has his intellect developed and that has been impressed by the spirit or angel, and he has lifted himself above his animal nature and has grown himself to that condition of obedience to whatever is impressed upon his mind, then he begins to be a child of the living God.

The kingdom of Heaven is harmony, and the greater the harmony the greater the Heaven. The Kingdom of Heaven is not far off in some certain locality but it is within man's own nature. As he overcomes that which is gross and undeveloped in his nature and grows the good qualities which God has implanted there, as he harmonizes his whole being so that nothing can disturb his peace of mind, or make him feel angry or jealous or envious towards others, he is in that kingdom of heaven. We see a great many people who are striving for something higher and better and who are dissatisfied with their present life, who are out from under the great law of earth. But they are not born the sons of God; they are not under the influence of the Holy Ghost in full so as to become children of the living God, until the Holy Ghost power or spirit rules their whole life, and all else is under their feet. The kingdom of harmony or heaven is the same in all human life. When man has grown

himself into a condition of purity where he can feel the harmonious elements of God flowing into his soul, where there is no influence of earth that can disturb him in the least; where there is nothing that shall make him come down into the earth of his existence to live there for one minute, he has peace of life, light, comfort and happiness all around him. When he sees manifestations and actions of the fleshly life he knows that he is in the earth, and what he must do is to stir that earth and make conditions right about those roots, to have a little more action to bring it out a little sooner and a little faster, to bring out the principles of eternity, then everything in his life is upward and all the blessings that God has given to every child of earth will sooner or later be his to enjoy.

In the seed lies the whole plant, and in man are all the principles that he ever can enjoy, and in each one of you the principles of God are implanted deep down in your earth nature, and when your roots grow strong enough the stem and the branches come forth in their upward course. There is nothing that grows in earth but that it has two different courses, the upward and the downward course. So do not be discouraged. Remember you have laid the foundation for this great life within you, and He who has planted the seed for the roots has also given you the seed that shall grow upward by the strength of these roots, the seed which is the spiritual life.

What we want to do to you all is to give you our experience of the benefit of this upward life, and to quicken that life in you that shall make you rise into harmony where you can be the child of God, where you can have a home in your heart for God to abide, where nothing can molest and where you can be with Him and feel the greatness of his power, so that the consummation of all the life that is to come shall be found in you. We want you to develop upward and onward until you come to that angelhood where there is perfect peace and harmony, until you grow to be perfect as your Father in heaven is perfect, knowing all, believing all and enjoying all that He enjoys. Everything that is upon this earth or upon other planets that man has no conception of now, when you advance under the spiritual law will be given just as soon as you have advanced to receive it. When God shall be

your Father and you His children, then you can be free from all the trammels of earth and rid of the suffering and pain and misery. And you are in that harmonious atmosphere, where there is no death, where it is all life, all peace, all elevation, purity and goodness. In this goodness is power. If God was not better than man He would have no more power, and if He did not possess all goodness He would not possess all power. Hence our power lies in doing good and serving goodness instead of anything else. And when you see those great men, who have been worshipped because of their great duties and feats which they have performed in life, you will understand why I say, worship them not, worship only that which is good. If you worship them you will be led down into blindness and darkness, never rising out where the sunshine of heaven can warm your hearts, where the angel voice can be heard and where the Holy Ghost power can possess your souls. People will defy rain, cold, heat and dust for the sake of marching and following the corpse of such a man. How do you suppose this looks to us and to God? Unless you know my principles and unless you have felt my power to-day, you may be startled by what I say. But I say that it is no more to God than it would for me to see you who are here follow the corpse of a little puppy dog, or something as small or smaller, and make a parade over it. The body is nothing to God. The great men are nothing to me only so far as they are good, not because of their great intellect. There is nothing that shall remain forever, only that spirit of God. There is none of that great intellect that shall live forever, and the knowledge that man gets through that is only the action to establish the roots and make you strong in life. But what comes from God is wisdom, and that wisdom comes to the heart and never to the head, for God is nigh thee, even in thy heart and in thy mouth. We are tabernacles for God to dwell in, and our hearts are his home when we become active under the spiritual law. But God has not given us intellect without any purpose. He has given man his intellect for the greatest purpose and there could be no spiritual life without it. "There is a natural body and there is a spiritual body." Why is it that the natural is first and then the spiritual? It is because there could be no foundation for this spiritual life without this physical life.

But you must have the spiritual life active and growing, else before you know it some one with a plough or some other implement may come to destroy the roots where there is nothing seen on the surface that shall warn him that there is a life underneath. Goodness does not mean what the world in general counts goodness. Christ says, "There is none good but God." So when you take on Godliness you become good and you become powerful and you can help humanity to live a life of harmony, help them to live in the kingdom of heaven.

MARY HAYES-CHYNOWETH.

THE Bible says, "It is better to go to the house of mourning than to the house of feasting." Why is this? Because in the house of mourning the spiritual nature is aroused and is more active and easily impressed and the angels surrounding can give help and strength. But in the house of feasting and in worldly pleasures the physical nature is active and the influence about does not attract the angels, nor can they approach.

M. H. C.

Do whatever your God tells you to do, if all the world should tell you not to. If contrary to the standard of the world it is just the same to God. When you do this you are doing unto God, and you get spiritual life from the action, but when you do because some one else does, you get no life or power from it.

M. H. C.

In every emergency that comes to you do not forget that God does not leave his children to waste away when they are faithful. All are paid for doing their duty. When I speak of God I do not mean the God now worshipped in the world, but I speak of the great God of heaven and the Holy Ghost active within.

M. H. C.

FEAR God and love all humanity. Fear lest you disobey Him. You have the feeling at times which prompts you to say, I am so afraid that I shall do something wrong. The love of God prompts this feeling in you.

M. H. C.

How beautiful and satisfactory is the spiritual life. When man lives the spiritual life, he does his duty each hour from that sense of right which God gives to his children when they are asking and living the truth.

M. H. C.

FORSAKE the world and follow Christ. Forsake the lives and habits of the world, I mean. By forsaking all for the right and truth, you will come where you can draw the world unto you.

M. H. C.

The New Year's Addresses.

The following subjects were presented by the audience for Mrs. Chynoweth to speak upon on New Year's Evening, 1891:

1. The New Year.
2. The Yoke of Christ.
3. What is God's object in His Creation, and Why is it Necessary for all Life to go Through Suffering to Come into Higher Conditions?
4. How can it be Possible that there is no Time with God?
5. Is it Possible for man to Develop to be Equal with God?
6. New Year's Resolutions.
7. The Old Year.

I pray this night, as we are all here together for a great, grand purpose, which is the elevation of our thought and aspiration to Thee, O God, that our souls may be lifted into thy divine presence, and thy life, thy wisdom and power be given to us, that we may have new conditions of life established within our natures, and have no more of the old conditions. May they be dead to us as the year has passed away, that we may come in rapport with new circumstances, new atmospheres and new principles. We may have heard of them, we may have tried to think of them, but let them be resurrected within our natures, and be a new life to us, so that we can see and understand, and work with greater zeal and greater appreciation and with greater power to be more likened unto Thee, and more thy children than we have ever been before. May we, O God, realize the great necessity of passing this day more gloriously and beautifully than we have ever passed any day. May we each day, all this present year, and all the years to come, remember that Thy wish and Thy will are ever the same, that we all come up nearer to Thee and be Thine more and more each day. May we ever realize this as we pass on from one day to another, until this year shall close, and may we come to Thee with higher aspirations and truer prayers, if we are to live on earth united together as we now are. May we come nearer to what we know is right and best for ourselves, and may we be more just to humanity, more glorious in our natures, because of Thy light, Thy purity and life and love being established more firmly in our organisms. And may we not

only pray that we may come into this ourselves but may we be able to help others during the present year. May we give more of our lives to the children of earth, to help them to come up into that heaven where we know there is room enough for all. May these children of Thine be helpers in thy vineyard of truth, and may that life be known more and more in the hearts of these people, and may we all be ready to give out what Thou hast for us to give. Thy will, Oh God, and not mine be done. Amen.

THE NEW YEAR AND THE OLD YEAR.

THE NEW YEAR is the first subject presented this evening. This day is like any other day in the year, and in the spiritual there is no time. To the world it means a period of time, and that period has been established by the astronomers, which they have computed from the revolutions of the planets. You will see when you come to consider it, that all astronomy is imperfect, and the counting of time is imperfect and everything pertaining to it, but it is all established for the accommodation and convenience of the people so as to have system in all things as far as possible. A year is three hundred and sixty-five days and some hours, as we reckon time. Now when I consider why it is, it is quite a calculation, and I should be obliged to use mathematics to make the months and days come out right to make a year. I presume half the people who are here to-night are not able to say why it takes three hundred and sixty-five days to make a year, or why it is twelve months. This, of course, one can learn by study and I shall not dwell upon this because our topic to-night is a spiritual one. The first subject given us is that of The New Year, and the last that of The Old Year. The new year is before us and the old year with its struggles and trials is dead. It can never be resurrected to us again, it is in the past. All the people who have lived and died in the past year can no more live in the past. It is dead to them, and they can no more resurrect it as the present. Hence we see all is changed, the old year has gone and the new year has commenced. It is the same with every day of our lives, the old day has gone when the new day commences. The experiences we had yesterday can not be to-day; they have gone never to return. The day has gone and the experiences have gone,

and though we may have similar days and similar experiences, they are not the same. But when we take three hundred and sixty-five days, it seems greater to us to know that so many days and experiences in the past are not to be resurrected to be ours any more. It is impossible to make the past the present, only in thought. And so it is well for us to-day, as it is every day, to think what our life is and what it is going to be, and how we can make it better every day. If God is with us, who can be against us, is the voice of the Scripture. So be sure to have God with you in the coming year, and nothing can be against you. We ask every one of you to have for your whole aim and object in life to make yourselves better in these twelve months, if you are to live on this earth so long as that, where time is reckoned in this way. Every effort you make towards that end is an advance toward the great principle which must be the leading principle in your organism sooner or later, so that if death should come to you, I mean the passing over to another world, you may be on a higher plane than you would have been in the past, no matter what circumstances may be around you, no matter what opposing elements you have to live in. You must remember that the elements that come to bear upon your natures are to strengthen and build you up to be powerful so as to meet all emergencies when God calls upon you. As I said, if God be with you, and you are working for Him, if the world should go against you, you have nothing to fear, and there is nothing that can hinder your action toward the right, for you are ever fortified with God's life, love and power within yourselves. His life is the best of all things. There is nothing half so bright, half so glorious and half so beautiful as this. That life is the only perfect life, and the only one that will bring you happiness or anything valuable in the whole universe. You may imagine it is hard to live it, but remember that when you have it established within you, you are fortified against anything that mars the beauty of life, against misery, darkness, sin and sorrow, gloom and despair, and the very path that seems so hard and unbroken for you to walk in is made smooth and plain. The light of heaven beams into your souls and lightens that path, and you will find no stumbling blocks there. To this life we must all come sooner or later. How much better it is for

us to consider it, and work towards that end that will bring us happiness and peace forever. I should be glad to know that in twelve months from this, every one of you possessed God as the Holy Ghost, that you were led by that spirit into all truth in the doing of all your duties in life. I should be happy to know that our efforts had impressed you sufficiently to quicken your spirits to receive that life and wisdom into your natures to make each one of you a new being, so that when this new year, which then shall be the old, shall end, the old man within each one of you shall be dead; that old conditions, the old propensities and appetites are all away from you, and you are living an entirely new life, where all the old things have passed away, and new and better ones have taken their places. This is what would please me more than all the treasures, all the money and all the gold and silver in California, if I were to possess it. There is nothing on this earth that does me so much good, there is nothing that will raise my heart and soul to God as much as to hear of the progress of the people in the spiritual way, because I know the true happiness it brings to each one of you. I know that in twelve months great changes may come to every one of you, and if you only live for it and work for it, you will have greater happiness at the end of the year than you can now conceive of.

