

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.

Evil.

I do not like to hear you say evil unless you qualify it. Evil is the absence of God or good, something that is undeveloped. Is there another personage beside God that has sprung up, producing the evil and sin? Where is he? That which you call evil is something that the world at large considers worthy of punishment, and they put a law upon every person who does not know all that God knows. What I want is to have the love of God in my soul that I may spread abroad this great light and wisdom and power in the heart of every individual on earth, that I may attract him as Christ did the fisherman. The little child in the mother's arms can be guided and directed by the mother's influence. Although it does not understand the words she may utter, that love that goes out to the child will be felt and he will be impressed with the truth. It is not by the words, words are only bubbles, but it is by the influence of the parents. If the parents are filled with this love and harmony of God in their hearts they need not worry about their child. If they should say, if they saw that the child was going to do a wrong, "Oh my good son, I know what you mean. I would not do that because it is not right and it will bring you suffering," and they say this with love and harmony in their hearts and souls, that child will follow them instead of doing the wrong and would do what they thought was best. I have experienced this many times which proves all I have told you. I have raised the children of earth from the law of sin and evil. There is not a man in the world that is all evil, it makes no difference if he be a drunkard or even a murderer. Are the manifestations of such a man what the world counts evil? Would a man murder his brother if he knew anything better? Would a man allow his appetites to control his will, if the will was not the weaker part of his nature, and the stronger was in action? The stronger part, which was his appetite, was ruling him at the time, and so with the man who kills his brother. Now, that very propensity was placed in his organism, and he was like the brute that with his horns seeks to tear a man to pieces. He had no mind, he had no intelligence and so the action and effect were just what was necessary to develop and grow that individual into a higher life. I do not say that he for the time being is

good, as we count good, in purity and wisdom, but it is the natural law that is being lived out, and if we look back on his ancestral line we shall find that that trait was given him by some fore-father and concentrated in his organism to produce just exactly what we see it produce. Perhaps his mother being under very bad influences before his birth tried to produce a murder, and as she was living under such a law, the child was born with this desire to kill. And so it is in all life, no matter how low, there is that something that you do not want to possess; but were it not perfect in its condition and according to the law, another personage must have come that is stronger than God and made things evil, for God pronounced them all good. But nothing but perfection could create all things that we know, and govern and direct all life and bring out the great principles as does this personage whom we call God, and wisdom and intelligence are manifested in everything under His divine law. It does not matter what you see manifested, if you are in a condition of spirituality, you can always see that it is created for a purpose and everything fitted and suited for that action. In the fowl that swims you will see its foot is made for that purpose; the bird that soars in the air has his wings so made that they bring him swiftly through the air, and man has his hands to work with and feet to walk. So we see that all life is created differently and for different purposes and it is the wisdom of God that made it so. Now if we do not find fault with them, if we do not find fault with the animal kingdom, and think that the animals are made wrong because they are not made alike, then we should not find fault with the animals in humanity that do not live as we know is right. But we must not make these our companions any more than we would the wild beasts, and mingle with them only enough to help them to come under a higher law that God has for them to live. And in this wise we grow all of God's life around us by being good ourselves, and there is not an animal that cannot be made better by our life. The serpent that creeps upon the ground can not live in our atmosphere, and you will see it start away from man. And so when we are in this condition of purity, no such things as we count evil can molest us. Hence we see the great necessity of getting above all this and living where

we can see and know that everything is good because God has pronounced it good. God could not have created a child that was not good if he be good himself. So we see everything is good, but not perfect in the highest sense in goodness. This is something to think of, and do not condemn any man because he does not do the highest and best, knowing that he has not the light of God within his being to direct and guide his action.

MARY HAYES-CHYNOWETH.

To bring out any good results man must have a positive nature. That does not mean that he must be obstinate and cling to a thing whether it be right or wrong, but it means an unyielding steadfast holding fast to that which one feels and knows is right. Should he be mistaken, there is no sin because his motive was good. He does not stick to anything to gratify that positive nature but he does it to gratify that desire in his soul for that which is highest, right and best to him. One man may be just as good as another, but lacking strength and a positive nature he is unable to bring out before the world what he possesses and what might do a great good to others.

M. H. C.

WE ask of you to awaken within these lower ones that spirit that is there, that they may know it and what it will do for them. A man may be in a dark place, but he has God within him, and he needs help to develop within him light that he may know that God is there. Some one must first give him a little of this light, going to him with soft words and all those kindly influences that he needs to kindle this light within himself. As he gets more of true life his action changes entirely. He does not swear or kill nor do low things.

M. H. C.

CHILDREN of Earth, the germ of God is within you. Find the weak parts of your natures and arouse all to act in harmony, and this God in you can then make Himself manifest. The way to do your duty to God is to bring this harmony into yourself and then work for those who are in darkness and need your aid. Help them until they too can walk alone, and they can assist others and in this way all the world is to be developed.

M. H. C.

Address.

(Delivered at Eden Vale, Nov. 30th, 1890.)

We have heard much this morning concerning God and his attributes and all has been said for the upliftment of the people, and is good, because I believe God has given the action that has produced the sermons and principles that have been expressed here to-day. One thought has been impressed upon my mind while these people have been talking about God and His principles which I would like to give to you, and it is this, that God plants and sows all things as is best for Himself and for humanity and for every individual that He has in the universe, and He has placed them to grow upon the same earth together. You will see great fields of grain growing, but in these beautiful fields we find the tares and the thistles. We find all the weeds and roots that to man are not the best to grow there. Yet they take the moisture of the earth and when they get rooted and started, they will spread and cover whole fields and run the wheat out, or whatever is planted there. You get a certain thistle started and another root which we will call Burdock and it is almost impossible to destroy them. If they do not grow in this country they do in others and are very destructive. But they grow right in with the things that man has sown, whether it be barley, wheat, rye or oats, and if he has these combined he will lose part of the profit of his labor. We have heard to-day that it is God that does it, and so it is, because every seed that has been sown comes from the great Father of the universe. But were it not for these seeds being in the ground, what man would be so particular in his ploughing and harrowing the ground before he sows the grain? Would he not think that a shallow ploughing and little harrowing would do just as well? I find as I look over the world spiritually that mankind does not know exactly how to clean out this earth, I mean the material soil, to make it produce the best results. We know that if man would be more cautious and labor harder and longer to prepare the ground before sowing the seeds it would save him all of his trouble in future and he would have a greater crop. I speak from experience.

The little seed scattered over the earth makes great trouble, and so does the seed of evil when it falls in the ground, the nature of man. With

all of these elements he can do good or he can do evil. The seeds of both are present within him, and, as the scripture says, the tree of good and of evil are also within man. Or, in other words, there is a Garden of Eden in the nature and heart of every man, and this means a great deal to me. And beside this tree of good and evil there is the root of the tree of eternal life. Think of that. If there be a tree of eternal life, there is only one tree of eternal life and one principle of life when it becomes eternal. But when there was the tree that bore both good and evil fruits there was something for man to do to select his seed and to know whether he should sow the good seed or sow the tares, or sow them both and let them both grow up together? There is ground within every man that can be cultivated to grow the most beautiful crop. He can have the gold and silver and the wheat. There are conditions in man that can produce all things that there are in the universe, but he is not in a condition to be willing to work to destroy the tares and the thistles and the roots that are so deeply imbedded in earth that he can not kill them without working year after year to destroy them before the good seed is sown. What I would do if I were you, who are troubled with any of these bad seeds, which have fallen upon your ground, perhaps not by any fault of your own, but by that of your ancestors, or in some other way, would be to work and destroy them just as fast as I could. I would not allow them to grow to destroy my good field of wheat or grain. It is in your power to sow that you may have the good or the evil results, and you can sow so that you shall not be troubled in future. According to your choice so shall it be unto you, or, as the Bible says, according to thy faith so shall it be unto you; but I will say according to thy choice, will you have to contend with these great principles of truth. The good seed is the eternal principle of truth, and the tares, thistles and briars are the imperfections in the fleshly life. They are growing close together there. One is useful to mankind while the other is only a torment and destruction to all that is good, and were you to keep it down and destroy it you would lose nothing. Were you to take all you have of this earthly, fleshly life and lay it all aside you would lose nothing by so doing, for it is all vanity and vexation of spirit; it is nothing but a

ghost. It is something that never can elevate, it is something that never can give you one action toward spiritual, godlike life. Hence we see that no man is in so low a condition that he will not have to make his choice sooner or later. Will you serve God or will you serve mammon, is God's voice within you? You can not serve the two at the same time. If you are going to raise thistles you can not say that you can raise anything else on the same piece of ground. It is on the same principle, remember, that you have to select what you will raise in your lives. Take your choice. What we are trying to do with you is to teach you to destroy that which gives you suffering and pain. You can not live on it any more than you could feed your cattle with the tares and weeds of your field. They can not live on them, they want something else. Still humanity is all the time trying to be satisfied with a similar spiritual diet. It will bring you just as much eternal life as if you were to eat the offal from any place and no more. In it there is no substance for your stomachs and physical bodies after the animals have taken all the substance. And in the gratification of these fleshly and animal desires and passions there is no substance that will bring you a growth or reward of that eternal life I have been speaking of.

I do not mean by truth, a principle such as two and two make four, and the sun rises and sets. It is not that. For in such a principle there is not that growth and life that comes to the hearts of the people. The truth that we speak of is the Christ life. Man needs to grow himself into this eternal life of harmony, contentment, peace and heaven. Do you think that if a man were to live constantly upon tares, that he in his physical body would live very long? Do you think you can live the spiritual life, where God will know you as his sons and daughters, by living upon vanity and the foolishness of the world? Those who live upon these are nothing but children before God, when they come forth with their intelligence and education and learning in books. It is nothing to Him without that life and substance that comes from the bread of heaven, being from the heart and lifting man into that eternal principle where he shall feel and know that God is his Father and he is His child.

The question was asked to-day, why God had

made everything as it is. And why man was made that he should work out his own salvation. Why was he not made free from all imperfection, as God Himself? If man, the world and the earth had been without imperfection, man would have nothing to do. He would be without any responsibility, hence have no individuality. It is the substance that man possesses within him, the quality that stirs him to action that develops him into this eternal principle equal to the angels and to God. Hence we see the necessity of having tares and thistles growing with the wheat, else man would become idle, he would hardly till his soil as much as to raise enough for his own immediate use. God certainly could have made it so that it could have been all right, and everything perfect from the beginning. He could have made you and all the rest so that you would not have to work to sustain life, or overcome your imperfections. He could have made the cattle and everything else so that they should need no food. But what would be the result? They would become diseased and grow imperfect and retrograde because there would be no action, and it is action that purifies and cleanses everything. In this physical universe, when the atmosphere is impregnated with poisonous substances, a strong wind blowing from the north, sweeps away all these imperfections and purifies and cleanses the atmosphere, and man begins to feel the thrill of energy in his being, and there is another life established in him. And so when you begin to pass your life in a different way and live under a different law, you will feel that breath of God coming into your life and being to purify and cleanse every portion of it, and you can begin to feel that thrill of joy and thanksgiving that lifts your soul into an immortal condition, and you will know that God loves you, because He shows Himself there; His breath is His life. He breathes into us purity, goodness, power and life which are his attributes, and it fills us with this principle that makes us know that he is our Father. Is it not best to keep our fields clean and raise nothing but the purest grain, so that when it is all cut and threshed and put into the granery it is all good seed without cleaning and without passing through a process of hell-fire to get it into a pure state, or any process that will injure the seeds?