THE YOKE OF CHRIST.

The yoke of Christ comes when man sees and knows there is something better for him. When he takes upon him the yoke of Christ he must be willing to bear the burdens and resist everything in his nature that it is necessary should be resisted, as Christ did. When man can conceive that this principle which Christ lived is for him, he is willing to take on his character and his condition and labor for God and for humanity. It is the yoke that shall be borne by you in the duties God has given you toward humanity as well as yourselves, and it will seem easy compared to what you had thought it to be when you did not have it to carry. There is much said about Christ bearing burdens. When you truly have Christ and the Holy Ghost within you, you will find that it does not wear the physical body; it does not destroy

the action of the man; it does not wear the soul, but it stimulates and pleases that soul and makes a new life in every part of the individual. Hence we see there are no tasks and no burdens to bear when a man is under the yoke of Christ. But why it is called a yoke, is because he has to put his principles and his life to work with others, and for others, in order to do God's work. Hence we call it the yoke of Christ. How easy it is for us to stand here to-night and be willing to come nearer unto you all with the few words we may utter, with our hearts full of love to you that God pours into us to make you have an action to realize how easy it is to live a holy, Godlike life. When man has fully overcome his nature, it is just as hard for him to go back into the life he formerly lived, as it was to outgrow it. He will feel that the new life is his home, it is his salvation. When one truly comes into this spiritual life, he sees people all around him laboring and wearing out their lives in the old conditions, and he feels that they know nothing of life, and he feels a pity for them. It does not seem possible for him to utter one unkind word when God is in his heart, and moves his life in everything he does. The motive is to do right because it is right, and he does not care for any other pleasure or happiness than to assist others to live better lives. And so he blesses God, and the whole human family as well as himself. He blesses the whole human family because that spirit that is within is God's spirit. God's spirit permeates the universe, and there is not a ripple in the ocean but it is felt in all the ocean, although you see the action in water only a little way.

And so there can not be an advance made in life but that all must feel it. It is like moving a chain, link following link. You can not advance in life without your brothers and sisters behind you always having to follow the chain you are carrying. You keep advancing and they keep coming. There is a great incentive for one to take up the cross, or the yoke of Christ, in knowing that all he does in the way of goodness and truth, is for the benefit and advancement of the rising generations, and that it lives through all eternity and keeps on increasing. When you have helped and strengthened even a few people in this life, and they are made better, their minds lifted up, their natures changed, and their morals im-

proved, can you consider how much that will do for the rising generations? Your children and your children's children will see the increase of goodness that comes by your doing what is right and good. You can not imagine how many millions, thousands of millions, or millions of millions, shall be helped and benefited by the good action of yourselves. See what a great satisfaction there is in living a right life, and in helping others to so live. How do you suppose you would feel if people here and there should come to you and tell you, "I was in trouble and you came to me with love and kindness and your Godlike life, and helped me out of that trouble. You spoke to me comforting words that penetrated my heart and soul, and I have lived a new life and have been changed ever since then?" I can tell you my dear friends, there is nothing that will give half so much joy and satisfaction as to hear those words, nothing that would give you more pleasure and happiness. And so it is this feeling that makes the yoke of Christ easy to bear, and you feel as though you could go on until all humanity was made better by your lives.

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WHAT IS GOD'S OBJECT IN HIS CREATION, AND WHY IS IT NECESSARY THAT ALL LIFE SHOULD HAVE TO GO THROUGH SUFFERING TO COME INTO HIGHER CONDITIONS?

Were I possessed of the whole power of God and were I to stand before you here to-night and give you my object and reasons in creating the universe, you could comprehend but little of what I had to say. The way that I look at it, the object of His creation was for the great good of Himself and all the creation. God as we count Him, is the principle of life, without beginning and hence without ending. We know of no beginning and of no ending. It seems to me like one continuous growth, His life revolving, acting, moving and growing according to laws established by Him. Hence we see there is a great object in everything, that He has created as well as Himself. And when you come under this law of the spirit you will know that the suffering comes not only to humanity but to all things in existence. Even the forest has to suffer and die, but from the dead trees is resurrected a new forest. The young shrubbery, the plants, the beautiful roses are crushed by the frost, and these things suffer as

much as man in proportion to their development. It is all for a great purpose, and that purpose is to increase that life, to make it more perfect when it is resurrected into a new life. When the leaf falls from the tree, in its own nature is produced the same effect as is with mankind. God does not annihilate that leaf. If he did that same law would annihilate the insect, the bird, the animal and finally man himself. According to the same law it would not take God very long to annihilate Himself. Then we see that the object was to develop man and all His creation into higher conditions by action and reaction, and there could be no perfection without this suffering. If you were to live the same line of life continuously, you would not be able to enjoy anything. When you have lived in California all summer and you have had the brightest sunshine all the time, when in the fall the clouds come, you will feel a rejoicing to have them come because you are feeling the want of that atmosphere; and the cloudy days, the fogs and everything that is not pleasant sunshine, you will feel is a necessity and that it is good. So with a man when he has the struggles of life, when he has sickness, afflictions and suffering. It changes his life and he has deeper and higher thoughts and begins to aspire to something higher, and he begins to pray. How many people have I known that have been out in the world and have no thought of what lay before them and all at once a change has come over them. God's law seemed to change them and they took a different course. But if we follow them we shall see that it is an upward course toward God, until they come where they feel that the world is as naught to them, and they want this spiritual life. They want something which they can carry home with them, something that they can depend upon. All these things are a necessity and God knew it from the beginning and before he sowed the seed of all creation. He knew exactly what He wanted, and it is a beautiful thing for me to know that God has created the world and everything in it. This is one of the grandest things for us to think of. It is so grand that you cannot comprehend what it means to yourselves. If you have to struggle for the necessary things of life, for raiment, home and shelter, remember that in this spiritual life there is a reward coming, if you are faithful and do not complain of God under any circumstances.

Be faithful in your duties and you shall be made to rule your own lives, and rule over many circumstances that you cannot now control. Exercise faithfulness, for the trials that you may have are those that God has given to you to see that you flinch not in the struggles of this life, that you do not stand in your own light, for God's object in creating you and everything else was to bring you eternal happiness.

HOW CAN IT BE POSSIBLE THAT THERE IS NO TIME WITH GOD?

God, in a certain sense, has a time for everything He does. He is all order, He is punctuality and everything that you can conceive of and much more that you cannot conceive of. He has no need of time. If there is anything that we can call time in the spiritual life it is God Himself. When we are under the spiritual law we know nothing of time any more than God does, for our minds are constantly upon those things that come to us to perform and we lose our days and hours. When we are interested in working for nothing but our spiritual duties we never think of time, because there is so much to do, and one day is as a thousand years and a thousand years as one day when we come to live that law. If you were all even like me, you would not notice the time, how long our meeting lasted, or when it was time to dismiss. I would be content to talk to you all night and hear you talk, until God and the angels should impress me that the meeting should close and I had said enough. As it is, your bodies need rest. But God has no physical body, hence He needs no rest. He works on and on all the time; and His works keep going on always and every day and night, rain and shine. As there is no time with Him so it would be with us if we were fully under the spiritual law. Then you see time is for the physical life and not for the spiritual. Time, as I have said before, has been established by astronomers for the convenience of the inhabitants of earth that they may have system in doing their work.

IS IT POSSIBLE FOR MAN TO DEVELOP TO BE EQUAL WITH GOD?

My whole life, effort and energies for the last thirty-eight years have been spent in trying to show

to the people this truth, that they can develop to be perfect, even as their Father in Heaven is perfect, that they can come to that law where they are as pure as God. When your whole being is spiritual, then you are as pure as God is pure. I have explained this often by a comparison. If you take one drop of blood from one of your veins and analyze it, you will find that it contains the same elements, qualities, and properties, and is as pure, as the whole blood in your system. It is just so with the part of God that circulates through your being; you can develop that to the same degree of purity and perfection that God possesses, but it is only a small part of God, as the drop of blood is only a small part of the blood of your system, and we are never to know all of God. One man may have a greater capacity than another, but when we develop God within us and develop our highest and best faculties to the best of our ability, we are doing just as much as the greatest, and God can do no more Himself. We then do all that God ever calls upon us to do. So let us realize that we can be just as pure by developing our spiritual natures as God is pure; by casting away all the effete matter in our systems and attracting unto us that pure element of life in which we can be perfect, even as our Father in Heaven is perfect. But you can develop as fast as you please; every time that any of us makes his life purer and better, he makes God so much more perfect and God will remain as great, as perfect and as incomprehensible to us as ever. So be sure to be active to attain this purity, and you will attract to you the attributes of God. You will be so full of love, of happiness, of peace, joy, thanksgiving and heaven that you have all you care for and you wish for nothing better. You will dread nothing, you will have nothing that will be a task to you, and one happy new year will be yours through all eternity.

NEW YEAR'S RESOLUTIONS.

New Year's resolutions are always strengthening, and it is well to make new resolutions on New Year's day, or any other day. There is something in a true, honest, resolution that will stimulate you in all your struggles for a purer life. When you know that your resolutions are good, be sure that you do not break them. Remember that the tempter is within. Stand firm in your resolutions,

and each day will make you stronger and bring you further away from the day when you could yield to anything that you know is not the highest and best.

There is nothing in any of the subjects you have presented to us that has not a deep meaning within itself when you spiritualize it and make it a part of you. I am truly thankful to God for these subjects and that I have had an opportunity to speak to you upon these great principles of life. I trust you will bring in subjects again for our next meeting and I will speak upon them as I am impressed by the power that is over me, as you know I never take a thought of what I am to speak to you. I depend upon God for what I am going to say, as I do in all things, and whatever he gives me, that I speak. This life is worth living. May God come into your lives to purify and cleanse them of all imperfections; He will if you only live true to Him. May this world come into a condition, where, as the Bible says, the spirits of the dead shall harmonize with the spirits of the living and a great day of thanksgiving shall be on this earth from day to day. May we all live to see it. Try to live this life of purity and holiness. You will lose nothing by so doing, and you will gain everything.

MARY HAYES-CHYNOWETH.

Do not forget your God while you labor in the earth, for "the earth is the Lord's and the fullness thereof." Your hearts and souls should be turned to the great God and the powers that have assisted you even in your labors in the earth. Do not forget the giver of all good gifts, but turn gratefully to God in thought.

M. H. C.

You must not love the world or the things in it, the Bible says. You must not love the world because of the gratifications you derive from possessing the things in it, but you should love it because God is in all things, and because of their usefulness in your advancement towards a higher and better life.

M. H. C.

Every child of earth has a duty to God, to himself and to his brother man. When we come in contact with humanity we find many who are trying to serve God, but they leave out their brothers and do not serve them. Hence they can not serve God, for as they do it unto these, God's children, they do it unto Him.

M. H. C.

Benevolence.

Benevolence is one of the moral attributes of God, and when moved by wisdom is one of the highest. We understand that this faculty of man inspires him to do good to humanity, in giving to the poor and needy, and in aiding those who are in trouble. There are many around us who are suffering daily, and who are in need of something that God has placed in our hands to use and distribute among His children. We all belong to the same family and have the same common parent. The Father has provided and furnished material to support all. He has made us with talents, and has given us power to develop our minds and bodies, and has made it necessary for us to work, and if we economize we can secure enough for our food, clothing and shelter. God foresaw that some would be more able to provide for themselves than others, and yet all have equal rights to life. The poor, the unfortunate, the afflicted you always have with you, and a part of what we have belongs to them. We could never exercise our beneficence if all were opulent. True benevolence is not always manifested by giving material goods, but in laboring to relieve the suffering of mind and body, in speaking soft words to the angry, cheerful words to the downcast and encouraging words to the oppressed. Sometimes we give because others do, and sometimes from sympathy, and I am not able to say that this kind of giving may do some good; yet to the giver it amounts to but little. In this case benevolence is unfruitful. The true giver feels a spontaneous flow of benevolence to give where there is a real want. Let us therefore study the needs of every one, and be willing to manifest a fruitful benevolence and become true agents, that the hand that has given us shall not withdraw the blessing, but give more bountifully, knowing that we shall give, as it is more blessed to give than to receive. This attribute is active in spirit life as in earth, the angels and spirits laboring with the children of earth and exerting every energy of their beings to scatter the seed of knowledge and wisdom on earth, and to impress the truth on the mind of every individual. The angel has no respect of persons, and asks pay of no one. He discerns the true condition and acts accordingly, is generally successful, and therefore is truly benevolent. What a broad

field for knowledge and improvement is laid before us. Let us struggle on and remember that the greatest philosopher, the greatest poet, and the greatest orator had to learn the primary lessons before he became proficient. May we all remember that true charity and benevolence must first be manifested at home and towards ourselves, else it becomes unfruitful.

MARY HAYES-CHYNOWETH.

WHATEVER your hands find to do, do with your might. I mean in the way of doing good. When you shall come to do true duties, you will see that not all your actions now are for the best, for they neither develop yourself nor others. As one advances in this spiritual life, he sees the needs of himself and others around him, and can then help his brother in the true way. Each must work out his own salvation according to the laws of his nature, every one of which must be fulfilled. When one is perfected, and every jot and tittle of the laws of his nature have been fulfilled, then he has done his greatest duty—his duty to his Father in heaven.

M. H. C.

Your life will tell if you are obedient to the light of God within you. If you are fully obedient, then you can go to the low and undeveloped ones and do your duty and bring them where they have light and hear the whisperings of God and angels as they come and impress them, bringing truths from the laboratory of nature. The truths are all in this great laboratory and are handed out by God through the angels to man.

M. H. C.

WERE it not for this power over me I should suffer intensely in observing the way that people live and act. How they could save, how they could improve, how they could avoid sickness, sorrow, remorse, suffering and unhappiness, if they only had the light to see the results of their actions! As it is, I know they are all in God's hands, and that they have to live out their law.

M. H. C.

Make alive the God principle within you and you have done your duty. That is your greatest duty, and only as you fulfill that and increase the God life within you, are you in a condition to fully do your duty towards yourself as well as others.

M. H. C.

It is not the developed ones that need you, but those who have no light, whose ears are deaf to the true spiritual words, whose eyes are closed to nature and to God.

M. H. C.

*If the Physical Life is at Enmity With God
Is not Nature at Enmity with Him?*

(Subject presented by a person in the audience.)

Nature is perfect in all its action under laws which God has created for each individual organization, and God in nature is diffused through every organized life, and the God in the universe whether he be spirit only, or whether he be in matter is perfect according to His divine law in all things. Every organized life has a beginning before it is organized. All the pieces of a great building must be brought together and united as the building is progressing. And so with all life and all the organizations throughout the universe. Everything has a beginning before the creation of individuals or entities as we now see them exist. Before there was an organization there was matter, there was life, air, and there were a great many things that you do not comprehend. When God created entities and individualities it was with a germ or seed of His own life. Every structure, it matters not what it may be, must have a foundation, and the foundation is down at the bottom while the building is erected upward. We see within all of them the foundation which God has placed within each organism so as to erect a structure that shall stand eternally. Within each individual matter there is an entity or an individuality that must live and cannot be destroyed or annihilated in any way. If God were to annihilate one little organization He would not be the God that we now worship. He could not change His law because of its being perfect, as I said in the beginning, and were he to change one law, everything in the universe and He Himself would be imperfect. So all that man sees that is so great and grand of God to-day is but a speck, a part of what he may find within himself. The tree of good and evil is planted within man, and the tree of life is also established there. Before the Christ came, the man Jesus existed, and so we see it was by the taking on of different organizations that the germ was developed through the lower life until the combined principles and the forces in nature brought out the condition that the germ was ready to become.

If man's natural life is at enmity with God, is not all nature at enmity with God? If so God must be at enmity with Himself. At enmity, according to the Scripture, does not mean anything

antagonistical; it only means lack of development in all things and in all life; it means the lack of action to develop the foundation which goes down into the earth to establish the strength, the force and the firmness, so that nothing can destroy or disturb the life built upon it in any way or under any circumstances. It means that the natural life grows downward into the earth, while God's spiritual life grows upward and by the development of this we come into harmony and heaven. That is all it means. There is one continuous development and unfoldment with God from the time that He began His creation of entities and individualities. He diffuses his life through matter in this way. If God was perfect you were created perfect, and He has put His life in all matter; and that matter is all perfect, or it becomes so by action and reaction. There is that God in each individuality so as to purify and cleanse all matter by action. All of this life of God that He places in this universe is not only for the individual thing itself, but for all other organizations, as well as for Himself. Without something to do God would become extinct. But He has something to do, and so He is like the father and the mother of children. If there was nobody but themselves to comprise the family and home, you will find that there would be monotony and sameness, and they would be inactive and without ambition and responsibility. But when they come to have children they will become interested as never before. They forget self and go to work with zeal and ambition to do something that their children shall have all they need, and they try, according to the development of their minds, to do for their children the best they can. Now, if that be so with the natural parent, can you not see that God in all His wisdom and knowledge knows exactly how to deal with His children, and therefore He gives them an opportunity to grow their roots down in earth, and let them live years in that part of their natures, that they may build a foundation that shall be strong to stand through all eternity.

When you build your great mansion, you feel that you must get the rock for its foundation and have everything cemented together that there shall be no crack and no break, so that the house you build shall stand upon a foundation strong enough to endure the strong storms, tor-

nadoes, earthquakes and everything that may come against it. So God in His wisdom knows that all of these elements that man has in his nature have to have an action to be purified and cleansed and be perfect as God Himself will be, or is, within the spiritual part of His existence. God is spirit as the Scripture says, that is what we mean by God, and that is the crowning point of man's existence, to become spirit as God is spirit. If ye become spirit as God is spirit, can ye not see that God's spirit is diffused through you the same as it is in God? If this medium or any of you should come into that perfect spiritual life, and you were to give off your impressions and thoughts and your life to others, you will see that if you have the hearers and listeners and the disciples that take in your life which arouses an action and quickens the spirit in them, you have helped them and you will in return receive new life for yourself. Now, if this be so, it is an exchange of your life for other life, as you might say. There is a chemical action going on continuously with matter and spirit, and so the life which you give out is the chemical, is that which stirs the action, changes principles, and brings them out as new individualities. The qualities which you possess mix with other qualities so as to make out a permanent principle. When you think of this you can see that everything is perfect in the universe, and never at enmity with God nor in opposition to the great spirit of the universe, but is one continuous growth to the greatest God, which lasts through all eternity. If you look at it in the true light, you will see that the expression concerning the flesh being at enmity with God is to be taken spiritually, the same as that about the Savior. Take that literally and see how inconsistent it is. You must take it spiritually, and know that the tree of good and evil is God's life within you just as much as the tree of life. He has placed it there that it should be to you, as I will represent it, the roots of your existence on which that great spiritual life is to grow, and you are to develop it and let it be changed by the action of your own mind and heart into purity in every part as God is pure in His spiritual nature. It is the change from one condition to another that makes man Godlike, for in that way he brings up every particle of matter to be of use to him. He throws nothing away, and were you to die to-day and

your physical body decay, there would be only a handful of dust left, and yet there is nothing that would be thrown away because the spirit body would get all the life there was in the old body. But I say that the physical life is only a ghost, because there is no lasting substance in it; because it all must be changed and spiritualized. All the embodiments of evil are only the expression of that great God through matter before its elements have mixed with other elements to bring out a new life. At best, they are only the absence of the highest part of the spirit of God. This is a great subject for each one of you to think of, and you must not expect to understand it all perfectly at once.

But I want to say another thing to you, there is never anything to be wasted in your lives, but you must overcome the manifestation of everything that is not the highest and best, and grow that which prompts these manifestations into something higher and better. If you do not, you are all the time putting together and taking in these crude principles, mixing them with none of the elements that are desirable to bring new and better principles out, and so you leave all these crude elements intact. You can chemically change your own existence by taking in new principles and mixing them with those you have. It is the same as when you want to make a certain color. You mix certain different colors together so as to get just the color you want. In the same way you take in new principles and mix with those you have to bring out the highest and best principle possible and the best results. Then your life is in your hands; then you are makers of your own existence, and God has the highest action under your law, which He has not when you and the lower faculties of your minds are delving and laboring in the darkness. God in spirit is life, but in nature without that spirit is darkness.

You have laid your foundation in earth, and that is all right, but now I think that it is for every man, woman or child, who can understand these principles, to begin a higher life, and let the new law come into his being, that he shall be brought out in the sunshine, as a little plant that peeps out of the ground, takes in the sunshine for its material growth and existence. But then it has something to contend with; the wind blows on it, it can take a little more of the dew

and rain, and through the forces in nature we see it grow stronger and stronger, as you are growing stronger and stronger by listening to the truth, and by living it and making it a part of you. But when you have fully grown under the spiritual law, all the clouds and tempests and confusion of the world will not disturb you in the least. You have a home, a house not built with hands, eternal in the heavens. God is not a God of confusion, but a God of order and harmony, and there is no such thing as anything being wasted in His own home, which is the universe of individualities. Everything is to be brought up; everything is to be understood by man himself and all of the lower life when it is developed to the understanding of it. Man in his finite life is growing towards God and developing into that condition to know more and more of His spiritual life, and the effect of a pure, holy life. When man can see this he will not feel that his time has been lost. The stronger the foundation in the earth the greater and more magnificent will his mansion be. When you labor faithfully in the physical life, you have done all that God has required of you, else circumstances would have been changed and you would now be living under the highest law. But God has placed the circumstances around you that you have had to bring out the best results for your ultimate happiness. The shepherd watches over the flock that none of it shall go astray, and so it is with man. When he goes in a wrong direction, as it may seem to us, we may know that God's eye is upon him, and that he has to live out his law. God never makes any mistakes under any circumstances. He has never placed a circumstance in your hands to dethrone Himself. If one should say, God did not make this circumstance, it has been so terrible with me, and I do not believe God sent it, don't you see that God would be dethroning Himself and you would make your own circumstances? You can make your own circumstances by only according to God's laws. I do not believe that God says, "See here, I have placed this in your hands to do, whether good or evil, choose which you will have," without placing a law by which you will act exactly as He wants you to act. And if you had ever so strong desires to do something before, until you grow to that condition to take the responsibility of your life in your own hands

and guide and direct it to the highest and most perfect good, He will never give up His action and care over you. As the lily grows by God's law within it, and all things surrounding it are perfect for its growth and unfoldment, so man in his finite condition, has circumstances placed around him that are just as perfect for his life and existence as those of the rose and lily. So do not feel that you have made a great mistake, but feel that you have had God's help in bringing out your organism from the crude state it was in, to the growth and development that you can be listening to the very talk that you are listening to to-night. Your foundation is strong, may you build your house as fast as you can, and be growing nearer and nearer to that harmonious state of the spirit within, which is God, and become likened unto Him in spirit as you are in matter.