And so if man only allows himself to become

clean with God's life and all His attributes without being surrounded by the imperfections of the flesh, then he is ready to scatter the seeds in the hearts of the people, for every word he utters is a truth to them. When you are in a condition to meet your friend and neighbor and not have to force yourself away from temper and jealousy and your heart goes out to them in love, they will feel that love just as you feel it, and they will feel that thrill of joy and happiness that you feel. There is nothing to hinder it. You do not have to think how to live. You do not have to war with the evil, which is the flesh. You will not be attracted by any of that which is fleshly and worldly: you will only be attracted by the purity, the goodness and power of God. You forget that there is such a thing as temper, anger or jealousy, unless you see it manifested in some beast, brute or man. Temper is temper anywhere and it is the same in every one, and no better in man than it is in the dog or the horse. When you manifest the animal characteristics you belong to the animal kingdom; the animal is your brother and you are his. But there is something more than this in you. There is that good seed placed and planted there, and God is there, and you want to cultivate and lift that part of your natures into the divine principle of life, and then you will find that you are no more allied to the beast, but are the brothers and sisters of the angels. There is your home. You can call them around you. You can live and converse with them. The Holy Ghost comes into your lives and leads you into the noblest of life everywhere, and that principle is God, for God is nothing more or less than that great life of wisdom and power. He can not show anything to mankind unless he shows it through your own organism. You can see the trees in the forest, and the beauty of them, but you can not tell anything about them. In them is something that comes to your natures that pleases you, but you do not know anything about it. You know nothing of the great principle in the forest, nothing of the principles of the great fields of grain as they are growing. You do not comprehend one little atom of life. As I have said before, you may study hard for fifty years to try to investigate one square inch of earth, and after these years of hard study you know nothing about it, unless you have the power of God upon you to

discern the principles in it. There is not one on this earth that can say why the thistle and the rose grow side by side. Or why one rose is white and the other is yellow, red or pink. It may be growing close to the other, where the sun shall come upon it, the rain, the dew and everything shall be the same to one as to the other. You can not say why the animals are made to walk on all-fours and not on two limbs, as man walks on earth. Yet you feel you know so much, and that the world is so highly educated. You must first know that you are all created with all these principles in you, and when you know this, you know the living God that is the life principle in everything in the universe.

Why were the fowls created differently. Some will fly and can not live in water, but would perish if put there. Others are made that they swim on the water and dive down, seeking the river, the ocean, the lake or wherever they can find water. But their feet are entirely unlike those of the others. Others soar in the air or live around where man is. Why were they made so? There is a principle of science for you. Give it to me. I will stop and listen to you as long as you give me reason and wisdom concerning it. And when God says to my heart that in is true, I am no longer your teacher, but you are mine. Let us think of it and see if we are satisfied to live on and on without thought or without knowing anything of this great, grand principle of goodness, of truth, intelligence and wisdom that made everything so wisely. How many of you who are here to-day, are satisfied to spend your lives in a place where you know nothing of what you are? You may say that you are at Eden Vale, but this is no name to God. But where are you to God, is the question. You can not tell how far up or how far down you are to Him. He searches the heart and motives of the individuals, and that is all there is that can give Him evidence of goodness. Man may proclaim God and all the angel world to humanity for a thousand years, without the heart work, goodness and that principle of intelligence and wisdom of God, he will accomplish nothing. His worldly wisdom is naught to God or to humanity, only so far as it leads them astray. Could he know anything of the principles of God, and of the fountain of that life that comes into a man's soul by the pure in-

spiration of God? When he has that purity where he has the inspiration of God, he has nothing to labor for in the material.

I have not labored for that which moth and rust spoil. I never labored for that. I have labored for the good of mankind, to elevate them into the divine principle of purity and goodness, and I have preached for the last thirty-five years to make man realize and know God and His principles, and God has paid me well for my constant labor, and what he has given me is to be used just as He pleases. Not one thing shall be done only as the highest and noblest principle of our lives shall give it to us to do, and when God directs us the selfishness of no person on earth can keep us from doing what He directs. I would feel that I was living for naught when working, feeling in my soul that I am working for money alone. May God help every one of you to realize the divine principle of love He has created everywhere and in every one. And I want you to realize that He is able to clothe and feed you as well as He does the lily of the field, if you will only work for Him, and not be afraid all the time that he is dishonest and will not pay you for your labor. Do not say that you are afraid you can not support your family if you should do all this work for humanity without money and without price. I have always supported my family. God has prospered my work and He will do to you exactly as He has done for me, if you trust in Him as I have. I am no favorite with God, what He has done for me, He will do for every one of you. He is no respecter of persons.

We are willing to leave you in the hands of God, and I know that He will in time bring His angels to impress you that what I am saying to you to-day is truth and reality, that you may comprehend and follow the principle that will bring you this eternal life. May God's angels surround you continuously and impress you with the great necessity of overcoming all that drags you down to earth. May your hearts be filled with love for something higher and better and purer, and then all the worldly things will be no more to you. But you will know and feel and say, I am changed, my life is not the same it was before I knew you. My motives are higher and I have a great deal more happiness than I ever had before. I want you to rise into a higher and purer at-

mosphere and have the millennium on earth. Let us all be workers for God. May your lives spring out like beautiful blossoms that the fragrance and purity of your lives can be felt and sensed like the fragrance of the rose.

MARY HAYES-CHYNOWETH.

Who knows but that the little, insignificant insect is as important a link in the great chain of life as man is. So that if it were possible that you could destroy and annihilate that insect, with one stroke you would at the same time destroy the whole world. That little insect might be right in the middle of the chain. The same law that would annihilate the insect would annihilate you.

M. H. C.

FIRST God sends spirits to help and impress you with what is right and best for you, and they lead you higher, and then He sends an angel, and then another and a higher one as you grow and develop under the spiritual law. Thus step by step your nature is developed, until you have the Holy Ghost and become one with the Father.

M. H. C.

WHEN all your organs are brought up and developed under spiritual law, then you are one with the Father and the Holy Ghost. Then you can create circumstances by the power of God within you, and you will have the knowledge and power to do all that you want to do.

M. H. C.

OH, the beauty of holiness! It comes only by wisdom, by contact with the angel world. There is no one that may not come to that high state, where he sees, feels and knows the beauty of holiness, if he is obedient to the highest law of his being and forsakes the lower.

M. H. C.

FRIENDS, you all have guardian spirits or angels around you, according to your development. The angel brings you what you need to develop you into a higher state. If suffering, then that is given. If pleasure, that is given.

M. H. C.

GROW your spiritual natures and keep your minds elevated and you will have no trouble in controlling your temper or any other passion.

Appreciation.

I feel that the world can be benefitted in no other way than by the appreciation of those with whom they come in contact and whom they look up to and who are in a condition to teach, advise and help them. We can never be benefitted by God and the angels unless we feel in our souls that they appreciate and love us; because we are asking of them things which we know at the time we ask they would not grant unless they felt love and appreciation for us. Now, if that be so with God and the angels, it certainly must be so with us and those around us. If we can appreciate the efforts of those around us, knowing their weakness and having charity for them, then we can lift them into a better condition, but if we see more evil than good, and we begin to roughly correct what we see is wrong, and say, "See here, you ought to know that this is wrong, don't you know better than that?" overlooking that which is good and beautiful in them, they would be discouraged and lose confidence in themselves and there would be no progression in their lives. But if we would leave this evil alone, and strengthen and cultivate and encourage that which is good and all the better qualities, then we help to lift them up into a superior condition of life where they will be laboring to overcome all their weaknesses, and God within them will increase and they will progress and develop faster than you could expect. By such help every person will be led to come under a higher law.

This is the way that I have dealt with humanity; appeal to the God within them and let all else alone. There is always something to be loved in every individual, I do not care how low or how filthy or dirty the exterior may be, when you can see what he is in the interior you will see is always that germ of God to be loved there, and that it is you must try to strengthen, overlooking all the weaknesses and all the imperfection existing there. By so doing we certainly are working for God. We are doing it unto one of the weak ones, and when we are doing it unto one of these weak ones we are doing it unto God. By that means we strengthen the God within others and build up His principles in our brothers and sisters of humanity. This is the only way I know how to deal with the weak ones of earth. If you let

them feel that you see all their faults and errors, that they are far beneath you and are despised because of the life they are leading, they will never take courage to make an effort to live a higher and better life. But if you arouse their better nature to action, and point out to them the way for them to God, I have never seen one but that would hasten to walk in that straight and narrow path that leads to God and to goodness and purity of life. I positively believe that there is not a person doing any sinful deed or action but that it is all under his own natural law, and as soon as you arouse another law in his own organism he is helped to live a different life. He is just as sure to be attracted to that life as he formerly was to the other.

What each one of us should do is to strengthen that better but weak part in man and build it up into a true and holy law, so that it can be the ruler of the individual, and it is done by the cultivation of that God part within them and by giving them your life, not only in words, but giving out to them your vital powers of life for the sake of building them up. When I have been trying to lift some of these benighted people of earth whom I have come in contact with, I have given them all my strength, life and vitality, with my words, and then I could feel the power coming into my life and permeating my whole being, lifting me into higher and more superior conditions every time I did this. Every time a person is benefitted by what I say or what I tell him, I receive new strength and new life. I can go into a meeting; as I have to-night, and if I give you anything that helps you, anything that benefits you, I am rested just as much as if I had slept all night. In doing that duty I left my fatigue behind, and God and the angels have given me new power, new strength and new life, which purifies, cleanses and drives away all the weakness and fatigue I had contracted by overdoing. And so, when I can realize that this is true, I know and do understand that if I take one of the weak ones of earth, they, too, are rested from sin and iniquity and the light of heaven comes in the place of those weaknesses in which they have lived for years. It is an exchange, and the evil and the weaknesses are cast away and they are filled with new life by the effort. If one of you rise to your feet in the meetings to express a thought, it al-

ways penetrates the heart of some one in the audience if you have God in your heart and mouth, and you receive new and higher thoughts of life.

As I see you here to-night, I feel to rejoice that you have sufficient of God within you to know that there is something for you to enjoy and to live for outside of the natural life on this earth and through eternity. Reach out for the good in your brothers, for the God that is within them. Nobody will ever be helped by being called a sinner and condemned to hell if he does not reform. Such a person loses his confidence, I do not care how young or how old he is. But if you encourage him to try to overcome his nature having him believe that it is for his good, and if you set him a good example, not merely in words but in deeds and action, you will not only help him, but you will help yourselves onward and upward, nearer to God. Have charity for the weak ones and help them to grow that God within their own organisms and you will derive from the action new life and new strength for yourselves.

MARY HAYES-CHYNOWETH.

By living nearer and nearer to God each day you keep getting new principles every day and more of them, and that will show to the world that you have God within your hearts, because His life brings with it all truth. In this way you attract the world unto you, and that is the only way that the world can be saved. God Himself can not do it in any other way. That is, His laws are so established that He works by the law of attraction, and so we must not expect to be able to accomplish anything in any other way. Everything in nature grows by the law of attraction and is governed by the same law. You might try to force a tree to grow, but all you can do is to place those elements around it that it needs and let it attract them unto itself as fast as it needs them, and you will find that your tree will thrive and grow, and in no other way can you make it. And so it is with every principle of life. You can not force anything upon individuals. But if you have the God principles and attributes to give to the world, I do not believe that the world is so low, bad and imperfect but that it will attract these principles unto itself as fast as the growth of the people requires them.

M. H. C.

Justice to Criminals.

When you are talking about criminals and cite the case where one goes in and binds the hands and feet of the person in charge of a store, and then robs the store, you know that it is an extreme case. But when you look over the world, you will see that one man is constantly trying to cheat his neighbor in some manner or shape. He certainly does not love his neighbor as himself. But he does it in the ordinary, common way, and so no one thinks of it or says anything about it. There are very few people in the world who do not like to take advantage of their brothers in their dealings with them, but are stealing from them when they can do it without fear of the civil law of the country. But when one is in a weak condition he yields to the temptation and runs to the extreme, and then he is called a criminal. Perhaps he yields to his temper, but all have temper in a degree, and so all are criminals in a degree. The man that yields to his anger is a criminal. Every man who has his mind in a condition that he can not control his passions, whether temper, or anything else, does injustice to himself and to every one he has to deal with. It matters not whether it be temper or anything akin to it, even in the mildest form. This is why we are taught not to judge. Let him who is without sin cast the first stone. To judge the different degrees of sin lies with God.

I will ask you who is the greater criminal, the one who has the light and knowledge that what he does is sin and wrong, and commits only a little crime, such as the world pays no attention to, or the one who is brought up in sin and iniquity, and never has seen anything else, or been taught any better, and who yields to his animal passions, and commits one of those crimes that shock society? Which one do you think is the greater sinner before God? The scripture says in substance that if one is in darkness there is no sin, but if he has light, then there is sin, because he sees, knows and understands what effect that sin has upon himself and others. But the other is so darkened by his physical, undeveloped conditions, that he can not see them. And if God's voice is speaking to him at times, he can not understand or comprehend it.