Matter is perfect to God, as without that matter there could be no spirit, for spirit is refined and purified matter. The roots of the tree, although they are ragged and seem to be of no use to the tree, are as important as the most beautiful limb and foliage that ever was seen, or even the fruits that may hang upon that tree. Without the roots these could not exist, and the more perfectly you prepare the roots and the soil in setting out your trees the more and better results will you get from them. Live your life in the natural as perfectly as you can, until every part in your nature is satisfied, and you feel you want a higher and better life. Then when you begin to grow it will be like the plant that shoots up so many feet in one season. If you plant your trees in hard ground, and do not prepare it nor care properly for the roots so that they can grow down deep enough in the ground to draw from it the elements that are essential to its growth, you will see that that tree looks sickly, and will not thrive, no matter how much you care for it afterwards. How can you live a perfect life in the physical if you have not fully overcome. When you look at it you will see that the roots never come to the light, they have to take their nutriment in the dark. Now, you will not always be willing to be at home there, when you positively know that there is within you that germ that will grow up into the sunshine to be something grand and beautiful, the tree of life. If you were, you would not be here listening to this talk of growth, and the princi-

ples that will produce it. You would be going elsewhere, to theaters and amusements and concerts or worse places, as people do in general. They are in the roots of their existence, and they may live on for years, and perhaps pass over to the other side, but at the same time they will have to grow this life within them. They seem to die in the earth, as you have often seen trees do which you have planted in the ground.

Realize that God is in everything, working out His law through you and within you. He could not exist without you and the nature that you see all around you. So do not despise anything that God has created, the little animal, the tree and the bird, although His life is undeveloped there. Remember that every thing is growing, acting and moving, so as to become more perfect, and make the great principle of God more and more perfect in its own existence. All is God's and all is yours. You are God's and he is yours. When you live a perfect spiritual life you will be one with Him, and everything beneath you will feel the impulse of your life. This is why you are God's and God is yours. You are created in His image, and all nature and all God is yours. Do not feel that you are God's in the true sense, as we find him in the spiritual. But in your brain we find a planetary system, one organ acting in unison with the other, and all in their perfect course, revolving as do the planetary systems of this physical universe. Every planet has its duty to perform, its certain course to follow, and if it had not there would be the greatest disturbance. So it is with us; every organ has its peculiar duty to perform to bring out the best and highest results, and if it does not act in the right way there is friction and disturbance. May God help you all to continue your life in the right way until you are perfect as God Himself is perfect.

MARY HAYES-CHYNOWETH.

When you understand yourself you will understand all things, because the germ of all things is planted in your nature. And you will come to understand everything as fast as you know yourself. God is no respecter of persons. All are alike to Him. He has placed himself in all life, in every atom of matter, and each atom is allied to the Father by the true law established within itself.

M. H. C.

Dress.

(Read at Hurley, Wis. August 10, 1892.)

Many times have we said that our religion is a practical religion—one that enters into eating, drinking, sleeping, exercising and also into our thoughts, our feelings and our acts. It should also enter into our dress. The religion of most people seems to be subservient to their dress instead of their dress subservient to their religion. The dress is to clothe the body which is to be the temple of the living God, and as such it should be in harmony with the spiritual development of the heart and soul of the individual. Yet in the world this great principle is unknown. When the world is much farther advanced than it is now and the inhabitants are desirous of spiritual growth and some have the God manifested in the flesh, I believe that we shall see the dress of the world controlled by an entirely different principle than it is now. Each individual will be dressed in accordance with his spiritual development. The man ignorant of all principles of the living God and feeding upon husks, instead of being clothed in fine linen and silk will be dressed in coarse cloth according to his lack of spiritual development. The fine linen, silks, etc., will adorn only those who have fine, soft, true Godlike hearts and souls. Those with this development will have homes, clothing and food in harmony with their God life. Pauperism will accompany only the pauper heart; and affluence, the ones with full developed souls. In the spiritual there is harmony in everything. Every detail in the surroundings and dress will correspond with the life within.

In the present condition of the world there is no harmony between the life and dress of the individual. The prostitute is arrayed in silk and satin, and the honest and pure-hearted woman may be toiling in calico. The basest heart in both man and woman is very, very often clad in the finest clothes and fares sumptuously. By the dress of the man we should never be influenced in the least, and feel no more respect for the man in broadcloth than for the man in jeans—unless there be that development of the soul which shines forth in the face and proclaims the man to be one of God's noblemen. If we wish to be true spiritual men and women we must learn to despise the dress instead of loving the dress. We must see only the principle and har-

mony in the clothing instead of being attracted by the lust of fine things, and influenced in our opinions and treatment of man by his apparel. We should love the calico or jean of the honest working man more than the silk or fine cashmere of the libertine. But we can love the fine clothing on the spiritually developed person because there is harmony between dress and life. We should never ape some person's dress because he looks fine to our lustful, physical eyes. Let us try to pattern our dress only after those like whom we desire to be clothed in the spiritual. We cannot seek to have our souls like our spiritual leader who has the most God love and development of any person that we know, and have our hearts full of silly Mrs. A's dress, or of the no-brain or no-heart Mrs. B's or the loose-moral Mrs. C's. We must seek to be influenced by no man or woman in our life or dress; only influenced by the one with a spiritual life. If there is no such an one to be guided by, then let man use his God-given sense and judgment, and neither man nor woman would follow the ridiculous fashions, or rig out their children or themselves in the unbecoming colors or styles that we see every day. There would then be more harmony in the style of the dress and color. The little girl would not look as if dressed in her grand-mother's dress or the old lady in her grand-child's dress. The cut and color of the child's dress would become its age and the matron would look matronly and sensible instead of girlish and silly. Man does not need to be very spiritual to have a great reform in dress. As I have said, let his natural sense and judgment act and there would be a radical reform. Instead of one trying to ape some one else, man would be controlled by the size and demands of his pocket-book. Since coming here this last time, I have felt very strongly on this subject. I see going by our home hundreds of people, and it is a daily and hourly sight to see the girl who by face and demeanor shows that her life is not one of luxury but rather of toil, dressed like the daughter of a wealthy man. Many times have I seen these poor girls going through the rain in their silk or plush dresses, unprotected by shawl or gossamer; or the plush dress adorning a wood pile; or little children coming from tiny houses and the keeping of the house showing there was no wealth—these same children wearing their plush or expensive dresses and velvet hats while playing in

the mud and water. I have seen so much extravagance in dress not only among grown people but among children, that I do not wonder the majority of people are poor. It would take a full purse to keep hundreds of women and children dressed as I have seen them in these places, they having no care to keep the dress nice and clean, or from wearing out. I believe the reason people are poor in nine cases out of ten is because they are extravagant in their dress, or in their living, or in both. From what I know of the wages paid in this northern country, were a man and his wife prudent and economical no one need be poor long, but each family could have a good home and money out at interest. The laboring man must improve his own condition, and all he needs to do is to save; he need not be penurious either. In his saving he will not clothe his child as his wealthy neighbor clothes his heir, but he will give him warm, comfortable, serviceable clothing, and with his clothing he will teach him how to care for his clothes and not put on his best garments to play in at home or to call on his play-mates. His best will be worn at such times and places as are suitable. The child will be taught a principle which becomes as natural to him as to breathe and it will follow him through life, and he will teach it to his own children. In this way the child is taught economy by precept and example and he will never depart from it. When the child is not taught to care for his clothing and is allowed to work or play in his best, he grows up extravagant and will usually live from hand to mouth, as the saying is, and has not only years of suffering before him but brings it also upon his family, when he has one.

The poor man may have a fine out-side garment or a woman a dress, but as accompaniments to this dress, he or she needs to have all the apparel in harmony with the coat or dress. This is where one fine garment or one piece of furniture may ruin the finances of a family. I do not believe a well-dressed man or woman looks well to any one in a home with which his dress does not harmonize. How does a plush or silk dress or fine jewelry look in a home with bare or perhaps dirty floor, ragged, faded curtains at the windows, and the one room in the house answering the purpose of parlor, kitchen, nursery and bed-chamber? Yet this is no uncommon sight in Hurley, Ironwood or any other place.

Perhaps the men, women and children so well clothed are eating the food other hands than their own have purchased. With this lack of economy in the home and love of fine clothes, there is usually an abundance of debts. Some one else's children may suffer, being deprived of what is justly their own, to pamper the children of these extravagant parents. To me it is stealing, when a man or woman obtains credit to purchase clothing or food, when he or she does not know exactly where the money is coming from to pay for the goods. It is the duty of every man and woman to see that both ends meet at the end of every week or month, and if my income was not sufficient to pay all my debts and for what I desired to buy, I would go with but one dress to my back, and live on the cheapest, plainest, yet wholesome food, till I could look every man in the eye and say, "I owe no man a cent;" then I should feel that I had some womanhood; and I should feel that I had none, until I had paid every cent my husband and I owed.

The love of dress and display which we see so much of, is one reason for the lax morality of the world. The little child is taught the lust of dress in childhood; and in young womanhood will desire it above all else. I mean when the child and young woman has had no principle established in her heart, and has had only extravagance in dress taught her, it will become a passion to her which she will strive to gratify. And in many cases where this passion for dress cannot be gratified with honesty or virtue, woman often sells her honesty and virtue for the gold which procures her the fine dress and jewelry. She may not at first care for the licentious life, but it may seem the easiest way for her to obtain the coveted prize. In many cases, I believe, had she been taught the true principle in dress and not had the love of finery indulged and strengthened in her, she would never have gone astray. In the same way when the extravagant tastes of the sons are cultivated and they are not taught to be industrious, economical, and saving, as boys and young men, when they become obliged to earn their own living they will seek to do it in the easiest way they can, and that way may be by the gaming table, as a bar-tender, or some low walk of life. Extravagance and thriftlessness are usually bed-fellows, and where one is the other is apt to be found.

The mother takes pride in the dress of her children, and it is right in one way that she should. She should always love to see her children neat and clean, garments whole, with buttons on. She should never love to see them dressed beyond the means or the purse of the household. Their dress, she should desire to have in harmony with hers, their father's and their home and circumstances. If all parents would teach their children this principle, many a father's and mother's heart would not mourn to-day for a son or daughter gone astray.

We are taught that there is principle in dress, and also a principle in the length of a child's dress, and the lack of height in a woman's dress-waist. Both the child and woman should be modest, and no one can be modest, who is not modest in dress. The little girl or woman who wears her dress up to or above her knees is not modest. It is the nature of mankind that the pure woman should have her limbs covered by her dress. Man may love to see the ballet dancer and lewd women in short dresses, but if he loves the modesty and virtue of his daughter, he will love to see her in a dress which covers her body and limbs, and the ballet dancer will be hateful to him. If the little boy or girl is not taught modesty while young, and very young, it may never be there as a principle, and the little girl who dances about in her indecently short dress, may, when older, dance about the stage in an indecently short dress for pay, and do even worse; for she may have learned to love the praise which many are ready to give to the fair, voluptuous form. This power in which we trust has said that the principles or lack of principles cultivated in the child before he is seven years of age, will last him through life. This being true, as we know every word he says is, we can see how necessary it is that the child is taught modesty, which is the foundation of virtue, I believe a child cannot be taught too young, that his limbs were not made for show, but to be used in good wholesome exercise, and that his person is not to be seen by any one, and the little child of half a dozen years or less can have as true modesty, as the grown man or woman.

It is natural and right for man to love the beautiful. But he should not, as I have tried to show, be a slave to this love, and for the love of it lose his honesty, modesty, or virtue. We should

love everything, and everybody, for the principle we see in the thing or person. If our financial condition and duties are such that we can dress well, then there is no sin in fine apparel, if our dress, as I have said, is only used to bring out our principles more plainly, and as a servant instead of a God. Our circumstances and position may be such that it might seem proper to clothe ourselves in the best of apparel, yet our duties might be such that this fine apparel would be in bad taste and wrong. A woman with a family and a home, though she have servants, has duties about her home and in her family. And it is never in good taste, or in harmony, to see fine clothing worn in any work or place, in which it is not suitable. A woman with children, and especially with young children, can not expect always to be dressed as her friend is, who has none of these little comforters. She may at certain times dress as well, but when one cares for a babe or little children costly apparel, worn daily, is an extravagance, and the rich mother is accountable for her extravagance, the same as any other woman is. God is not extravagant, and all that any of us has He gives us, and we have a duty to make good use of every dollar, no matter whether our income be small or large. There is principle in everything, even in our dress, and this is what God looks at.

Especially is beautiful apparel right for the one in such circumstances that it is not extravagant, and who has a soul developed in harmony with the apparel. In God is all harmony and all beauty, and only as we have this God principle developed in our hearts, is fine clothing in harmony with us. When man has no spiritual development his clothing and home bring him no true happiness, and so often only discontent and misery. Though man may count his wealth by millions and dress like a king, he is poor in soul and lives only on husks, till he has some soul development. Beautiful clothing and homes will not make such a one come any more quicker into a spiritual condition, but they will have a tendency to keep the man in a low condition and retard his growth. The only way to enjoy our dress, our homes, our children, our friends and our life, is to grow ourselves into a condition where everything, even the rose, will have a spiritual meaning to us, and we can see the spiritual in our friends, home, dress, and in everything. Then everything will have a

sweet melody to our spiritual ears and a beauty and a soul to our eyes. Then we use our dress as a means to our growth and attracting others to our principles. We are then not slaves to our lusts even in our dress, but our dress is to correspond with our spiritual beauty. Our dress will then never teach our children immodesty, or lead them or us into lives of shame, or bring bankruptcy or debt into our homes. With the seeking first of the kingdom of God and his righteousness, clothing is one of the things which are added. We shall have beautiful and fine clothing, for such is our spiritual dress, and the dress of the outside must be in harmony with the soul. The beautiful spiritual dress of our souls is that which will bring us joy, happiness and peace through all eternity, and how can man, and especially we who gather here, be so mindful of the where-with all shall be fed and clothed, when this vanishes away as the grass which to-day is and to-morrow is not. Let us only be engrossed in putting away all the lusts, passions, appetites and desires for fine clothing, and seek to clothe our souls with the attributes of God, which we can wear through all eternity. When we see a soul clothed in the beauty of purity, honesty, knowledge, power and wisdom, as Mother Hayes-Chynoweth is, and feel the inspiration from her words and life, and feel the influence and help she sends to us though so many miles away, and we are taught that this is for us too, if we will only overcome as she has overcome, why will we or anyone be thoughtful of only the beggarly elements and husks upon which we feed, when we love our dress, our food, our temper, and all our passions and appetites! Let us put these things from us, and clothe ourselves in the true immortality which we can have and enjoy in this world.

NETTIE PORTER HAYES.

You may stay in your family circles, and by living there a quiet, pure, unspotted life, you will send out into the world an atmosphere that will be far-reaching in its influence, and you will thus do more good than if you went forth into the world to try to help others while you have not the wisdom to know their needs.

M. H. C.

The New Religion.

Men have had a dead religion for so many centuries, have put their Savior into the past, and their God into a world so far remote from this, that to accept a religion that is interwoven with their daily life, a religion whose essence is life instead of death, to receive a Savior, a principle which they must grow into their lives by their own efforts, and to know that God is the life of everything which He has created, is a change which is hard for the world to make. Every word in the Bible leads to this new religion, every least thing of God's creation points to the universal Life as the eternal and omnipresent Father, the great spirit now in the germ in every man developed in humanity, the spirit of this wonderful Life, is the Lord which leads each one to light and perfection and purity of life, the Savior who is the author of eternal salvation. Can anything save a life but a spiritual effort to purify and perfect it? No man, Jesus Christ, no being with a material body can enter the sacred precincts of the soul. Flesh and blood can not enter the kingdom of heaven within man, but the elevating influence of the divine principle of life can come into the soul to lift it unto the source of all life. The Father is a principle, the son is of the Father and also a principle. Knowing Him as the life of the universe, we comprehend more of His greatness and vastness than we can when we endeavor to confine the infinity of God in a finite form. No theorizing nor imagining can make the infinite comprehended by the finite.

So much for the theory of the new religion. But it can not benefit us unless it changes our lives and brings us nearer the fountain of all life by growing the divine principle within us. It is well for us to comprehend the theory of religion, for it brings to us a plan which we are to follow in perfecting our lives, making it easier for us; but for us to have a pattern which we never put forth an effort to copy, or for us to intellectually comprehend principles which we never live, is as useless as for the carpenter to have his mind filled with ideal plans of houses which he never builds. The plan does not mean anything if it is not used; neither does the impersonation of Jesus Christ in the Bible mean anything if his principles are not made a part of us by our living them. We only have to reverence his attributes and en-

deavor to grow them within us. Everything high and noble we should strive to attain, leaving all that is base and ignoble behind us; leaving also whatever cannot benefit us and grow us towards God. Many think that though certain things do not help them they do not injure them, so they continue to cling to them. Man is finite and can handle just so much and no more, according to his development. If he cumbers his mind and heart with trash, he will have no room for the true principles of life. If he clogs his system with what can not nourish it, he has no room for the bread of heaven, he has no power to assimilate it because he is already full. It is our duty therefore, to closely examine and criticise our lives that we may eliminate from them all that does not tend to unfold us to a higher life and thus enlarge our capacity for receiving all that will develop our true and highest nature. As long as we cling to earth we can not reach heaven. That is, as long as we desire our selfish, physical gratification for the mere pleasure which it brings us, we can not have developed the spirituality and harmony in our soul which bring us love, wisdom and power.

Every one knows that intemperence, licentiousness, temper, thieving, lying, gluttony are low, base conditions, and that they are opposed to God. But there are a host of evils which the world does not recognize as such, and does not realize the power for bad which they exert. The natural man is full of these more subtle evils, and their influence is all the more powerful because he does not know that they exist; or if he does he imagines that they count neither for good nor bad. It appears to me that selfishness takes so many ways in which to manifest itself, comes arrayed in such a variety of garments, assumes such infinite forms that it may sometimes put on the raiment of an angel of light and deceive the very elect. What seems to the natural man to be actuated by the highest of motives may be one phase of selfishness, and the spiritual eye alone can discern the snake coiled with its venomous fangs ready to dart at the unsuspecting victim. Selfishness of all physical weaknesses is the most general and universal and in some of its phases the most subtle. Man deceives himself, and unless he watches most carefully, although he may be earnestly praying for spiritual development, his selfishness will retard

his growth. I have heard many say that they did not know they were selfish until they had a little spiritual light in their souls, then they could see where they formerly stood.

Until man receives with the light from God the power to analyze his motives, in other words to know himself, he does not see that there are tendencies which he must overcome, or if he could see them he would not know their effect. Certain actions have the tendency to lead others from the path of right into wrong doing. We can not tell how many people are using us as examples to fashion their own lives after, how our action may appear to them and what influence it has upon their life. What great care we should, therefore, take to live true lives and avoid even the appearance of evil. The power of silent influences is mighty; our thoughts and feelings go out into the world and find lodgement in the minds and hearts of others who are in a condition to receive them. Our good desires and aspirations are ambassadors sent out to elevate humanity; our baser thoughts, animosities and evil desires are the active agents to incite others to sinfulness. Not content with using their contaminating power upon us alone they fly out into the world to do still more harm. Very few know that their thoughts can affect others, but this has been proved in numberless instances.

For every good desire or thought there awaits a glorious compensation of light, happiness and growth, which would seem too large to be commensurate with the effort put forth to lift the mind to receive such thoughts and desires. A world of advanced spirits are ready to aid us in every effort we make towards the right. We need not be discouraged and think that we never can grow out of our weaknesses as we are so alone and unaided. We are not alone or unaided, and this thought we should keep uppermost in our minds when everything around us seems dark. God's glorious brightness is just above our heads, and it will cheer and strengthen us, if we will but uplift our eyes to behold it instead of gazing constantly at the gloom below. When we consider that He is in all things and that He is in love, light, beauty, joy, power, gladness, we see that to have these attributes in our life we must develop Him within. It brings Him so near to us, it places all things which we so greatly desire within our grasp, and

makes existence radiant with the light of hope. Can we despair or be discouraged? Can we allow our lower nature to bring us naught but pain and suffering? No, a thousand times no. Let us put our foot upon the neck of this great foe which would drag us down to degradation and shame, and putting on the armor of the Christian life, following in the path which our glorious leader and friend points out so plainly, march on to victory.

CLARA LYON HAYES.

Do not look back to the dead Christ. There is that living principle, Christ, that you may attract within you, and when you have it you will know how to treat father, mother, brothers, sisters, all, in order to do them good. The Christ principle is not far away, but will come close to, and enter the heart of him who thinks of Christ in this way and lives to have that principle unfolded within him. Jesus developed attracted his God unto him, and was then Christ, and man developed will attract his Christ unto him in the same way. Christ can come only through the spirit of the Holy Ghost, and when he comes to you, you will do the deeds that the Christ of the bible did. That is the way you will know that you have Christ.

M. H. C.

THE physical life is a ghost, a vapor, a shadow. When Christ took up his cross and was crucified by the world, then he gave up the ghost. He then received the Holy Ghost which became his power and led him into all truth. And so it will be with every one of us when we are willing to give up the ghost. Instead of possessing a mere shadow of nothingness we can possess this power of God which is called the Holy Ghost. We give up something imaginary and receive instead something real. It does not mean that we have to give up the body, but it means that we must not any longer cling to the old life. It must be given up with all its pleasures, and when you are willing to give up this ghost the Holy Ghost will be your power and ruler.

M. H. C.

One man is always ready to pass judgment upon another, though he himself is not better than the one he judges, and though he has need of the greatest consideration, mercy and love from the Father above.

M. H. C.

Balances.