Every one who is in a position to deal with criminals, should feel to treat them exactly as he

would that the law should treat his own son or child, if he stood in the place of the criminal. Remember that every criminal has or had a father and a mother. If you had a wayward child, and you had done everything in your power to bring that child into the right path, you would not like to have that child cast into dungeons and hanged. Let us consider this, let us consider if the criminal is not our brother or sister, and see if we are not in some measure guilty with him or her, or guilty in other respects, and see if we, according to the light we possess, ought not to be punished, even more severely than the criminal. Let us realize that God stands exactly to us as the parents should to their children, and when you realize that, you will make different and better conditions for the criminals. If they are weak and unable to control their passional nature, let them be confined, but place around them the most harmonious conditions and circumstances, and then teach and educate them. Teach them of their great responsibilities to God, and their fellow men as well as to themselves, and teach them of a higher and better life, and that it is possible to overcome everything in their natures if they only work for it. Then you arouse the better portion of their natures, and you will see the most astonishing results. Some of them you may only bring half way up, and then you have done them so much good and helped to advance their lives in a substantial way, but most of them you can educate to become useful, strong and perfect men, moral and spiritual.

This is something for us to work for. We want to have the evidence from the results of our action strong enough to lead the world to know that this can be done. And when we have, the world is saved. This evidence will reach the heart of the people, and so it will reach those who made the laws, who are now as great criminals, according to the Judge we have, and the responsibility that rests upon them, as the man who commits a great crime. As it is, the laws are being enacted through selfishness, fraud and deception, and the pure, moral sentiment of justice and right are destroyed in people who live under such laws. The criminal is punished because he runs to the extreme, but after he is punished you might turn right around and punish the whole body of men who mete out justice to him

for doing something that they can not see was as great a crime in the sight of God, but it was just as effectual to incite and stimulate the evil in humanity as that in the criminal they have just been sentencing. Look at this, and see what there is for every one of us to do. You need not expect just laws enacted by unjust men. It is deplorable that there is nothing done more than there is to develop man to his highest state of purity and goodness. But let us work together so as to be sure that we do our full duty with our highest and best light. When we have done this we have done all that is required of us, and we have done all we can for the upliftment of humanity, to grow them out of the imperfections of the flesh that the criminals shall feel they are something to themselves and something before God.

MARY HAYES-CHYNOWETH.

WE want to have everything that we possibly can while we are still on earth. We want to invite that principle of God into our hearts by our good lives that we may be able to more and more fulfill the laws established within us. Let us realize that we are His children by our action of life, by our deeds and not by our thinking alone. Let us make it a reality instead of a theory so that every one we come in contact with shall know that we are living principles. There is that something, that substance and life that mankind craves. Man always feels a void within his heart and he wants something better than he has. What we want is to arouse that something better within his own nature so that the void shall be filled by God, for there is nothing else in this world or in the world to come that can fill it. There is that principle of light, life, wisdom and power that belongs to every man, and if it is not aroused within he will never know anything of the life or of the love of God. Let it be understood that it is the duty of every man to grow the principles of life in the natural as well as in the spiritual in his own nature and organism, that he should grow all the principles and germs within his nature continuously, constantly improving, progressing and advancing, getting nearer and nearer to God and to perfection.

M. H. C.

THERE can be no offense ever so small that does not affect the whole individual.

M. H. C.

Written for THE TRUE LIFE.

Humanity's Savior.

We are coming brothers, sisters,
A messenger of peace,
To show to suffering mortals
How their wisdom may increase.

By controlling their own passions,
And increasing love for good,
And ceasing wrongs and fightings,
They can be happy if they would.

Cease quarrelling with each other
About beliefs and creeds,
And show each day your manhood
By acts and noble deeds.

For it's only by your actions,
And by your self control,
That you can gain true happiness
And light within the soul.

Other's efforts can not help you
If you don't yourself aspire.
For it's through your inspirations
Wisdom's burning flame mounts higher.

True wisdom is a furnace
That burns out all the dross;
It is the world's true savior,
Don't nail him to the cross.

For it's not the crucifixion
Of the Christ that people need,
But by his resurrection
Is grown perfect virtue's seed.

For that that is man's savior
Is the God germ in each soul,
And if that be resurrected
You can all things control.

A. C. DOANE.

Summerland, Cal. Jan. 24th, 1891.

IN the spiritual, all the organs are united closely together and there must be harmony in their action. If you do not feel the importance of overcoming one little thing in your nature, that very thing might keep you out of the kingdom of heaven for many years, until you see the importance of giving it up. It may seem a small thing and still God can not harmonize with it.

M. H. C.

IF you feel that you want to work for God, all you need to do is to make room for Him to come into your life and he will come and direct you what to do and how to do it.

M. H. C.

Crime and Responsibility.

(Read at Hurley, Wis., May 18, 1890.)

This subject has been so thoroughly and ably handled that it may seem out of place for me to attempt to add more.

We who have attended these meetings, and have been so fortunate as to hear the spiritual interpretation of important questions and issues by our leader and her followers, know by this time that all of the social and so-called moral questions of the day present ever new, striking and interesting phases when viewed from the spiritual stand-point. Crime, looked at from a worldly stand-point, is the transgression of civil or moral law, and as civil law is supposed to be patterned as nearly as possible after the moral or divine law, it has come to be looked upon as the standard of right and proper living. Notwithstanding the fact that there have been so-called codes of civil laws for a great many centuries and all framed after, as was thought, the divine plan, and notwithstanding the further fact that for even more centuries there have been codes of moral laws enunciated by those who have assumed the role of interpreters between God and man,—notwithstanding all this we find that both the civil and moral codes have been going through constant changes and amendments, from the earliest time to the present, and have been, and are still violated both in letter and in spirit. Many lines of action that even 100 years ago would have been considered criminal offences of the most flagrant character, are now recognized as eminent-ly right and proper.

It is not necessary to cite individual instances. No doubt very many of them will occur to all of you. If this change has been constantly going on in the past, and as man is a progressive character and this a particularly progressive age, we may certainly assume that changes will continue, now, and in the ages to come. In fact, we have been assured by our leader that crime and criminals will be viewed and treated in an entirely different manner at no distant day.

In one respect the framers of civil and the self-appointed interpreters of the moral laws are equally ignorant and weak, in that they make no distinction whatever in the guilt or punishment attached in different individual cases to the infract-

ion of civil or divine laws. There are practically no ameliorating conditions, nothing that may appeal for clemency of judgment or punishment from man or God because of force of circumstances, peculiarities of temperament, inheritances, environment, or temptations. Certain lines of conduct, civil and moral, are mapped out, which apply with equal and unvarying force to all classes and conditions of human conduct, irrespective of age, ignorance, sex, birth, environment, or inheritances. Free moral agency is assumed by both the framers of civil and moral laws. This fact has always struck me as being very peculiar. In the physical and mental conduct and action it is easy to see and know that all can not be expected to render the same, or even similar service. The child of frail, delicate physique, nervous temperament, and precociously active mind, can not endure the physical fatigue of his robust, and physically strong and muscular brothers and companions. It would indeed be a cruel and unnatural parent or guardian that should tax to the utmost the physical endurance of the most robust of his children or wards, and exact under penalty of severe punishment (making no allowance for willingness nor attempted compliance) the same performance from the younger and sickly or weakly ones. Even the possessor of dumb brutes of different physical capacities, if he should exact from all equal service, making the utmost endurance of the very strongest the measure of service of all, would be himself adjudged and held responsible if he attempted to carry into practice this fallacy.

To illustrate: The owner of a splendid type draft-horse, physically perfect, every muscle hard and tense from regular daily handling of loads just within the limit of his great powers, also possesses a finely bred, fine-limbed, high-tempered, nervous racer, bred and fitted for the turf, weighing not more than one-half as much as the muscular draft-horse. Now, if this man should hitch the finely-bred racer into the great dray loaded to the limit of the powers of the draft-horse, and should by oaths, and blows that raised great welts upon the panting flanks and heaving sides, in his inhuman effort to compel the delicate racer to perform the same service as the mighty draft-horse,—if this man should attempt a thing of that kind in a civilized community he would

be set upon and stoned or punished in some summary manner for his inhuman conduct.

And yet as glaringly inconsistent and inhuman is the action and attitude of society to-day in its treatment of its so-called criminal classes. The same man bred the draft-horse and the racer; he assumes that the racer failed to pull the great load because of obduracy, willful defiance of his will,—that it possessed equal with the draft-horse the powers of strength and endurance, and the failure to comply with his wishes was simply the result of natural depravity and willful disobedience. On the race-course the fleet-footed racer would have sped away from the bulky and slow-paced draft-horse, and it would have been equally as inconsistent, withal, to have exacted the same service from the draft-horse as of the fleet-footed racer. The draft-horse and the racer were made what they were by powers, by circumstances and conditions over which they had no possible influence or control. Each in its sphere, or at its natural task worked faithfully and perfectly.

People come into this world no more responsible for their peculiarities of temperament, for strength of character, of morals, fleetness of body and mind, and under conditions just as helpless and incompetent to perform the task set them as the horses cited for illustration. They are expected to conform their lives to an inflexible standard made for them before they were born, and which is morally and physically as much of a misfit and as illy adapted to them as the overloaded dray to the racer, or the race-course to the draft-horse. The pains and penalties for non-compliance that society demands are even greater and more unjust, for in the case of the race-horse hitched to the dray we assume that he has been properly fed and groomed, that while he was being urged to pull the load the wheels were not locked nor sand put upon the axles to increase the friction. Yet this in effect society does to its victims.

The erroneous belief in free moral agency has been responsible for many of the inhuman and barbarous laws of the past, and is responsible for many existing to-day, which future generations will regard with as much horror as we now regard those which we are pleased to mildly denote as the barbarous customs of the dark ages. What a sad commentary upon the age in which we live,—that the hand of brother is still raised against

brother, that the greatest misfortunes are daily witnessed with comparative indifference by a great many, and particularly by many of those posing as reformers and philosophers, humanitarians and good Samaritans!

The misfortunes of body and mind are those that appeal for sympathy, assistance and protection, while those of spirit and soul, from which all others have their rise, are neither understood nor ministered to intelligently. Is it not the strangest of all the strange features of this progressive age, that not only are the morally or spiritually unfortunate shut out from actual sympathy, love and protection, but that seemingly the ingenuity of man is taxed, and ever has been, to intensify the pains and misfortunes of this one class of unfortunates. These of all others that should open the doors of our hearts and draw out our sympathy, love, care and protection, that should enlist all our thoughts and means, and time and labor in devising and executing ways to soften and relieve, refresh and renew. To straighten the crooked lines of their lives, to at least ameliorate if not to cure or remove the soul blemishes. Think of the time, money and effort expended in the world over the insane of mind, the idiots, the physically blind, deaf, dumb, lame, halt and paupers. The earth and air, and mind of man are ransacked for means and measures to render their conditions more endurable, and to make up, in so far as possible, for their physical and mental misfortunes. It is recognized and admitted that over these misfortunes there was no free agency; that the man or child born into the world blind, dumb, deaf, deformed, or made so by accident, had no choice, was powerless and in no degree responsible for these physical defects or deformities, and was, therefore, justly entitled to care, protection, and all the conditions which could be supplied to cause them to forget their misfortunes. Were it known that a civilized nation to-day made a practice of taking its cripples and putting them upon instruments of torture to still further distort and disfigure, that its blind were thrown into gloomy dungeons, rank, damp, dark, pestilential prisons; and that the keeper and visitors amused themselves by thrusting brands of fire into the sightless eyes, or under promise of restoring their sight and revealing beautiful visions of sky, water, mountains, trees and flowers, should entice them to open their film-

covered orbs only to fill them with sand; if they thrust hot irons or poured molted metal into the deaf ears; if arithmetical problems and examples in philosophy should be burned into the brains of the idiots;—if any or all of these fiendish outrages should be perpetrated by any nation against its physical unfortunates, not a nation or an individual of neighboring nations but would sacrifice life to avenge and prohibit such barbarous conduct. Yet all nations at this very day take practically this very course in the treatment of their moral imbeciles, insane, cripples, paupers, deaf and blind.

Here is a child born of parents steeped from their infancy in crime, who is reared amid scenes of vice and crime, whose every vicious and depraved instinct and impulse is incited to unnatural action from infancy to manhood, whose physical life is one of debauchery and prostitution; whose every environment has been such as to excite the bad and paralyze the good. Is not such a one morally as much blind, deaf, as hopeless a moral cripple, as perfect a moral pauper, as it is possible for mind of man to conceive, and could he any more help his condition, or was he in any degree more responsible for it than the physical cripple or unfortunate? Then why this bottomless and boundless gulf between the methods of their treatment? Why should one be thrown into dungeons, tortured, racked, or further soul wrecked, while the other is the object of sympathy, charity, solicitude and care?