In the physical world every atom of matter is necessary to maintain an equilibrium in creation. Science tells us that a stone thrown into the air shakes the universe. Cause and effect are balanced in all things. The fact is recognized in the material, is getting to be somewhat understood in the mental realm, but by the great mass of mankind, the spiritual, being thought outside of the realm of law, the fact that the effect is equal to the cause is not even suspected. To overcome a physical force man brings a greater force to bear upon it, and if he fails he knows that the applied energy is less than the force to be overcome. In the mental man recognizes that there is a certain resistance in his mind to be removed in order to cause his ideas to flow readily along a certain line of knowledge. He may be a mathematician, and every principle he learns opens the way to a knowledge of a score of other laws and principles in the science of figures. But this fact is very significant: let a man labor all his life in any special realm of mental knowledge, whether it be science, mathematics or literature, and let him go as far or farther than any other human being has gone in that, when he has gone on until he has reached a point where he must stop, he recognizes that there is something infinitely greater beyond the limit of his knowledge that he cannot reach with his intellect, and he calls it the Unknowable. He knows that the fault is in his own nature, that there is a void there that he cannot fill and which he depends upon the miraculous to supply. He is as a man starting out on a tour of discovery blindfolded and depending only upon his sense of touch to lead him upon his way, since he has developed only one of his faculties that can be of use to him.

That the effect is equal to the cause is as true in the spiritual as it is in the mental or physical. The body and mind were made for the spirit, and upon it they should depend for all their wants. The living spirit should be the criterion of what is right and proper to eat and drink, when and how to exercise, when to work and when to rest, when to sleep, and our thoughts should be guided by the same unfailling source of wisdom. By a living spirit is meant not high ideals of the mind and a belief in supernaturalism, but the power of man to live true to his highest moral conscious-

ness. This, it seems to me, is the secret of perfect happiness, and all unhappiness in the world is caused by an unequal development of the parts of man's nature. Thus will a perfect balance be maintained between the desire and realization of all the things of this lower life, and the way opened up for the possession of more and more of the higher spirit life which we are so anxious to receive and which the great mass of mankind vainly hope to gain after passing through death's gateway. No one can be peaceful in mind and body and soul with a mental vision of truth, when the body is out of balance by living the untruth. The growth of the spirit part of man's nature is in exact proportion as mind and body are harmonized. And until this harmony is established we vainly cry out in the dark for the light of God's truth.

To illustrate: a person has gathered from experience and observation that a certain act is hurtful to him; drinking intoxicants, for instance. He has a bright mental picture of what life would be if he could abstain. He uses his will power, curbs his appetite, and realizes all he anticipated by more power and pleasure in doing his duty, better bodily health, a clearer mind, and more respectable friends. But if his animal appetite for liquor is not fully overcome and he in an unguarded moment falls again to his former low plane, is it likely that he will realize anything but bitter remorse from his action? His ideal still remains to mock him, but the soul force has gone out with the harmony of his nature. Even so it is with all the other weaknesses of man's nature, anger, jealousy, envy, hatred, and selfishness; all these cause an unbalance in the nature if the mental part is developed above them; and unhappiness is the certain result.

I used to believe that in order for man to be in the happiest condition possible here on earth he would have to be totally ignorant of what was right and wrong, and thus be free from the stings of conscience; that Adam was in Paradise because he had no higher knowledge of life than that he was living, and I often regretted that man had ever developed his intellect higher than his was developed. I used to pray for light to show me how to harmonize myself, and give me will power to do what I thought was right. But my experience with will power has been such that I know it to

be a very unsafe thing to trust in for one's right-doing and happiness. The will must be re-enforced by right living, or, when temptation comes, it will prove a very poor shield against it. I thank God that my prayer was answered in that I have now the opportunity to learn how to bring this harmony into my life, and I pray that I may be strong enough to live all I learn.

Our leader says that heaven is a condition, not a place. This is one of the grandest truths ever spoken. Even the Bible does not say so much in so few words. This heaven condition is one of perfect harmony in all parts of man's nature, and we are under control of the spirit only. This is the only heaven we can ever expect, and this is certainly worth the effort of our whole life.

L. E. BONTZ.

HURLEY, WIS., SEPT. 14, 1890.

PEOPLE who are good in the world and always want to help and show benevolence where there is need of it think they are doing the best they can. But that will never save them nor those they are trying to help. There is something more than that to be done. It is certainly a great deal better than to do a wrong to anybody, but it is not goodness in the true sense of the word, for, perhaps that very goodness and benevolence will encourage those who are trying to help to do wrong instead of doing right. We must have that insight which the Holy Ghost will give, leading and directing us where to help and what to do. We do good if we help people who are poor and needy, but we do a greater good if we find out why they are poor and teach them how to help themselves. If we go and search their homes and lives and see if the reason of their poverty and need is not that they are extravagant, or do not work harmoniously together, and then teach them how to save their money, how to work in the right direction and how to live, we shall be doing them much more good than by promiscuous giving when we know nothing about the conditions and circumstances that have caused the poverty and need.

M. H. C.

I WOULD rather have one impression from the Holy Ghost than all the book-knowledge, science and learning in the world.

M. H. C.

What We Believe.

READ AT EDEN VALE, JAN 11th, 1891.

Many times since the first publication of our magazine, "THE TRUE LIFE," have I been asked what creed we belonged to, what we call ourselves, and whether we are to be called spiritualists. Some say, "It is hard to find out from your paper, just what kind of doctrine you advocate." Others say, "While I understand you call yourselves spiritualists, I can see nothing in your essays in your magazine denoting that you teach spiritualism as I have always understood it." While still others have remarked to me, "Is it true that your leader denies that ever Christ existed, and claims that the so-called Jesus Christ, which you might say is the very foundation of the Christian religion is a myth, and that the teachings of the churches are false; not one church, but all are wrong!" You will observe that these questions can hardly be answered satisfactorily, and yet briefly. And furthermore it does look, and in fact is most presumptuous in me, a pupil, just emerging from the primary grade to endeavor to make an answer. But I shall only attempt in this paper to answer the last question: Is Christ a myth?

The doctrine taught by the various churches, is to the effect that some nineteen hundred years ago a woman called the Virgin Mary, was overshadowed by the Holy Ghost and conceived and brought forth a child. That the object of this was to redeem the world from sin. That this child was by his life and action to lay down an example for all men, and be as it were a guide to us.

Now, in reply to the above, does it not seem inconsistent to hold up as an example for us to follow one whom they claim to be God himself? One who was born of a perfectly pure woman, and with the Holy Ghost for a Father? One having no worldly propensities to overcome and one who was born free from those inherited qualities, which we all, without exception, inherited from our parents to a greater or less degree? Like begets like. This being, then, must have entered the world as perfect as God Himself, and yet he is to be our example. We believe, or perhaps it would be better to confine myself to the pronoun I. I believe that Christ is a principle, and not a being in the human

form. That God has implanted in every human being his own life. We all possess this germ of God, and the chief end of man is to so develop this germ, as to bring the whole being in rapport with God Himself.

That the Virgin Mary is simply a condition which we arrive at when we, in all sincerity, are truly desirous of living a higher and purer life than the animal life. This Virgin condition once attained the germ of God, which has hitherto been in a dormant condition, becomes active: the child is born. You have not yet, however, overcome your animal propensities, your anger, selfishness, hatred, jealousy, and in fact all the baser passions have yet full sway. But you, as I have said before, with all your heart desire to overcome them.

Now it is said in the literal story, that the child was born in a manger. This, I would say, was emblematic of the lowly condition surrounding the birth, and truly the surroundings were low. Can you conceive of any condition for a man to be in, more lowly than the purely animal condition. Man, who is endowed with a spiritual being, capable of being developed to conditions far beyond the highest we can imagine, and yet to be no higher than the animal. Truly the contrast is even greater than the lowest tumbled down shed called a stable, and the most luxuriant bed-chamber in the land. But most assuredly, the starting into action of the divine spark within every being, will be surrounded with just such lowly conditions.

The literal story further describes Jesus as a child of only twelve years, confounding the wise men of the day, by his wisdom. This to me implies that the spiritual being, who has been born, even in its infant condition, by its power in overcoming many of the lusts and passions to which the natural man was the slave, begins to see with a clearer vision than before. His brain is not fired with whiskey, nor deadened by narcotics. The blood which feeds his brain has even then become pure, and he can more clearly discern the causes and effects which hitherto had been to him obscure.

We are again told that Jesus, as he attained manhood, gathered around him twelve disciples, or followers. But it seems that they were powerless to protect him from the persecution of the Jews. This is a very true condition. The spirit

has grown strong, has made subservient to it many of these characteristics, but yet they can do but little as against the entire animal nature. This ordeal is a most trying one, and the fight a desperate one, but we are assured that the power will be given to us, to enable us to triumph over all.

We are told that Jesus left his followers and went into the wilderness and there for 40 days and nights did he wrestle with the devil, but finally emerged after being victorious putting the tempter to flight. This is described from the pulpit, and graphically dwelt upon as the crowning triumph of Jesus's life here on earth. He had been tempted with all the pleasures of a physical life, all the wealth and treasures were offered Him if He would only desist from the course He was pursuing and acknowledge the devil as His master. But no, He had the power to compel the tempter to get behind Him, and so emerged from that wilderness the Christ.

Now, to me, this wilderness is a condition which we must all pass through who are developing our spiritual conditions, and it is a most perilous condition to all, you have fought the battle against your natural desires, you have overcome many habits which you had indulged in, and although you have withstood the desires many times, the desires or appetites have not been entirely subdued, and at this stage the chances are that without help from without yourself, the 40 days and nights, which are only figurative would extend for ages.

We are told that Jesus came out of this wilderness in the power of the spirit. The battle is now over and won with that gift and power. And when you have won the same battle you have become the Christ, you have in reality seen your only Christmas Day. All your former desires pertaining to the animal are subdued, not destroyed but made subservient to this New Being. The Adam or earthly condition has now passed away but during all this period the person has been literally carrying his cross and often indeed has he felt it was too heavy to bear. But he has always been in the condition and able to say, "Thy will, O God and not mine be done." This was the Crucifixion.

The Trial before Pilate, I would be inclined to think as typical of the intellect of man recognizing

that this spiritual being was not guilty of any crime calling for his destruction. They found nothing to condemn. He made no defense, and none was required. His judges well knew they had before them one who was guiltless. Yet their cowardly nature prevailed and the clamor of the Jews had to be satisfied.

That is to say, the intellect must not be depended upon. A man who has a powerful intellect and allows it be controlled by his animal passions or uses it to gratify them is in a deplorable condition, and yet we can see and know that there are thousands to-day in that condition. But to conclude the picture of the Christ Life. He is now handed over to the Jews and by them put to death. That is to say, this New Being has risen above or died to all earthly conditions and is beyond the influence or power of any physical or material persecutions.

And now, in conclusion, let us review the whole. Does it not appear to you, if the literal version is taught by the churches, concerning a man Christ living 1900 years ago, and who was not only to show us by example how to live but was to suffer an ignominious death, and did so suffer to wash away our sins, be true that we should all be saved? Does it not show a terribly weak God, who could make such mistakes, for I believe all must admit that the world is far from being saved; that for a thousand years immediately after his death, the world was full of wars and rumors of wars, and such a terrible condition of things existed that it will in all probability always be called the dark ages; and that all these horrors and persecutions were done in his name. Just think what a grand mistake! He came and suffered to free man from sin and misery and look around you to-day; every jail filled to overflowing and misery and vice rampant all over the earth.

We are told that by the fruit shall ye know the tree, what kind of tree could this have been that was planted in Bethlehem 1900 years ago!

Does any one for a moment suppose that the tree planted here in Eden Vale could produce such fruit? No, the only fruit it can bear is that of charity and love to all God's creatures. And I further believe that within a very few years these principles which are taught here by our leader and which are now sown broadcast over the

land through the magazine, will be accepted and become the controlling power with thousands of people of all Nationalities and from every point of the compass.