To those of us who see this question in its true aspect, who have been shown how we can minister unto these moral unfortunates, if we put forth no helping hand in response to the shrieks of despair and wails of distress and piteous cries for help, to such of us God shall ask one day,—Why? This question of crime and responsibility is daily becoming more important in the solution of the great problem of national, state and self government. As society is at present constituted, it is collectively and individually, at least partially responsible for its criminal classes, and it certainly is every day becoming more and more apparent that no such thing as free moral agency exists. As was illustrated to us the other night by our leader, we are largely the children of circumstances and environments, or at least relatively so. I get up early in the morning fully intent upon going to a neighbor-

ing city, where a favorable business opening awaits me, which promises success and prosperity. I have an offer for my house, and with the proceeds of the sale I am to engage in this business venture. My house catches fire, while I am on my way to the train, burns to the ground, and my children perish in the flames. Crazy with the loss, in a fit of insane frenzy and grief, I take my own life, or if the fire has been set by an incendiary or an enemy, I take his life. How much of free moral agency is there discernable in this instance, yet in real life there are thousands of instances daily occurring more striking than this and more illustrative of the fact that no man at the present time is fully a free moral agent. Some are more so than others, and we are so in degree, or in proportion as we govern and control the physical characteristics of our own beings, or in proportion as we become more likened unto God, who is the only true and perfectly free moral agent of the universe. The one born with two eyes is no more deserving of credit than the one born with one or none. So in the different degrees of mental, moral and spiritual sight, or of strength and endurance of body, mind or soul. Tax any one in any part of his physical being beyond his strength or endurance, and he fails. So in his mental, moral or spiritual natures. The man with but one hand can not perform the same task or service as the one with two; the one with impaired or weakened eyesight, strain that eye-sight ever so hard, can not compete with the man of perfect vision, and if put at tasks beyond his strength must invariably fail. So in the world, those of impaired spiritual or moral strength or vision, if set to tasks, or lured or incited to tasks beyond their powers, or, in other words, if surrounded with temptations beyond their powers of resistance, failure must certainly follow. In such instances ostracism by society also follows; if the failure is of a different degree the prison gates open, or the scaffold is freshly stained with the blood of another victim. And this is the justice of the world, patterned after the divine plan of justice, so miscalled. Society in its weakness and ignorance, offers dazzling rewards for the performance of the next to impossible tasks, luring thousands to compete for what a dozen only can attain, and then cruelly and unjustly punishes the unsuccessful competitors. It offers its rewards to those of precocious and giddy

powers of body and mind, knowing full well that untold numbers of the weak or moderately endowed must be wrecked in the unequal and unholy struggle. Ambition, place, power—money power—superiority of mind and body, are the gifts recognized in the world to-day. The successful robber is placed upon an equal footing with the honest successful man, and infinitely above the unsuccessful moral man. The successful manipulator of cards, stocks, trusts, legislation, commands a premium over the moderately successful manipulator of principles or of reformatory measures. The successfully sensational preacher overshadows the humble worker in the dominion of spiritual truth. The literary prodigy towers fame-wards above the spiritually quickened man or woman, who by patient labor has devoted life and energy to the development of the soul; and the inventor of a progress to make chewing tobacco from tan-bark, or whisky from the city drainage, rakes in the golden shekels, while the inventor of some labor or life-saving device becomes the subject of a charity hospital or the inmate of a poor-house. Do you wonder that prisons are filled to repletion, that courts of justice are multiplied, and that it takes nearly one-half of mankind to stand watch and guard over the other half? There is no such parody upon the boasted civilization of the present day, as the attitude of society towards its criminal classes, and the laws that prescribe their penalties and punishments. Could it but dawn upon all, as it has upon most, if not all of us, that crime is only a relative term, and that all are criminals in degree; that the one guilty of the most heinous offense upon the statutes, may not, in the sight of God, be as guilty as many of those, who with every advantage and opportunity for being and doing good, have violated none of the civil ordinances, yet have murder or even hatred or jealousy in their hearts. We have been told, in effect, that responsibility is not constructed like a thermometer registering according to an unvarying rule certain degrees of guilt or innocence, which apply equally to all persons and conditions, but that, on the contrary, it is graduated according to each individual, condition and opportunity. No two may be judged or registered alike by their outward act or expression, but by the heart and motive, and the amount of light and knowledge and opportunity that has been vouchsafed them.

We who are here assembled together to-day, at least those who believe in our leader, who indorse her glorious principles, and have witnessed the simple grandeur of her pure and spotless life, are not judged by God by the same standard as those of the world. For us to be law-abiding citizens and no more, in view of all the light and knowledge, and the power and examples of pure and beautiful lives which have been before us, would constitute us vile and polluted in the sight of God and angels, and would bring upon us punishment compared to which that meted out by civil law, would be mild indeed. To whom much has been given, of them much shall be required, and the fact that added growth and opportunities bring added responsibilities and duties need cause no regret, but rather rejoicing and thanksgiving to God. Let us reach out longingly and lovingly for the growth, grasp eagerly the opportunities, and joyfully welcome the responsibilities and duties as the precious and priceless evidences of God's confidence and trust. Let us realize that all the inequalities of inheritance and environment can be out-grown; that, in time, by following the precepts and examples of our beloved leader, and appreciating her life, we can know of the truth, the meaning of free moral agency in its largeness and fullness. Then can we satisfy our souls needs, their aspirations and yearnings. Then can we in turn become benefactors to those in the night-time of their existence; then can we help strike the shackles from the soul-fettered limbs, make the spiritually blind and deaf to see and to hear. Then can we shed love and light, warmth and gladness, hope, peace, joy, prosperity and power abroad in this dark and sin-suffering world. Then in conclusion can we do unto others even as it is now being done unto us.

D. D. SMITH.

It is the little leaven that leaveneth the whole lump. The little leaven of God's light and power which you possess if you give it to another will start an action in the whole individual, and then in the whole mass of humanity, and they will all be brought up to see new truths if we only live to preach by our lives.

M. H. C.

No person should become a father or a mother until he has overcome all those imperfections within himself that are likely to lead the children astray and to ruin.

M. H. C.

The Love of Money is the Root of all Evil.

You will observe that the Bible does not say that money is an evil, but it is the love of money that is the root of all evil. We see this love in every department of life and in every individual of humanity deeply rooted and grounded. First, this love is an evil because it prevents the love of the God principle in our hearts and retards the growth of our life in spirituality. It makes us infidels, heretics and hypocrites. It enters the Christian Churches and causes their preachers to become blind leaders of the blind and idol worshippers of this money God. It causes them to teach fiction to their children in their Sabbath schools and in their societies, contaminating them with this gross evil even almost in infancy. This love of money, as I said, enters every department of life and the very hearts of men. This is why it is accounted the root of all evil. This is why it is so hard for the rich man to enter the kingdom of heaven.

Money is not an evil if rightly applied and appropriated, but merely a matter of convenience. It should be applied even in administering to our own physical wants in such a way that it will strengthen or increase our love of God's principles and in giving of alms and diffusing this knowledge of the love of God through our TRUE LIFE semi-monthly, we must keep this object constantly in view; also in giving to the needy secretly if we would obtain our reward. If we strengthen this love of God in us we then love our neighbor as ourselves and are better prepared to administer to his wants, adding to our faith virtue, knowledge, temperance, brotherly kindness and charity. Then we become workers in the vineyard of our own hearts and help each other to grow in grace and in the knowledge of the Lord. But if we, like the sluggard, will not plough by reason of the cold, or some other trifling reason, we must expect to beg in harvest and have nothing. Or if we stand like the guide board with hand or finger ever pointing the way and do not walk therein, this love of money which is so deeply rooted in our hearts will become a tree, and like the tares in the parable of the wheat and tares must be plucked out and burned before we can proceed to our journey's end.

Thus you see we must do the works with this

love of God's principles in our hearts, and we know this love is not a myth but to ourselves a personal reality, increasing our faith in God. So we say, come, let us reason together and apply our hearts unto wisdom; and we know that we shall receive our reward. We know that God is a discerner of the thoughts and intents of our hearts, even to the dividing asunder of soul and spirit, joints and marrow. Let us strive to know more and more of this love and grow in grace for evermore. Amen. J. FOLSOM.

THE scientist may be struggling along with his intellect all his lifetime to find out how many properties there are in the earth, for instance, but unless he develops his spiritual nature and harmonizes his organism according to the laws of God, when he passes over he will find that all his work has been in vain because he has neglected the most important part, the soul. M. H. C.

THE feeling that one has done good to an individual and saved him from all the companions and influences of his fleshly life gives more pleasure than any other act could possibly give. It is that welling up and feeling of the soul which no one in the fleshly or natural condition knows anything about. M. H. C.

IT should be an evidence to us that the intellect does not help a person any in his soul's salvation to see that many of the criminals are exceedingly bright, smart and intellectual. It is only as he grows his spiritual nature and God comes into the heart of man that he is saved. M. H. C.

A law is a rule of action. God's law is a rule of action in the whole Universe. It differs from all other laws in this respect, that it has within it the power to enforce itself everywhere. M. H. C.

YOU can not be a man until you can stand up before the world in a dignified manner and have the full control of every part of your nature, no matter what the temptation or the provocation may be. M. H. C.

THE greatest animal is oftentimes found in the human form. M. H. C.

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M. H. C.

The Love of Money is the Root of all Evil.

You will observe that the Bible does not say that money is an evil, but it is the love of money that is the root of all evil. We see this love in every department of life and in every individual of humanity deeply rooted and grounded. First, this love is an evil because it prevents the love of the God principle in our hearts and retards the growth of our life in spirituality. It makes us infidels, heretics and hypocrites. It enters the Christian Churches and causes their preachers to become blind leaders of the blind and idol worshipers of this money God. It causes them to teach fiction to their children in their Sabbath schools and in their societies, contaminating them with this gross evil even almost in infancy. This love of money, as I said, enters every department of life and the very hearts of men. This is why it is accounted the root of all evil. This is why it is so hard for the rich man to enter the kingdom of heaven.

Money is not an evil if rightly applied and appropriated, but merely a matter of convenience. It should be applied even in administering to our own physical wants in such a way that it will strengthen or increase our love of God's principles and in giving of alms and diffusing this knowledge of the love of God through our TRUE LIFE semi-monthly, we must keep this object constantly in view; also in giving to the needy secretly if we would obtain our reward. If we strengthen this love of God in us we then love our neighbor as ourselves and are better prepared to administer to his wants, adding to our faith virtue, knowledge, temperance, brotherly kindness and charity. Then we become workers in the vineyard of our own hearts and help each other to grow in grace and in the knowledge of the Lord. But if we, like the sluggard, will not plough by reason of the cold, or some other trifling reason, we must expect to beg in harvest and have nothing. Or if we stand like the guide board with hand or finger ever pointing the way and do not walk therein, this love of money which is so deeply rooted in our hearts will become a tree, and like the tares in the parable of the wheat and tares must be plucked out and burned before we can proceed to our journey's end.

Thus you see we must do the works with this

love of God's principles in our hearts, and we know this love is not a myth but to ourselves a personal reality, increasing our faith in God. So we say, come, let us reason together and apply our hearts unto wisdom; and we know that we shall receive our reward. We know that God is a discerner of the thoughts and intents of our hearts, even to the dividing asunder of soul and spirit, joints and marrow. Let us strive to know more and more of this love and grow in grace for evermore. Amen. J. FOLSOM.

THE scientist may be struggling along with his intellect all his lifetime to find out how many properties there are in the earth, for instance, but unless he develops his spiritual nature and harmonizes his organism according to the laws of God, when he passes over he will find that all his work has been in vain because he has neglected the most important part, the soul. M. H. C.

THE feeling that one has done good to an individual and saved him from all the companions and influences of his fleshly life gives more pleasure than any other act could possibly give. It is that welling up and feeling of the soul which no one in the fleshly or natural condition knows anything about. M. H. C.

IT should be an evidence to us that the intellect does not help a person any in his soul's salvation to see that many of the criminals are exceedingly bright, smart and intellectual. It is only as he grows his spiritual nature and God comes into the heart of man that he is saved. M. H. C.

A law is a rule of action. God's law is a rule of action in the whole Universe. It differs from all other laws in this respect, that it has within it the power to enforce itself everywhere. M. H. C.

YOU can not be a man until you can stand up before the world in a dignified manner and have the full control of every part of your nature, no matter what the temptation or the provocation may be. M. H. C.

THE greatest animal is oftentimes found in the human form. M. H. C.