Our leader and her family in issuing the TRUE LIFE free to all will enable many to get the proper conception of what they can become. For keep in mind that if you cannot attain to that condition described in the Bible as the Christ condition, if you too can not obtain the gift of the Holy Ghost and not only do what the Christ is said to have done but greater than these, then the Bible is of no use to you. But always remember that God is a God of infinite wisdom and love and is no respecter of persons. We all stand alike to him, in so far as we have developed Him within ourselves.

JOHN ROBERTSON.

Do not fight anything in your nature for in that way you will never overcome it. Every one of you knows that if you fight a mad dog or animal it makes him still more mad and ferocious, and you will have a pretty hard struggle to overcome him in that way, if you do it at all. So it is if you fight your natural inclinations and characteristics; they become more and more ferocious and you will tire out in the struggle. But if you raise your mind think of something holy and beautiful, and develop your higher and better nature, and let these characteristics alone, pretty soon you will see them fall asleep, and the first thing you know they are sleeping their last sleep never to wake again.

M. H. C.

I WILL ask you a question: What doctor or scientist is there in the world to-day who by a life-long study and investigation can take a lock of hair, and by coming in contact with that tell all about the person to whom it belonged; tell what his life has been from the beginning, what it is and what it will be; and, if he be deceased, tell what that disease is, thoroughly diagnose the case, and in thousands of cases never fail. Then prescribe for that person and cure him? Yet any spiritual developed person can do this, as I have in almost numberless cases.

M. H. C.

Be a good man and you will be a great and strong man before God and all humanity.

M. H. C.

Therefore hath He mercy on whom He will have mercy and whom He will He hardeneth. Rom. IX. 18.

(Read at Eden Vale, January 11, 1891.)

We are taught by Mrs. Chynoweth and also by the Scriptures that God is ever merciful and full of love for his children, and that he showeth his mercy, not only to those who walk in his ways, but also to those who are living and walking in darkness, as I can witness through my own experience. For, as I remarked last Sunday morning, I was blind and walking in total darkness, until through the divine love and mercy of God I was brought within the reach of and had an opportunity to attend the meetings held here by Mrs. Chynoweth and soon came to realize that all was not lost, and that there was an opportunity to forsake the old life and be lifted out of the rut and the ditch I had wandered in so long. I came here, heard the teachings and a new life was poured into my heart through her love and untiring efforts to elevate suffering humanity to that condition of godliness that shows forth so plainly in her life and works.

When I look back I can see and realize that all my works for years have been only dead works, and I knew not that all was an utter failure until through Mrs. Chynoweth's divine power and teaching I found there was a true way to serve the living God. I began to search the depths of my heart to see if I could find any thought or deed in the past that could be placed to my credit in the book of life, and after finding nothing, and when to me apparently all was blank, the spirit within me being quickened, I was brought to realize my nakedness, what wonder that I should cry unto God as many others have done from the innermost recesses of my heart for Him to show me His mercy in helping me to cultivate and grow that better nature within me that I might come to be one with Him.

I feel as though I never had anything in my whole life that benefitted me as much as these meetings, and it has now become so necessary to eat and drink from Mrs. Chynoweth's free bounty that I look forward to each meeting as the source of the only pleasure and enjoyment I have, as it is also my strengthening power to try and follow in the true life. Since I came to hear the true Gospel, I see I have been wandering far—very far from the true light. So far

that I did not realize that there was a true and living God, and that he had planted within the heart of every man that germ or seed that man might be enabled to grow and develop that Godlike principle in all its forms and attributes so pleasing in the sight of God the Father. All of this was brought to my consideration through the teaching of our good leader, and until I came within the circle of her power and wisdom which God hath given her, I walked in all earthly desires and pursuits, heeding little of the hereafter or what would be the disposition of my soul, whether it was saved or not. I knew no peace, happiness or contentment, and looked forward to no enjoyment, until the mercy of God was brought to bear on my wicked spirit and the better nature of myself stirred into action. And now my whole desire is to elevate and purify myself, if possible, to be able to possess all of the attributes of God. I feel as though my spirit had been quickened, and that by a true faith and a life of usefulness, I may not only help suffering humanity, but be brought myself nearer to God, by living and keeping his commandments. I have every hope that He will lead me on, step by step, until I shall be able to overcome all evil and fleshy desires, turn from all that is earthly, live for God alone, and do the work He may choose to give me to do. I hope it may please God to enable me to be one to teach and help mankind, to lift their burdens and turn the hearts of the wayward toward serving the living God. Should such be my duty here on this earth whilst I remain, may all I say or do be to the glory of the most High as without his help I can do nothing.

I only regret that the years passed and gone, have been so devoid of the true Godlike life, and that they were spent, as I have said, in dead works. I could have spent them in serving the living God in faith, works and deeds. And let all mankind who are not in that straight and narrow path, stop while there is yet time, and choose the life which is the Christ life. May they grow and develop that spiritual life laid down in the bible, as an example for all who desire to rise above the earthly and fleshy desires, and may they hunger and thirst after righteousness and be filled, as my hope and faith teaches I shall be, if I obey God's laws and keep His commandments.

May each and every one of us so live that when it pleases God to call us home, we may be pure and spotless to offer ourselves before Him, even as Christ was pure and spotless, when he ascended unto the Father to sit at the right hand of God.

H. E. COTTLE.

Health Department.

Below we give a recipe for a very efficacious ointment and also two recipes for cooking dishes which will be found palatable, wholesome, easily digested, and very nutritious.

ONTIMENT FOR CANCERS, ULCERS, ETC.

Take of Bitter sweet bark from root, 1 oz.

Green ozier bark, 1 oz.

Yellow dock root, 1 oz.

Elderberry bark, 1 oz.

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

A handful of balm of gilead buds.

Pour over these ingredients three quarts of water and simmer until the strength is out of the ingredients, then strain off the liquid and boil carefully down, on the back of the stove so that it will not burn, to an extract. Add $\frac{1}{2}$ pint of lard and let simmer a few moments more, stirring constantly. Spread it on a cloth and apply to affected part, putting on a fresh supply about once in two days, and each time wash out the sore with castile soap and warm water.

GRAHAM MUSH.

But few people know what a delicious and wholesome mush is made from graham flour. Great care must be taken to have the water boiling when the graham is stirred in. Sift in slowly; beating constantly that there may be no lumps. Do not make too stiff as it thickens after it is cooked. Let it boil a minute or two after the flour is all stirred in and turn immediately into a dish. It gets sticky if it boils longer and is not so wholesome. To be served with milk or cream.

PEA SOUP.

Boil in water one quart of split peas three or four hours. Strain through a colander. Add salt and two quarts of milk. Let come to boiling point and serve.

If a person is afraid to express his principles and live the highest life he knows, he is in that condition where, as the Bible says, he is ashamed of God on earth, and God will be ashamed of him in heaven. When we truly believe a principle we should tell of it and live it in our lives. If we do not we can never come into heaven; God would be ashamed to have us there.

M. H. C.

Our Schools.

The following essay was written by one of the miners at Hurley:

OUR VISION.

What do we see with our natural vision? Of course we see the beautiful, blue dome above us, the lofty peaks piercing the clouds with their snow-covered summits, the majestic oaks swaying to and fro, defying the storm. We see the warm sun-beams kiss the tiny flower, and sip from its petals the pearly dewdrops of the morning, and all through the mysterious works of nature, we may gaze on the beauties and unconsciously exclaim: "How beautiful!" The rippling brook, the roaring torrent, the placid lake, the surging main, we look upon with rapture. Around our home circle we gaze with fondness upon the faces of the ones we love, and as we peer into those orbs, which the poet calls the windows of the soul, we may well thank God for our material vision, for it would be surely a blank world without it.

On the other hand we see the dome covered with darkness, the mountain's beauty marred by the icy grasp of winter, the grand old oak laid low by the tempest, the sun-beams hidden by the clouds, and the flowers faded and dead. We see where the musical rivulet laughed merrily, nothing but a dry bed of parched gravel. We see also the beautiful placid lake turn into a slimy, stagnant pool, and we shudder as we watch the storm roll the waves of the ocean up into mountainous billows, when we think of the poor mariner. Thus when the dark side of nature strikes our vision, it sends a feeling of sadness to the heart. But the blackest cloud of all, is the one that comes into the home, when we see the bloom of health disappearing from the cheek, the eyes growing dim, the voice husky and faltering as the throes of death rack the frame of one of our loved ones. Then all looks dark, then we say, "What a hard, cruel world."

Such is life under the natural law. One day we hear hilarious outbursts of mirth, and the next, sobs and groans. In all conditions of life, and on all sides of us, we see happiness turned into tears of misery in the darkness of ignorance. The question has often been asked. Why such pain, why such misery? How is it when we cherish in our hearts an affection for persons and things un-

til it grows so strong within us, that it seems as though it was all the life and light we have that those we love are torn rudely from us? This seems to man to be so cruel, that it often makes him find fault with Him who sent all the happiness he has ever enjoyed in the past, or will have in the future. All the objects which create pleasurable emotions within the organism of man, whether rugged mountains or silver streams, giant oak or tiny flower, spreading landscape or surging wave, kind companion or loving kin, are to man but phantoms, which reign in the imagination for a brief space of time, and gradually sink away into the dreamy haze of a boundless world of shadows.

Still man boasts of an almost perfect vision; so may the glow-worm as the flicker of his poisonous body enables him to get those things, whereby he can gratify his meagre senses. His scope of observation is very small; he lives in darkness, he knows nothing of the glorious light of day, and if perchance he catches a ray of sunlight, he recedes further into the darkness, for darkness is more in harmony with his own insignificant yet delusive light. It is so with man. All his store of worldly knowledge, his intellect and book-lore, is to him what the phosphoric light is to the glow-worm. Born in the darkness, rocked in the cradle of superstition, with no guide but impulse, no light but that which the mind borrows from an unknown source. O, man, why call yourself the likeness of God, while at the same time you grovel in the mire of selfishness, swelter in the slime of lust, kneel to the image of mammon, and grope in the gloom of despair? Why say you can see while you are yet enveloped in the almost impenetrable, gross materiality, blinded by prejudice, benumbed by superstitious fear? Why not foster the divine germ that lies beneath all this, and allow the shell to burst asunder, disclosing that flower which will bring to itself the sunshine of truth. The Bible says, that none but the pure in heart shall see God. It also says that God is all in all and in another place, that God is not the God of the dead, but of the living. How can we see God without, while he yet remains dormant within? The fond mother may gaze with all the love and tenderness her mother-nature can bestow on her sleeping babe, yet as the eyes of the child are closed in slumber, its little heart does not respond to the loving gaze of the mother. She might as

well be pouring her love on a stone; but she loves on, for she knows that sometime those little eyes will open and smile on her, and more than that, she knows that from those lips she will hear the sacred name of mother. But while the child sleeps, she might as well be a thousand miles away from it, for she has no duty, any more than to be present and watch.

In the same way does God watch over all his children, for, as has been said, He is all in all. He is ever present, watching over His sleeping babes with the same love and tenderness, no matter how long they sleep. But he can reach those only who are awake, whose spiritual eyes are open to the radiant light of divine love, that is constantly being showered on each child of earth. Unless the heart is pure, the individual is dead, and so can not partake of that inspiration that is essential to the building up and unfolding of the true man. In this way God is not the God of the dead, but the living, at the same time all in all. Let us therefore, purify our hearts and thereby bring into prominence the spiritual part of all our senses, disclosing to view a world of indescribable beauty. With a vision not blurred by the mist of ignorance penetrating the crust of the material world which surrounds us, we can look far down beneath the folds of each individual entity, and see the struggling spark of divinity, which is all love, all beauty and all purity. It has been said, that one spark of the God-life is as pure in itself as the whole. Then if we develop God within ourselves, we can see or love nothing but God, whether in our nearest kin, or clear down in the spider or bug of the earth, making God the one great object, so that we can know him, and live to love and be loved.

It may appear presumptuous for one like me to seem to criticise the present state of humanity, especially when I compare the book-knowledge of the world with the light of the glow-worm, considering my own blunted intellect and untutored mind; with faculties benumbed by a life of dissipation and riot, coupled with the habits and characteristics of the unfortunate and benighted Celt bereft of even the first rudiments of book-knowledge, and unskilled in any trade or art which places man above the mule in the social scale. Yet by the dim light that sometimes illumines my darkened soul, I can not help but see the vast difference

that exists between the light of the spirit illuminating the soul which reflects its rays unmeasured, unbounded, and the lettered philosophy of the material world flowing from a mind, I care not how brilliant. I do not fail to recognize the good which humanity has derived from such minds as Emerson, Beecher and others, and would to heaven that the world had more such men as they, without their imperfections. But when I compare what the world calls pulpit eloquence with the flow of divine truth which proceeds from the inspired soul of Mrs. Hayes-Chynoweth and those here who have followed her faith fully, it seems to me like comparing the simple prattle of the child with the eloquence of a Demosthenes or the wisdom of a Socrates.

In the 1st Chapter of 1st Corinthians we read the question: "Where is the wise? Where is the scribe? Where is the disputer in this world? Hath not God made foolish the wisdom of this world?" In the next verse we read that it pleased God by the foolishness of preaching to save them that believe, and a little further on in the same chapter, that the foolishness of God is wiser than men. Now God can not reach man except by coming in rapport with his condition, therefore the clumsy tools called words must be used, which at their best can but illy express the true God-life, in order to convey to man by preaching the true principles of life and light. The making use of this worldly formula by one possessed of the power of spirit must seem a foolishness indeed compared with the untold treasures of knowledge which reign in that glorious realm of light eternal. Yet those words coming from the fountain of love are set with gems whose lustre is infinitely brighter than all the pearls of worldly wisdom. Then may Paul well say: "Where is the wise? Where is the scribe?" My life prior to the time I met Mrs. Hayes-Chynoweth and heard the voice of God through her had been one of total darkness without one ray of hope to dispel the gloom. Since then, I have, as it were, hung around the border of the sunlight of spirituality, sometimes coming out boldly and partaking of the bread of life which she so freely offered, then again receding into the darkness of my own selfish physical nature, there writhing in unnecessary torture, brought about by disobedience, groaning under the weight of the stone which covers the entrance of my own

sepulcher, by my life not allowing her to roll it away. But I have resolved henceforth to have no half way work in my life. We have been taught, and we can see in all things in nature which germinate, that it requires the united and harmonious effort of the conditions both within and without to affect a growth, and from that I can feel the necessity of getting my heart in a condition so that it will harmonize with those who are and have been trying so hard to help me to grow into a condition where I can see. I must cast aside all anger, hatred and malice, give up all prejudice whether political, religious, social or otherwise, bringing my whole nature out into the light of truth, thereby becoming a link in the grand chain of spiritual progress. PAT MORGAN.

ABSTAIN FROM EVIL.

We are taught to abstain from all evil if we would better our condition. It would be hard for one to try to live these principles and at the same time give way to anger, jealousy, hatred or malice. I can see that one can not do these things and be true to the teachings we receive here. We may deceive the people but we can not deceive God. He knows our every action. One may cover his crime and deceive his neighbor and feel sure that it never will be seen or known. But there comes a time when he will have to answer for it. Is it not better, therefore, for us to try to live a good, true, spiritual life and please God, instead of living a life of misery and suffering for being disobedient? I can look back not many years ago and see that I was living and doing after the ways of the world and I suffered. I did not understand why but I thank God that I have now the knowledge to understand why I was in misery and torment. I was blind to this spiritual light and would have been to-day had it not been for Mrs. Hayes-Chynoweth; and I must say all my health and my prosperity I owe to her, and I hope I may have strength to continue. There is no pleasure or enjoyment in any other life but this. If we were willing to comply with these teachings we shall receive our reward. I know that I do not appreciate as much as I ought to the blessings I have received, but I hope in the time to come that I may live and appreciate them more, and overcome one by one all obstacles that are a hindrance to my growth

and development. This I fully understand can not be obtained until we can live without giving up to physical appetites and desires. Many times one gives way to little things that keep coming up in his nature that make him give way to greater ones. So it behoves us to watch ourselves continuously so as to check every evil that makes its appearance. We can by trying hard accomplish this, but if the little evil is left to be ruler we shall soon find out that it is not so easy to overcome.

NELLIE SHINES.

Hurley, Wis. Oct. 26th, 1890.

LIFE IS WHAT WE MAKE IT.

We may make it one of happiness or one of constant misery. Our lives are made up of our actions. Therefore, if we want to live a good life we must have good actions. According to a man's ideal of life he will shape his conduct. We must live according to the highest light we know, and if we do, our actions will speak for the right louder than our words. The efforts of a physical man are for the possession of anything that will give him pleasure or excitement. But it seems to me that those only who are striving to live a good life are constantly gaining more true happiness. We must have a constant action towards the right. A good life is everything. It means happiness, prosperity and everything that God sees fit to give us, and with God all things are possible. By trying to live a spiritual life I see that we receive many blessings. If we have a sincere desire to be better God will give us the strength. If we only try to do God's will in all things and not our own we will be sure to do what is right. In trying to live a good life we must not fear what the world may say about us. We must fear none but God. We were placed on earth to do God's will and if we go contrary to His will we are only bringing suffering and misery upon ourselves. I hope from this time forth to be able to do God's will and not my own.

MARGUERITE SHINES.

Hurley, Wis., Oct. 26, 1890.

RE YE ALSO READY.

Be ye ready to receive the Holy Ghost, and be ready to receive it before the spirit leaves this mortal frame. "Dust thou art, to dust thou returnest, was not spoken of the soul." But it was

spoken of our evil propensities, the earthly appetites and passions which we have brought with us from the dust and which have clung to us all through life. These things were necessary for man, so that he could work himself up through the vegetable and animal kingdoms into a higher being. Now is the time to cast these conditions off, and prepare for the Holy Ghost, so that we will be ready to receive higher light and life. I have heard Mrs. Chynoweth say so often, "Get behind me Satan." To me it means, cast off the clay, throw off all that has come of the earth, and be ready to approach "Nearer my God to Thee." I can see so plainly how we must return to that from whence we came. The earth must return to earth, and that germ of God must return to God, not as a germ, but grown, developed and unfolded according to the strength and vigor of the germ when breathed into man. The divine plant in man is supported by the physical and intellectual kingdoms, and unless we nourish this plant with our hearts and minds, we will not be ready to return to our God, when we leave this mortal frame. "Be ye also ready." He that is not ready will take with him appetites and passions, and pass into a condition where there is nothing to feed them with, and they will have to starve for the lack of food. While we are in the body, we find it difficult to starve one of the evil propensities, while the others are being gratified. Now, if we were compelled to starve all of them at once, would they not burn us up? Is this not the hell-fire that has been preached in the pulpit for hundreds of years? "Be ye also ready" by overcoming all that belongs to earth, to receive the Holy Ghost.

JOHN MURDOCK.

Hurley Wis. Aug. 26th 1888.

GRATITUDE.

The question may arise in many of us: What is gratitude, or what have we to be grateful for? I think we have a great deal to be grateful for. The subject has been discussed before among the scholars of this school. I have a few thoughts on the same subject to-day. We do not know the meaning of the word gratitude, nor do we know how to appreciate its meaning, until we have the feeling of gratitude in our hearts. We may think we are grateful for some certain favor bestowed upon us. Our tongue may speak the words, and

we may at the same time have a temporary feeling of gratefulness in our hearts. But I think the true, good feeling of gratitude is when we come to a condition where we can feel in our hearts: "O God, I thank Thee for all the blessings bestowed upon me."

When we have come to a condition where we can say this from the bottom of our hearts, we will find many things to be grateful for. We can begin to be grateful to God for the good health we possess, for the good opportunities for learning, and for being shown the way to live, and to gain the true spiritual life, which is of more value than anything else this world possesses. We can be grateful to God's mediums, to all who are doing God's work. When we are thankful in our hearts to God, we are also thankful to his mediums. And the only way we can be grateful to these workers for God, is to show to the world that we are children of God, and to obey their advice and let them know that their words and deeds are bearing fruit.

JOHN EMUNSON.

Hurley, Wis., 1888.

The little essays following were written by some of the younger members of the families of the Hurley men. We print them as they show that even those quite young may get a good grasp on spiritual truth and have strong aspirations toward what is high, pure and good.

ACTION.

Action is what we all need if we want to grow this spiritual life. A man can not grow strong in his body unless he moves around and uses his muscles; he can not grow strong by keeping still. It is just the same in the spiritual. If we are inactive we will never grow spiritually. We may think there is plenty of time but the sooner we begin the more advanced we will be. And if we do not begin early we shall regret it. There is a great responsibility resting on our shoulders. If we do not help ourselves to these spiritual truths we can not expect some one else to do it for us. It says in the Bible that we must work out our own salvation with fear and trembling. We are responsible for being good or bad and we can not lay the blame on anyone else.

RICHARD GRAY, JR.

Sunday, April 26th, 1890.

OBEDIENCE.

We all ought to be obedient to the higher law. I do not think we should do everything that man tells us to do, but be obedient to what God, the highest power on earth or in heaven, tells us through spiritual people. We can not be obedient to both God and mammon. We will hate the one and love the other. The one I want to love is God. If we do not obey we will get suffering, and we can not escape it.

We try to obey Mrs. Chynoweth because she has lived what she preaches, and we know it. We are trying to obey these teachings because we love them. If we want to live this spiritual life we must be obedient in all things. We can not be careless in one thing, but we have to be obedient in everything. We should be obedient to the one we are working for, if the master is spiritual, but if the master is physical he may be setting us a poor example. The more obedient we are to our teachings the faster we will grow.

CARRIE GRAY.

Sunday, May, 4th, 1890.

HOW TO LIVE.

I think we should take this subject home and think it over. In the first place, we should keep our minds elevated on good thoughts so that if the least little thing comes up in our natures that is not the best, we can put it away from us and say that we will be above it. Then we must keep our hearts pure, and we cannot have a pure heart if we do not live right and keep our bodies pure and clean. We should also be busy always and never sit down with folded hands, idly saying we have nothing to do.

HATTIE HASCALL.

May 25th, 1890.

RESOLUTION

I am going to grow into a higher life so that I can get up in these meetings and talk like some of these people, and not say that I cannot grow into a higher condition. I am going to begin to climb the great mountain of life. After we begin, if we don't keep trying we are liable to fall back to our old condition, but I don't want to stay back. I want to grow into that higher life and then I will never want to go back.

There are a great many boys who are running around on the streets swearing and smoking while they ought to be in their schools and love each other, but instead of that they don't think any more of themselves than if they were dogs.

GEORGIE HASCALL.

May 25th, 1890.