Unselfish Love.

(Read at Hurley, Wis. April 26th, 1891.)

"And James and John came unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on the right hand, and the other on the left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask; can ye drink of the cup that I drink of, and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: But to sit on my right hand and on my left hand is not mine to give, but it shall be given to them for whom it is prepared."

I know of no text in the Bible that portrays more plainly the seriousness of taking upon one's self the work of becoming a disciple of God. Great indeed is his responsibility who is fitting himself to be one of God's agents for bringing His kingdom upon earth. The spirit of God is at enmity with the flesh, so the preparation for doing the work of the spirit is wholly different from and opposed to any other work that man can do. It is so strange and so different from the world's work that it takes the mind some time to comprehend it, and, in fact, I doubt if the mind does ever really take it in, until the heart is aroused to feel the action of the new life. One who has lived the life of the world must change this life totally. The law of the world is, if your neighbor does you an injury, repay him in kind; the law of the spirit is, do good for evil. The law of the world is, do what ever you can to appear well in the eyes of men, and to win their applause; the law of the spirit is, whatsoever you do, do it unto the glory of God; fear no man, study to show thyself approved of God. The law of the world is, seek your own pleasure and regard no other man's right; the law of the spirit is, "let no man seek his own, but every man another's wealth. The law of the world is, excitement, play and amusement; the law of the spirit is wholly alien to this. Nothing of this nature appears in the spiritual precepts of the bible; the word there is, "We beseech you that ye study to be quiet and to do your own business, and work with your own hands that you may walk honestly toward them that are without." And so we might go on and give every law that governs

man's action and feeling in the world, and we would find the exact opposite would be the dictate of the spirit. Therefore it is hard for the natural man to comprehend what he must do to get out from under the law of the flesh; he can not sense what the law of the spirit demands that is different from his own action.

The desire for a better life is first aroused in the heart of him who lives a purely fleshly one, by witnessing in another the action of a holy God-like life. That better part of him is stirred, be it as faintly as it may, for in him is that same possibility of purity and power that has become a reality in the other, and God ever finds himself. So His life buried deep in the heart beneath the earth nature of the one is conscious of and responds to that larger growth of Himself, which is not only the under-lying principle, but is the one impelling power of him who has come into the glorious possession of his divine nature, the common heritage of us all from our heavenly Father. When the desire for the better becomes strong enough, that is the first condition necessary for the unfolding of the pure, real life beneath the crust that has been but the semblance of life. For a true desire is the mother of action, and it is action, not age, that brings one to the maturity which entitles him to the only inheritance whose possession is of value to him in the present or in the boundless beyond. When first one is attracted out of himself by the power of a pure and God-like life, and feels a desire above his earthly one, it is that feeling to better his condition, which is born in every man, that is aroused. When his better nature has been stirred to action, and he can comprehend more of the beauty and fullness of that other life, he becomes constantly more desirous of possessing the same growth. He craves for himself that power of doing good, of sharing the work and glory of that life to which he is looking as an example. The feeling of the heart in such a condition is perfectly expressed by the question of the disciples to their master in the text: "Wilt thou grant unto us that we may sit on thy right hand and on thy left hand in thy glory." Surely they can not make such a request who do not appreciate, in some degree, the blessedness and grandeur of that life of whose glory they would be made partakers. They can see in part the grand results, have been recipients of its help enough to know something of

its divine power and love, and have come to realize, that of all life, it is the only one desirable. And yet although they can comprehend in a measure all these things about the higher life which they are seeking to follow, they know almost nothing of the experience of him who has reached this growth, of the fiery ordeal through which his nature has passed in purification. They know not the cup of which he has drunk, nor the baptism with which he has been baptized. They can not understand the motives which actuate his life, nor the method of his action, can not know how wholly he must give up himself to God, and feel no will nor desire except the Father's. One can never share the glory and blessings of such a life, except as he has taken up his cross and carried it, has drunk of the cup of every human experience, and been baptized with that fire which consumes every earthly lust and will. To the natural heart this life would seem no blessing, no joy; it would be unendurable, for selfishness is the controlling element of the fleshly life. But the spiritual man knows no self; he lives out of and above it, has rid himself of that insuperable obstacle to divinity. The human will is not the divine, and as long as the human controls man, and his own selfish desire forms any factor in his action, he can not share the glory of one who has out-grown such a condition, and is thereby fitted to do God's work.

Our experience is pictured in this conversation between those growing into spirituality represented as the disciples and their teacher. We reverence afar off the divine life of our leader. We have grown enough of the true perception to feel that her life is blest of the Father, and as such is to be desired above all other; and we cry out in the worship of our soul: "O, make me like yourself; let me be with you always, a part of your life here and through all eternity. Give me of your power that I may be blessed like yourself in being unto humanity a savior and Christ; that I too, may bring release from pain to weakened bodies, consolation to sorrowing souls, pour the healing balm of love into helpless hearts and reveal unto enslaved, sin-fettered man that God whose love is the power of freedom.

And in answer to our desire from her comes the question to us: "Do you want this life? Do you want my power to do these things sufficiently to be willing to live my life?" Unknowing, we

give answer, "We do." Then from her come these words as indeed they have been spoken to some of us many times: "Can you say under all circumstances, 'Thy will not mine be done?' Can you see your heart's dearest taken from you, see yourself stripped of all your earthly blessings, bereft of the love of those whom you accounted your friends, feel yourself alone in the world, understood by none, and still say in heart, 'All is well, thy will be done?'" Can you know nothing but duty? Let not the nearest, dearest tie on earth ever sway you? Shrink not from the lowest, vilest condition, see nothing but the soul to be loved and saved underneath a physical so revolting that you can find in it no semblance to human-kind, and do for such a being with the same willingness and Godly love as for your dearest loved one? Can you be tried in every part of your nature, receive without cause all manner of evil and contumely, unkindness and ingratitude from those whom you have loved deepest and helped most, unmoved in God-like purpose to do steadfastly to the end of your duty? Can you drink of this cup, think you? Are you ready to be baptized with such a baptism?"

And again she has said to us and still says: "All this you must do. Ye have asked and ye shall receive. Ye have put your shoulder to the wheel and ye cannot turn back. This cup ye must drink, ye must test the human heart to its depths, and learn as I have learned, that there is nothing in mere human love and friendship, in human power, in wordly position and adulation, that can add one moment of true, heart-satisfying joy, or give one particle of lasting soul growth to a child of God. Ye must be baptized with the fire of God's love which is so strong that it will consume every last weakness of the flesh, even tho' the suffering for the time be so intense that the soul cries out in agony, 'Oh, Father, let this cup pass from me;' then conscious that it is the Father's love the prayer will end with, 'Nevertheless, Thy will not mine be done.' To this growth ye must come, because ye have in you the seed of such a life, and ye have asked to grow and in his love God has given the conditions that will foster the divine life in you, and its power and love it is that ye are seeking and ye shall find. But it is not mine to grant that you shall sit on my right and left hand,—that belongs to God. He knows

his work and workmen and will divide unto each what each is able to do. What ye are grown to, that can He entrust unto you. If there be flaw or weakness in his instrument he must give it work adapted to it; that which will strengthen it and not that which it would make failure of because of incompetency."

When one is in a condition to desire the glory and to reap the reward of the Godly life, before he has grown that life within himself, before he has made the necessary effort to rid himself of every obstacle which would prevent the free inflow and out-flow of the spirit of God that He can use him as He will and find no flaw in His workman, he has not that humility which is one of the strongest conductors of the Holy Spirit of truth. The greatest of human weaknesses—selfishness—has still a place in the heart that feels to make the request in our text. There is a desire expressed for the reward of a true life, that we must not have in our heart. I have never heard our leader ask for glory nor reward for herself. I have heard her pray that her work should be blessed for humanity's sake; that ignorance, which is the cause of man's servitude to misery, might be removed that he might have as the accompaniment of his life that happiness, peace and love which crown hers and which belong inseparably to the cultivation of the higher life. She works not to bring happiness nor gain to herself, but she bears all, endures all that others may be happy; forgets herself, loses her life, that others may have life. And this self-forgetfulness, this giving of her life for others it is that crowns her works with a plenteous harvest, and gives her life that abundant life which is in God. That heart in which is born the true desire to do good has no consciousness of self, seeks not its own, but is absorbed with the intense feeling that it must arouse humanity from its apathy and death that it may sense the true, full life, the God life, buried unknown in its present existence.

The true feeling of one who seeks to do the Father's work we know, for we have seen one doing His work, and no ulterior motive abides in her heart; love to God and man alone moves her action. This is that feeling which is expressed in the Bible in these words in the heart's yearning over the children of earth of one who has grown this divine nature, "Oh, Jerusalem, Jerusalem, thou

that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under wings, and ye would not!" Here is the feeling of true motherhood, and the holy sanctity of motherhood is mother love, unselfish love. The happiness of the typical, natural mother depends on the happiness and success of her children. She asks nothing for herself, murmurs not if they go out into the world away from and do not give her even that remembrance and love which are so sweet to the mother heart, if only she may be assured that they are successful in their life. She would sacrifice anything of her own comfort and means, if thereby she might add to theirs. But alas, poor mother, how rarely are her hopes realized, her sacrifices rewarded! Her ignorance in guiding them in infancy and childhood cannot bring happiness and success to them as men and women, and her natural unselfish love is strengthening in them that selfishness which makes true happiness and success an impossibility. And yet the counterpart of natural mother-love, which is true spiritual love, must actuate him who has a savior's power. That love is wholly unselfish and works for the other unmindful of itself, and the spiritual being possessing it finds his growth and happiness without seeking them, in the new and beautiful life of those for whom he is working. The mother bears the child. Man must be born again, and he who would bring him out of his natural condition into the spiritual, who would bring him into the life of his divine nature can do so only as he is possessed of this principle of spiritual motherhood, that unselfish love that is willing to bear all the labor and pain necessary to bring a child to life, asking only that it may live and grow; that is, that the human soul over which it is yearning may find eternal life. We can see that if we think of ourselves as the one who has done another good, if we can desire to partake of the glory of our leader, that we have not yet that growth which belongs to the savior of men. It is better that we pray to be worthy to touch the hem of her garment, for that is the spirit of true appreciation of the great gulf between us. Humility will lead us down into it and in that lowly condition we are receptive and shall attract the power that will give us strength to climb up on the other side unto the elevation where she is. For she does

her work from the mountain tops where the spirit of the Father is in its purity. Thither we must rise and live in that same atmosphere of harmony and Godly love which is her home, if we would work with her to save mankind.

ELLEN C. LYON.

THERE are not two individuals on this earth, that can have true friendship, unless that friendship has been established by that pure love of God in one's heart. If you, in your friendship, grow together in that pure love of God, nothing in the world can cut asunder that tie between you. It does not make any difference who, or what you are, there is that union, and that strength, which you always can trust and rely upon, so long as you keep it unspotted, and prevent selfishness from creeping in. And it is just in accordance to the purity and uprightness of your own life, that you have true or false friends. The true friendship never can be severed, while in the natural almost any little thing that comes up will destroy it. What we want to get into our lives, is the God life, and that God life is what we should love in our friends, and not love any one from a selfish motive. What God has joined together, no one shall separate, or put asunder. That is the true friendship.

You must try to make a home in your hearts for your brothers and sisters of humanity, and, by making a home for them, you build a home for yourself. You make your own home, by doing for others and making homes for them in your own heart. In the same way, you must make a home for God, the Holy Ghost and the angels in your heart, and when you do, you will have a home with them, and they with you. It is this principle that the Bible speaks of, when it says: "How can you love your God, whom you have not seen, when you do not love your brother whom you have seen?" You have to treat all with interest and earnestness, to bring them into this true life, feed them with the bread of heaven, and make shelter and homes for them, by bringing different conditions around and within them. By so doing, you bring them where they will be in a condition to make homes for God in their own hearts.

If we only obey the impressions that are made upon our hearts, it will bring us pleasure every time.

The Creation of Man.

In the beginning God created the heaven and the earth, which represent the conditions surrounding man. The heaven and earth, light and darkness, the day and the night spoken of in the Bible are all conditions created by God in man. They are conditions which teach man to work and give him a desire to choose a road either to destruction or to salvation. As the Bible says: "God created the heaven and the earth, and the earth was without form and void", it should be plain enough to every man who is anxious to work for himself that he being created in God's image, has the same work to perform within himself. Before man's law is complete he will have to create the heaven and the earth, the earth to be his footstool and the foundation upon which the heaven must be firmly established. The heaven, being a spiritual condition in man, must also come in and do its part. It lifts the burdens, takes away the cares of earth and raises the mind of man into a divine state where he can receive thoughts which are in harmony with God. This is the realm in which God and his angels perform their whole work and is the upper chamber of man's nature into which he enters to God.

"And God said: 'Let there be light' and there was light. And God saw the light that it was good; and God divided the light from the darkness and called the light day and the darkness he called night." When this was done, another step towards the creation of man had taken place. God had breathed within that being the breath of His life, which is the light of the world, and must shine through man, and from that light must be divided the darkness, which is the night, or that condition in which man must rest after his day's work is done; or I would say, after he has done his work under the light which was given him, he has need of a greater light, and until he has that light, or another day, he must not act, for he can not act in darkness.

After we read the first twenty-five verses in the Bible, where it tells of God creating the heaven and the earth, and all the living things of the sea, and the creeping things upon the earth, and the fowl which flies above the earth, we read these words: "And God saith: 'Let us make man in our image after our likeness, and let him have dominion

over the fish in the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." These words have also a spiritual meaning. If God has created man in His own image, and man has the God work to perform, the fowl, the great whale, the creeping things and the beasts must be physical characteristics within man's own nature and he is to have dominion over them, by ruling or having control over his whole physical nature.

So God created man in his own image with all the characteristics of the life below him, and all the characteristics of the life above him; so man in reality possesses a part of all God's life. As God created man last, so man must create himself last. While he is working with all the things which are beneath him, he is preparing a place where both God and His angels can abide, and when this is done man is created and the God work in him is finished, and he has henceforth only to work for God. During this time in which man is developing, six days will pass, which interpreted, means a certain period of time in which man overcomes his nature. On the seventh day, or sabbath, he having finished his work, will rest from all earthly care and toils, which he has completed by bringing his whole life into a condition of Godliness. This always is man's first and only day of rest, and is the only day which God will bless and sanctify.

AURELIA CHYNOWETH.

At every stirring of the natural man, no matter in what direction, and at the moving by impulse and passion, or the prompting of the flesh, is the time for you to resist. Know that every temptation means something to you, and that the action of your fleshly life will keep God out. Strive and pray for those things that are elevating, pure, holy, Godlike, peaceful and harmonious.

CHRIST in the Bible, is represented to have said that he had not a place to lay his head. That means, that no one could receive his principles so as to give him a place in the heart. It is so in the world to-day. That pure, holy and powerful principle of Christ, has no home in the hearts of the people.

Anger.

I think there is no characteristic or appetite of the fleshly life that man might not overcome very quickly if he did not enjoy the indulgence of those characteristics and appetites. Man finds them sweet morsels, and he clings to them and enjoys them as a man enjoys eating an article of food that pleases his palate. I think anger has its roots in selfishness. It annoys a person to have what he thinks are his own rights and pleasures interfered with. He does not think that another person has rights and pleasures that are to be considered as well as his own. In one sense we all desire happiness, and to gain that happiness we know it is essential to grow out of our fleshly life. Man in his natural condition is ignorant of the effects which the indulgence of any appetite leaves upon the mind and has upon his after life. So naturally he only thinks of what is pleasant to him for the moment, and he clings tenaciously to that irrespective of whether it interferes with others or not. For instance, if he is doing any piece of work, and another makes a suggestion concerning it, though it might be much the better way, the dignity of the I, or his selfishness rather, is immediately insulted and a feeling comes up, "I do not wish to be interfered with, I know how to do this and my way is right." And so man clings to his ignorance and does not make the progress he otherwise would, if he could let the old life alone, and desire only to learn what is right and best. If a man expresses an opinion, though it be ever so far from the true one, his anger is aroused if another as much as questions that opinion, and so we see that the Bible is right, as it always is, when it says that anger resteth only in the bosom of fools. Man does not understand the significance of this remark, and so it does not impress his mind as it should. No one likes to be called a fool, and so no one would cling to any characteristic when he fully believed that by so doing he made a fool of himself. It does not need a spiritual sight for the disinterested observer to see and feel that a man under the impulse of anger is a fool for the time. He does not allow his reason to rule him in the slightest degree, because there is often nothing to stir his anger, so it resteth only in his own ignorant and undeveloped nature. In fact, no man can manifest any attribute that is

not within himself. He might be spit upon, reviled and persecuted, if that low, base faculty was not a part of himself, it could not be aroused. What is the pleasure of man in one condition is hateful and disgusting to him in another.

The natural man, as I have said, loves to indulge in the feelings of anger, and when some individual or circumstance annoys him, it relieves him, as I have often heard say, to express all the mean, harsh and sarcastic words that his tongue can command. But when he has learned the law of love and knows the blessedness of its action, he will, when one smites him on one cheek, turn the other also. He will do good to them who hate him, bless them that despitefully use him and persecute him, and in so doing he will feel such an ecstasy of happiness through his whole being as he never dreamed of, for not the faintest glimmer of it has ever reached him under the natural law. I believe when the true man-principle is established within the individual, it will be as natural for him to do good for evil as it is now while under the natural law to do the reverse.

Every time one has an impulse to anger, if he would before indulging in it, say to himself, now if I manifest this I shall make a fool of myself, I think he would soon be able to overcome it. We do not try hard enough because we love the appetite which we think we desire to destroy. The only way we can overcome, is by growing within us all that is pure, holy and of good repute. We should feel such a disgust for anything opposite to these qualities that it will be easy to say to them, "get behind me Satan." Every one who has had a taste within him of the spiritual life, and has felt the joy and happiness welling up in his being, which that life always gives, will not wish, I am sure, to cling to those qualities that will drag him down to darkness and misery.

We who have had the blessed opportunity of being taught by Mrs. Hayes-Chynoweth, can easily overcome every impulse of our physical nature, because we are told how to meet them all. We are not to fight them, as we would wild beasts, if we do we shall fail every time and finally be vanquished and destroyed, for our strength will not be able to cope with them. We are taught to come unto her; that is, her principles and her life, for in them we shall find rest for our souls. The burdens of the God-life are light, and all the duties

under that law are easy, because there is an elevation of thought feeling, and desire, and it is only in that elevation that we can overcome evil. We must let all the undeveloped conditions within ourselves alone, have nothing to do with them, and raise our minds into an atmosphere of peace and harmony, where they cannot come. There is no other way to grow out of our imperfections, except by filling our whole being with good. God and mammon can not exist in the same individual, and the reason that there is not more of God developed in humanity is that people cling to their natural appetites and love to gratify their desires.

If we would follow the directions that we have been given by our leader, we would very soon free ourselves from the bondage of anger, and those directions are, when we feel its impulse not to give it expression, but say some pleasant word or do some kind act, and it will thus very soon become a thing of the past, and in its place will abide that love that thinketh no evil, that beareth all things and never faileth. She has given us a remedy by which we can work out of, or free ourselves from all the evil that the flesh is heir to. If we do not avail ourselves of that remedy we must live in the evil. Man thinks more of his physical life than he does of his eternal salvation. If he were suffering from some disease of body, and a remedy was shown him by which he could overcome that disease, do you think there is any man in all the world who would not avail himself of that remedy, at whatever cost? He would gladly deny himself of every indulgence that would tend to weaken the effect of that remedy. Of how much more value is the soul, and yet when man is shown a remedy which will free it from pain, anguish, distress and death, he thinks it is hard to give up all those things that really do interfere with the efficacy of the remedy. How foolish, ignorant and weak man is. One's natural existence at the best is only short, and the most he can do for it, he can not keep it many years. The life of the soul is eternal and everlasting. Until man is willing, and glad even, to use the remedy for its health and life, which is denial and resistance of all his worldly nature, he must suffer the pangs, even though it shall be through all eternity. Man loses so much of happiness when he clings to one of his natural appetites that he feels, at the time,

gives him pleasure. When he lets it go and clings only to the God-life within him, he will find more happiness in the enjoyment of that life than he ever conceived possible, while indulging in the pleasures of this fleshly existence.

There is no principle of goodness, life or happiness in anything but God. When man fully realizes this, he will give up all his impulses and imperfections, and seek first the kingdom of God and its righteousness, and in that kingdom he will find all that shall satisfy his soul, knowledge, wisdom, health, wealth and happiness. Then is not the Bible true, when it says, anger resteth only in the bosom of fools? I think the same is true of every impulse that man gives way to. He is a fool if he thinks he can gain any lasting satisfaction by building himself up in this physical life, which lasts only for a short time, and neglects to build within himself that life which is eternal in the heavens.

EMILY CHYNOWETH.

Man.

In the beginning God created heaven and earth. He then created man and placed him upon the earth and gave him capabilities to overcome and master all conditions of the flesh. He gave him knowledge and power with capabilities for good and bad. We are told that upon man's first awakening he found himself in the Garden of Eden, surrounded by all the beauties which God had seen fit to place there. He had been ushered into the world under circumstances which to God were best, and there he grew surrounded by these beauties until God saw fit to change his condition. And how was this done? We read that in the Garden of Eden, as it is termed in the Bible, but as we in our understanding term it, the Garden of man's soul, grew a certain tree upon which there was fruit that tempted him. This was the tree of knowledge, and the fruit which grew there represents the blessings which one receives by partaking thereof. But he had come into a condition where he could be tempted to partake of this fruit, and he did eat thereof, and by constantly partaking he will gain everlasting life.

It seems that God had planned from the beginning that man should work out his own salvation in order to reach that heaven of rest attainable by all who labor believing. Man is in the Garden of

Eden when he is living in ignorance of his own soul, with aspirations no higher than he in his purely earthly condition can conceive. But when the God within him begins to cry out, and he begins to partake of the fruit of God's true knowledge and love, he finds himself, like man in the garden, naked, naked as to spiritual life and principles. But here again, God in his all-wise power has provided a clothing. By man's own exertions he is allowed to weave himself a garment that he may be clothed.

Man never is so weak as when he is most exalted in his own opinion, nor ever so strong as when he humbles himself before God. Humility is one of the conditions most essential to spiritual growth, and we must not expect to obtain spirituality until we are willing to acknowledge our weakness and nakedness. If we can not do this we must content ourselves to be like the Children of Israel who were in the wilderness forty years. They thought it not necessary to humble themselves before God, but in their ignorant condition were satisfied to live on gratifying the physical appetites until through trial and suffering they reached the promised land and were brought into the light of God's holy love. As we see man in the physical we see him in the wilderness without one ray of God's true love and sunshine penetrating his soul. Why is this? It is because he does not know of it and does not want it. He is satisfied to plod along through life in ignorance and corruption, never failing at every opportunity to blame God for the very condition which he himself is making. God's law is perfect, not alone in the spiritual, but in the physical life as well. Man's position in life depends upon his labor. If we do not fit ourselves for our duties we shall never know them. A man is destined to become that for which he most aspires. If he does not aspire higher than the commonest laborer on the streets, then will he eke out his life with nothing gained higher than physical labor. Man, in order to enjoy life in the true sense, must cultivate the spiritual nature. Unless this is done, he will be in the wilderness all his life, and it may be forty times forty years before he has that awakening that will lead him out. I think we have a great incentive to labor incessantly for the cultivation and growth of the mind and soul. We get paid for our labor just as fast as we perform it.

and if we do not labor we must not expect any reward.

Man's destiny is just what he makes it. The old maxim is a true one: "As man makes his bed so shall he lie." But in the development of man we must not lose sight of the fact that man in his lowest condition is living some of God's laws which to him is necessary for his future growth and development; some condition which, if not lived out, would be the very stumbling block over which he must fall. While it is possible for every man to attain a high spiritual growth, it is not probable that any two persons will attain it in the same way. So when we see our brother with his brain befogged with drink and his mind wrecked with lustful living, before we pass judgment upon him we should look into our own organism and see if we can not find something there just as bad. There is not one man born into this world perfect and not one who had the control of the moulding of his own organism. But this one thing is a fact: we are all born with that germ of God so strongly implanted within us that no matter how strongly we bear the impress of conditions given us by our parents, no matter how bad our lives have been in the past while we have been traveling in darkness, the time will surely come when this germ will spring into action and become the predominant actor.

The destiny of man depends largely upon the moulding of his character when a child. In this lies the duty of the parent. While in this our forefathers, while in ignorance of the law failed, the duty falls doubly upon us who understand or begin to understand it. We should so live that the generation to come may not have to pass through the dark valley that we have been through, but that they may be born into the world filled with knowledge and power to do right, with the spark of God so large and bright that it will illuminate their whole being and be their prompter through all their lives.

When I think of the responsibility resting upon each and every one of us as parents in laying the foundation for future generations, it makes me shudder, not because of fear but because of its magnitude. When we think of the hundreds of lives that can and will be patterned after ours, and that we can make them what we wish, then why do we tarry so long by the wayside. I tell you, my

friends, we must make a hard fight. We must struggle harder than ever to free ourselves from these chains of bondage and come out into the broad road of truth and power. We must make our light strong enough to be a beacon light for all mankind. God places us here for a purpose, and we will never know for what purpose unless we look about us for something to do. We have not far to look. Let us build up within our home circle an altar of truth and power. Let love be the standard to spur us on to battle with the ambushed enemy, and we will be victorious. If inharmony exists, let us kindle there a flame of love so large that it will burn up all imperfections within us. Let us be cleansed as by fire until the old physical man is subdued and destroyed, root and branch, not even a vestige left to sprout. Christ said: "A new commandment I give unto you, that ye love one another." So we see that it is possible to attain that condition. As the natural man has understood love, it is but mockery. We can not love according to this saying, unless we do it by our lives, by our every action. It is a condition that must be cultivated in order to live it. We can not attain it at once, but the more we strive in well-doing, and the more God we get developed within us, the more love we will have, and the better able to judge of the lowly doings of our fallen brother. So we see that the home is the place in which to cultivate love. It is a center around which all things revolve. It is the beginning of life and the ending of days. To make it a place of harmony should be man's constant desire. As our homes are conducted, so are our lives patterned. If our home circle is pleasant, our lives will be pleasant, and all who come in contact with us, will receive that feeling so prevalent with all who live in a harmonious condition. We can not be spiritual and inharmonious. So if we wish to grow spiritually, we must first plant the seed of harmony, and by constant cultivation it will develop into a beautiful flower called love.

It is not necessary for us to go around looking for love and harmony, for we never will find it until we begin to look deep in our organisms, and there way down in the corner of our being, we may find a little seed waiting to receive a drop of water, or one ray of God's sunshine to bring it into action. It is no reason because the seed

may be small that it can not develop. As we see the mighty oak that has sprung from the tiny acorn, we do not doubt, but understand the laws which control it. But when we think of ourselves and the tiny seeds of love waiting to burst forth into action, we do not understand it. We do not understand that it is a plant which needs the most careful watching and cultivation. It will not do to allow rank, foul weeds of selfishness and prejudice to sprout. It will not do to allow the soil to go uncultivated because man, like Mother Earth, harbors within his bosom thorns and thistles which will succeed and thrive best in soil neglected by the husbandman. So it is necessary that we work diligently to overcome all conditions that do not have a tendency to grow and develop man to that high standard of morality which God, in his all-wise power, has intended for him.

C. A. HASCALL.

PATIENCE.

If a person wants to live this spiritual life, he must have true patience. To have true patience he must watch all his actions. When he is doing a piece of work, he should have patience, and do it well, and it is the same in spiritual work. Neither should a person be impatient because he can not see or live any higher than he does. This patience is one of the hardest things to develop in one's nature. When we are doing our physical work, is a good time to cultivate our patience, because we have so much to try us. There are not very many who have true patience, and in fact I believe there is only one who has, and that is our leader. If we have confidence in her, we shall soon grow the same patience that she has.

If a person wants to lead a better life, he must throw off all his bad habits and begin anew. How many thousands of men and women defy the laws of both God and man, and yet God does not become impatient, or get angry with them. So long as we continue in this low animal condition we are in and doing wrong, God will never work with us; but if we try to do right, then He will, and the longer we keep trying to do right, the more He will work for us.

After a person has had some spiritual light, he will not see how he could have stayed in the old way of life. With spiritual light comes joy and happiness.

EDDIE ROBERTSON.

Our Schools.

The first essay below was written by a boy of Swedish parentage, not yet twelve years of age, who less than three years ago was taught his letters and afterwards the rudiments of a book education by some of our spiritual family. The past year he has been attending the meetings at Eden Vale with his parents, and judging by his essays, is fast learning the rudiments of a spiritual education. We have made no alterations or corrections except in the way of capital letters and punctuation:

When God wants to help us we must not be bad or do wrong things, for then we need never think that we can get near Him. But if we do right things and do what he tells us, then we may be near Him. And we can not know God with an unclean heart. As long as we have any desire which is not of the highest and best, no desire to elevate our souls, God is a strange being to us. Then we are spiritually dead. The spiritual life is an unknown thing which we can never comprehend in such a condition as the natural death has brought us into. We know nothing, see nothing, and wish nothing else except the worldly things, and we stand on the animal plane. Man is not more than an animal as long as the God germ is inactive within his heart.

God does not come around to seek us, but we have a spark of God within our hearts—every being on earth. And if we develop that germ and let it become the ruling part of ourselves, we will inherit that blessing which is promised every one who is pure in heart. And my prayer is, "O God, make my heart pure within, that I may know something."

What we have to do is to develop and cultivate that very spark of God, for if God has created us in His image and He is all in all, He has given to us a part of everything there is in the universe.

GEORGE QUARFORD.

Eden Vale, Cal., Feb. 1st, 1891.

OUR COMPANIONS; OUR ENEMIES; OUR FRIENDS.

OUR COMPANIONS: If we see a man trying to be honest in all his dealings we call such a man a good companion. If we follow him through life we shall find that such an one feels proud of himself and says, "I am a fit companion for anyone."

When we have become better acquainted with him, we shall find he has some habits that we do not care to possess; so we should be very careful in selecting our companions. They should be those who can teach us to live aright, both physically and spiritually. We have had companions that we thought a good deal of. Our way of living was on the same plane. We never thought of anything but to satisfy our physical appetites and desires; but when we see them since we have a little of this life we do not care to associate with them and when they tell us of our old life we do not care to listen to them. This I think is a little improvement and goes to show that we are beginning to open our eyes to these truths. The best companions we should desire is a harmonious feeling toward our fellow man, and a clean heart.

OUR ENEMIES: We find them sometimes early in the morning and they stay with us all day. According to our teachings, as I understand them, there are no enemies but what exist within our own natures. People as a rule do not believe as we do. They believe in fighting against those that have anything against them, and I have not quite got over that myself yet, but I know if I live up to my privilege I shall not be long in overcoming the enemy, and then I shall have constant peace, joy and happiness.

OUR FRIENDS: The Bible says, "Which of you shall have a friend and shall go unto him at midnight and say unto him, 'Friend, lend me three loaves.'" We are taught here to apply the scriptures to our own lives and try to live as the bible teaches us. Some of us were in the midnight condition when we were found. We could not see to walk because it was midnight and, my friends, it was a very dark night to me, but our friend led the way and now we can see a little. But we can not leave go our hold of our friend for fear of going astray. We have been led three years by our friends and we have never seen them make a mistake. We do have dark times and it is when we lose confidence in our friends. This is our own fault. Obedience is necessary in trying to live this life, for if we are obedient we shall never do a wrong act. Our friend, Mrs. Hayes-Chynoweth, found us without loaves, as the Bible calls it. We had been begging for a good many years, but we could not satisfy our hunger. Here we have the true bread and we are supplied according to our needs. It

may seem a late hour to beg at midnight, but we must beg from the right source in order to satisfy our spiritual wants. I do not know of any better place to beg than the Germania school-room for the true bread of life that our friends are always ready to give to those that ask sincerely and work faithfully for it. **CAPT. R. GRAY.**

Hurley, Wis., Sept. 14th, 1890.

HOME.

Home is a school, parents the teachers, and children the pupils.

It is at home we receive our education; the principles and truths, errors and evils which we hear and see during our childhood influence our whole lives. A person can go into a man's home and there form a more correct estimate of that man's character than elsewhere. A man may appear to the world a gentleman in every respect, a man who, to all outward appearances, has overcome all his evil habits and propensities, but very often after seeing some such men at home we are forced to change our opinions about them. When at home hypocrisy is sure to fall off, and we can see them as they are. Anyone who has a home has a great responsibility devolving upon him as to how that home is conducted.

Home has an influence not only with those who constitute the family, but also with all those who come in contact with it, and the way that home is conducted may have more power over others than we imagine. If it is managed so that the inmates of it can there come, rest and enjoy themselves,—that home is bound to be happy and successful, and more good can be accomplished by such a home than if the inmates of an inharmonious home had been going over the country occupying the pulpits of some of our most prominent churches, for such people who are living each day of their lives the highest and best are the real and true preachers of the gospel.

But if, on the other hand, the principal conversation in the home circle is about the latest scandal, gossiping about our neighbors, passing smart jokes on those who we do not think are as smart as we are, domineering over those that we think are weaker, letting our tempers and passions display themselves without government,—such a place can never be a home, but only a place to stay. Home means rest, and no person can truly

rest where such forces are active; so we see that it requires a great deal more than a nice house and costly furniture to make a happy home

In order to make a home happy we must have love, not merely affection; there must also be harmony. By harmony I mean not only treating our wives and families respectfully, but that our natures and tastes, if possible, must be in sympathy one with the other. A real, true, spiritual man never could call a place home where his wife presided, if she be careless regarding her own or her children's spiritual welfare.

In order to make a home happy, we ought to bear one another's burdens and try to help one another to the utmost extent of our power. A man never should imagine himself too good to do any work which his wife has to do. Our wives were given to us as help-mates, not servants, and were created our equals. The Bible says, woman was taken from the side of man, showing her equality with man, and I believe if a man should ask his wife to do any thing, which he himself would scorn to do, in a short time that wife will scorn him just as much as he scorned to do that action; nor yet do I think it right for a wife to think herself above doing anything that is useful for her own or her family's comfort.

But if we banish all selfishness in our homes and work to the utmost for one another's comfort, living to the principles that are taught here, our homes must be happy and successful.

D. REID.

Hurley, Wis, June 1st, 1890.

ACTION.

That is something that every one must have in order to grow and if one does not have action he can never expect to grow strong; if man had not some action he would not be of much use. He would soon get tired of himself and would be miserable; without action he would not live long. Action is the only thing that makes man grow and become strong in all things and where there is no action there is no life. The more action we have the more life we get in return for it.

For myself, I want more of this spiritual action and I am determined to have it, with the help of God, for the time to come, for I know it is the only thing that will give me any happiness. If I want happiness I must work for it now and not wait until

some other time, because if one gets into that condition of putting off from day to day it will in time become a habit with him, to put off. We want our lives so that we need not be afraid that some one will see what we do. That is what keeps some from saying anything in the meeting. We do not live during the week as we ought, and we do not know when the time may come when some one may want us to prove what we have said in the meetings. For myself I feel to thank God and the kind people here for the change that has come into my life. My change is small compared with others, but if any one had seen me before the change and could see me now, I think he would see that I am a different man, If I had not some action better than I once had I might be in the same place that I was before. I do not boast of what I have myself but I feel thankful to those that have started me in this life, and by the help of God I mean in time to come to show by my actions that I am a true man. I believe if I keep on trying I will succeed in time.

JAMES SHINES.

Hurley, Wis., April 20th, 1890.

HEAVEN AS WE MAKE IT.

We must build our own heaven, if we have any, and we must begin to build it here and continue to build it unto the end of our earth life. Even then the end is but the beginning. Do we spurn the earth with all its sorrow and pleasure and look upon it as coarse and groveling in its aims and pursuits? Do we look with charity in the heart upon our brother man or sister woman who has fallen to the lowest pits of degradation, or in the weakness of despair is crushed by defeat; and upon the other hand gaze with envy on the one who by virtue of his own development—the outgrowth and gradual unfoldment of a pure heart—is crowned with success? Do we look upon the future as boundless, the world but as a mighty toy and heaven but a self-created realization of our wildest dreams, an inheritance that is ours by the very fact of our existence, a legacy that we are heir to from our birth? Are we aware how real, how earnest life is, and that we shall be compelled to account for the error of our ways? Are we looking with longing eyes upward to a heaven of our imagination to which we expect to ascend by virtue of some moral fitness after we have “shuffled

off this mortal coil?" If so, we are postponing our life to the future and losing the present time. To lose the present is to lose all. There will be no better time than now. The present time is the time to embrace these principles for every moment is a jewel, every minute is a diamond in the golden hour of our existence.

There are no tools with which we can work but those within our reach, and if we should refuse to take hold of these and go to work, (which tools are the principles taught here), we virtually surrender everything and lazily hope to be tided over and crowned with the golden crown in the prospective heaven of our imaginations. What a mistake! for according to the teachings here, which I have no reason to doubt in the least, in passing to the spirit side we shall there take up the beginning of what we thought was the end, and we shall then see what a complete failure our earth life was, for thoughts that are now asleep for want of proper development will then awake.

We must build our own heaven, a heaven to be habitable by man; and this must be the out-growth of his own energies. Neither can it be a fixed immovable heaven, for the moment progression in this heaven shall cease the heaven itself must cease. For heaven is the out-flowing of the growing faculties of the human race.

A. J. SIMPSON.

Hurley, Wis., July 10th, 1890.

THE LAWS OF NATURE.

Nature begins low down in her work and is continually ascending and ever trying to find a balance or equilibrium; thus savagery first, from which the world is gradually, but much more rapidly just now, rising toward a civilized condition in which sense will take the place of brute force. In the latter condition we find so many to-day. Let us all make the best use of our privileges and the principles taught here that we may go forward and raise the fallen out of their degradation and miserable state. We must ever look upward to the power of our leader to guide us and show us the true way. She is ever ready to respond to all in that loving Christ-like way.

Life is made up of little things, little deeds of kindness, little bits of charity and love. These help to brighten the paths of those in trouble. Spurn them not; we are all brothers. Let us start

into action—not with words alone, but works; not come here Sunday after Sunday to see and be seen. Let us do that which is talked so much about and practiced so little by the world. We should strive for more than words to repay our leader for all the good she has done us and the light she has shown us all. Actions speak louder than words ever can or will.

MRS. A. J. SIMPSON

Hurley, Wis., July 13th, 1890.

I do not believe in long, studied, formulated and soulless prayers, however eloquent they may be. Unless there is a willing [up] of the heart toward God, a reaching out and an aspiration towards that infinite power in the Universe, the words amount to nothing. Such a prayer need not be in many words. It may be expressed in these few words, "Oh, God, help me," or without any words at all. If that feeling of the heart is present, it is a prayer to God whether it is uttered orally or not. The Bible says you must enter your closet and pray to your Father in secret. That means that you must shut the world out of your being and have your mind, heart and soul fixed on God alone. When you pray in this spirit, your prayer will always be of the greatest benefit to you. M. H. C.

THE prayers of the spiritual man are always answered. He never prays in vain. The true prayer must be a spiritual action and must be prompted by the Holy Ghost; and so the same power which prompts the action will always be able to answer it. Christ says in the Bible: "Whatever ye ask in my name, believing, shall be given unto you." The man who has the Christ development alone can ask in the name of Christ. He has the Holy Ghost upon him and has the faith or knowledge that whatever he prays for shall be granted. The same power that leads him into prayer will answer that prayer. M. H. C.

The Bible commands us to pray without ceasing. That does not mean in words but it means that we must pray by our lives. Our whole life must be one continuous prayer, asking, desiring and aspiring to something higher and better; that God's light and wisdom may come into our hearts to lead us into purity and holiness of life. M. H. C.

Question Department.

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

23. QUESTION: It is said somewhere in the Bible that those who come in at the eleventh hour received the same reward as those that had been hired early in the morning. How do you explain the justice of this?

ANSWER: The Bible does not say that those who come in at the eleventh hour would receive the penny for just what they could do in one hour. It is understood, when the Bible says that those coming in at the eleventh hour got the penny the same as those who worked all day, that they did the same amount of work in one hour as did the rest all day. God is no respecter of persons and He shows no partiality in His dealings with His children. But if you strive with all your might to overcome your nature and accomplish it in one year, are you not entitled to the same reward as the one who has worked for years, but not nearly as hard as you have? So it may well happen that the one that commences first, but does not persevere will be the last to enter the kingdom of heaven.

24. QUESTION: What does it mean in the Bible when Jesus says that for of such is the kingdom of heaven, referring to little children?

ANSWER: It means those who are only children in the spiritual life, but who are humble and willing to be guided and led. It is a great mistake to think that children are purer, and therefore in a more fit condition to enter the kingdom of heaven while children, than when they have grown up and the seeds within them have grown and developed. What would be the use of all your suffering and trial in life were it not to cleanse and purify yourselves to make you fit for the kingdom of heaven? If I thought my little children were pure as they are innocent and ignorant, and that they were ready to enter the kingdom of heaven, that they in their contact with the world might become stained and impure and so pass through years and years of suffering and misery and forfeit their place in the kingdom of heaven, I should consider it my duty to end their days and not keep them with me through my own selfishness and for

my own gratification. There is a great distinction between purity and innocence. Innocence means ignorance, and while the child may be innocent, it has in it all the germs of which we see manifestations in its future life. The germs were all there although we could not detect them while they were yet inactive. If the seed of corruption and evil has been planted in the child by its parents, has to be outgrown; or if the parents had overcome their physical natures so as to give their children a spiritual nature, that spiritual nature will grow and develop and strengthen by contact with the world. And so it does not matter how we look at it, the man of age is purer and more fit for the kingdom of God than he was as a child, whether he be far away from or near to that kingdom of God. Here is a man that lives a life of weakness and iniquity, who as a child was as nice and good as any child could be, but remember that the seeds were in his nature and that he had to outgrow that nature and live the life he lives. And would you not say of a man whose whole body was covered with boils and sores that his blood is purer than it was while it did not come to the surface, but made his whole system corrupt? After his disease came to the surface it can be treated and his system purified. It is just so with the germs implanted in a man's nature. Not until he has been in contact with the world and been tempted in all his nature, is he pure and fit to enter the kingdom of heaven. When he has overcome all without and within himself he is pure, while as a child he is ignorant and innocent. But it is as little children we can come to Jesus Christ; through humility and willingness to learn and through obedience to God, as a child to its father, can we come to Christ; that is, attain that power, wisdom, purity and love that He is represented to have possessed, through which alone the kingdom of heaven can come to us in its fullness and glory.

25. QUESTION: What does it mean in the Bible when it says: Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you?

ANSWER: These are three conditions. You have to ask with your mind, seek with your heart and knock with your hands, which means that you have to work to come into the kingdom of heaven. You must ask with your mind, ask God to give you light, knowledge and power, and that

you may seek with a willing heart. Then you have to work for it. The work meaning the life you live. If you work and live for the true life it shall be opened unto you in all its glory. Your asking and seeking are good, but they must be accompanied by works, and if you do knock, you will find that you will loose nothing by working for God and His kingdom.

26. QUESTION: The churches all over the ityc have been requested to pray for Wm. Eubanks, who is to be executed to-morrow. What is your opinion as to the effect of their prayers?

ANSWER: If they had prayed fervently and earnestly while it was yet time that they might come where they could have gone to him, taught him and helped to grow him into a condition where he could know and feel the true law of God and the effect of sin and weakness, and had quickened the spirit within him, they might in that way have done him a great deal of good in helping him to advance and grow his undeveloped nature. As it is, he is wholly unprepared and has to continue his life on the other side as he leaves it here. He has to work out his soul's salvation by his own actions and none can do it for him. This salvation he can not come into in a moment. It is to be worked out, and the prayers of people who are not themselves saved will not save him any. You can not be saved except by your own works and actions. But if their prayers are earnest and sincere, they will help those that pray, in as much as they are an aspiration towards the great God.

27. QUESTION: What do you understand by the Judgment Day?

ANSWER: The judgment day, I suppose, is generally understood to be that day on which this earth shall be destroyed and every person shall be brought before God in some far off place to be judged by Him according to his life. We do not believe in any such day, because the time will never come when anything shall be destroyed in this way. This judgment day comes to every individual when he has overcome all his fleshly appetites, passions and desires and God is so developed in his nature as to sit upon the throne and rule his whole being. The sheep are placed at the right hand and the goats at the left hand of God. The sheep are the moral, pure and useful traits and elements in man's nature, while the goats are the physical and earthly passions, and these are

thrown out into the outer darkness as something impure which can not exist in the human heart when God sits on the throne. After this judgment day there is peace, harmony and heaven within man's nature, and that day he need not wait for but can have it right here on earth. To be sure, there is a judgment day going on in man's heart every day. As he overcomes his lower nature little by little he condemns it and throws it away, but there will come a day when God will rule supreme in his heart and possess his whole being, and the last of his earthly and physical characteristics will be cast out into the outer darkness and he will have nothing more to contend with, and that is what I understand to be the judgment day.

E. A. H.

28. QUESTION: What is the sermon on the Mount?

ANSWER: It is a sermon that will be preached by every human heart when it is brought into the higher atmospheres which can be reached while in this life on earth. Each will then preach such a sermon as that by living it in his life for himself and humanity. The mount spoken of there means a high elevation of purity. It is not down in the fleshly, material life but it is beyond it all. When a man has reached that height he has nothing to do with the fleshly life with all its temptations, but he has attained that condition where all the beautiful truths promulgated in the Sermon on the Mount have become living truths in him. The sermon on the mount, like the Christ, is not lived, but is yet in prophesy.

29. QUESTION. I have seen you take the diseases of people. I have seen this with my own eyes, and so I must believe it. And I have often come into this room after a hard day's labor, and after the meeting was over I had entirely gotten rid of that tired feeling. I would like to know where those diseases you take upon you go, and also how I get rid of my fatigue?

ANSWER: When a disease is taken into my system it has to pass through what might be called a chemical action. It passes through the circulation of blood, is purified and cleansed and thrown off in that way. It is a simple action and acts according to certain laws just as perfectly as any other law in the human organism which we understand better. Perhaps that very night when you came in here very tired I had to take that fatigue

upon me, the same as a disease; and perhaps I had to have the assistance of some one to help me undress before retiring, although I did not know at the time for who I was bearing this weakness. But there is another law that you perhaps do not fully understand. When you come into these meetings you get new thoughts and there is a change of action; different faculties are at work, and that is what rest means. If a man is tired, let him come under new circumstances, let him go into new society where he can have something that is elevating, something that is interesting to him, and you will see he is rested from his labor whether it be mental or physical. Rest means change. If you do the same thing over and over again you will get tired by that action, but when something new comes into your mind and soul, it lifts you above that condition. There is a new action stirred and the old feeling of fatigue is dead. That is why people who do nothing always complain of weariness. As they are doing nothing they can not have any change and so they can have no rest.

If you have a desire for something and know that no one but God can give it to you, and you pray to him with a sincere heart, that prayer is always beneficial to you, even though you should not receive what you pray for. A true prayer is very beneficial and I think no person can become spiritual without prayer. The highest thought man can give to God with a sincere and willing heart will always bring him some good.

M. H. C.

No person would ever commit a sinful act if he knew the consequences of it. If he knew the agony and suffering of body, soul and mind it would cause him, and if he knew the joy, happiness and peace he thereby forfeits, he would never go contrary to what he knows is highest and best, and the voice of God within him.

M. H. C.

We never shall learn to know God, until we learn to love everything about us that has life. This is why He has made nature so as to express Himself, that we may love Him in it.

If we theorize and argue too much, we will forget to live what we preach, and our theorizing and arguing do not amount to much before God, anyhow.

To seek the kingdom of God and its righteousness you must seek with the heart. But how can one seek something that he knows nothing about? People must have something of a foretaste of heaven before they have a desire for it and want to have more of it. The lily of the field lives perfectly to its law. It trusts, that is, there is something within it that is like the trust within us. There is a law established that makes all vegetation depend upon an overruling power, because they pray for and demand all the elements they need to develop and grow to perfection, as the rain, the sunshine, the wind and the changing of weather. And so with us. There is a law established in us when we come to realize it that makes us depend upon God's laws to grow us into that condition to desire something that we feel we need and which we have not, something higher and better than we already possess. We can see and know this when we have grown and developed God within our own lives. We can not seek the kingdom of God and its righteousness and have all these things added unto us ^{unless} ~~if~~ we seek ~~only~~ with the heart. Our pleasure should be to do right before God because it is right! If one seeks the kingdom of God for the sake of finding treasures, and that is his sole object, he might seek eternally and not find the kingdom of God. So we see it is a different thing from seeking from any worldly desires. But when we have developed so as to see it, it is just as easy to live a spiritual life as it is to live the natural life. It is more natural to God to be spiritual than to be material, if possible, and so it is with us when we have developed to it. It is more natural for us to grow upward than downward, to be perfect instead of imperfect, to be pure instead of impure. Seek righteousness. Righteousness is purity, perfection and Godliness and where these are there you will find the kingdom of heaven and there you will find nothing lacking but all things are added.

M. H. C.