

# 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 more, 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 benefited 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.

*Address.*

DELIVERED AT EDEN VALE, FEB. 8th, 1891.

Is not God just as strong, just as loving and just as powerful as He was eighteen hundred years ago? Does He not love His children just as well as He did then? Can we worship a God that is a respecter of persons? If He had one son eighteen hundred years ago that He gave His life to, and this son lived a life of perfect harmony, peace, happiness and power, and did the works he is said to have done, is He not just as loving to us, and are we not to develop to just what the Scripture says we must, to be heirs and joint heirs with that one? Should we be looking back for our God? Do the people of to-day look back eighteen hundred years ago for the wheat that was sown then, for the crops then raised? I say they might as well look back and feel that they are going to get the crops of that age as to look back and say they are to have the substance of the man that is said to have lived eighteen hundred years ago.

The law to-day is the same, according to Scripture and according to my experience, as it was eighteen hundred years ago and as long as I have lived. I know of no difference with God. He is just as loving and pure and kind to me to-day as He was twenty, thirty or fifty years ago, and I might say more so. I have more manifestations of His kindness, goodness and power than twenty or fifty years ago, and so it is with every one that lives to obey Him. Then why do we look back at all? For that same God that gave His life to one and says it is for all, will surely give that same life to us. Why do we look back for that Christ that has come in the flesh instead of that is come in the flesh, when the Scripture says is come? The mediator is one that is come in the flesh, he is in the present time. Are the whole world of humanity dependent upon that great personage, Christ, said to have lived eighteen hundred years ago, for the salvation of their souls? According to what is preached and according to everything that comes in the way of Christianity they are, but I assure you it is not for me to go back to have the blessings of God rest upon me, and to be saved from misery and suffering. That scripture that is so worshipped, as man worships in the natural, says that God is no respecter of persons, that He is the Father of us all. If Christ was God in the flesh

let me say to you that he is an example for humanity when they arrive to that condition where they can understand it, so as to come into purity of life by the same process by which that personage was said to have come into it. And that is all it is good for, to you or to me or ever will be to any one. It is for a pattern or example, that is what Christ in the Bible says himself. No man can be saved from the fleshly life with all its attendant sufferings only as he overcomes his natural inclinations as Christ did. Hence he who would be saved must be found searching to know what the errors and imperfections of his life are, when he comes into that wilderness of his own nature, and he will find the same characteristics and the same circumstances to tempt him and the same things done that the Bible says were done at that time. The belief in the Christ will never save a man until that belief becomes a present belief, and he overcomes as did Christ, and lives the life that must be lived to bring him into purity and perfection. If you believe with your intellect even as Christ says it is for you to do these works, it is good for you. But if you do not manifest this belief by your actions, I can not see for my life, by the power that is upon me and by the great God within me, how any of you can be saved. You can be saved only as you imitate and do exactly as that personage did. Your belief does not amount to anything only as it grows to be faith, and with faith works. Then will that dead body be as naught to us when we begin to use every chance and opportunity to prepare for the present Christ, that life of God that shall come into the flesh of every one of us. Let us labor for that and let the dead past bury its dead.

When the Bible says let the dead past bury its dead, is not that enough? When in the Scripture we read that the Christ was Crucified, his body killed and he resurrected and gone to his Father, and we count all that in the past, and if the dead past should bury its dead, should not that be buried as well? Should not every one of us, whether church member, spiritualist, or whether one thing or another, leave the past alone and live in the present? Can we be saved and brought into harmony with ourselves without the concentration of God's life within our organisms so that we can feel the influx of His divine spirit permeating every portion of our beings, and the inspiration of God

filling our souls and lifting us into such harmony that we feel the divine life coming into us, giving new life, strength and vigor? It is that principle laid down in the Bible as being Christ that will save you. It is the life that saves you, not the death. If you imitate that life you are sure to be saved as he was from all the imperfections of your flesh. They shall be burned as stubble by the power of the sentient part of the almighty God, and that is the Holy Ghost. And this is all the salvation there is for you or for anyone.

The Father, the Son and the Holy Ghost are one. The Father is the Great God of the Universe that permeates everything and gives it animation, and the Son is that divine principle developed and alive in the human form, represented in the Christ life laid down in the Bible. And the power that was over that personage, Christ, was the power of the Holy Ghost that gave him the wisdom and the knowledge to do and act, and that is what every man must have. And we ask God to-night to give us more and more of his love and let us feel more and more of that divine power in our beings, that every spirit may be quickened by the wisdom that shall come into our lives to make us feel that the dead past must bury its dead.

The present is the only living principle of God that shall benefit humanity or that shall ever raise them into this purity and goodness to possess the principles that the Christ of the Bible possessed. So it does make a difference, I will say to this good man who brought in his essay and expressed his opinion, whether we believe in the past, present or future Christ, because when we look back to live our own lives over and over again we lose sight of the present, and it is the same when we constantly look back upon and trust to the saving qualities of that Christ life in the past. We then lose sight of the great possibilities that God has implanted within us and forget that in the development of these lies our soul's salvation. We forget that God is still the same loving God and just as powerful and able to give now as at any time in the past. I know it by my own experience. If you will give up everything for God, as that personage is said to have done in the wilderness, you will come out in the same power that he did. He overcame and the angels came and ministered unto him. By them he was led out of the wilderness and out into the world where he preached the

Gospel to every creature. The same deeds and the same power that produced that action will come to all if they but live and work for it. Lay aside all this that seems to be something and which you clearly can see is not consistent with God and His principles, although we should realize that it has been of use to every one of us. It has laid the foundation for something that you are to live. So do not despise it because it is not perfect, for nothing undeveloped can be perfect as the great God of the Universe, the great Father who has created and is now governing every one and every thing in this great world and universe of thought, feeling and action.

I would say that the intellect, however beautiful it may be, when not harmonious with wisdom is good for nothing. Without God's life within the individual to help to harmonize the whole nature, the intellect will help you but little towards eternal life and happiness. No matter how great, broad and active, it can never save man from the imperfections of his flesh. It is God that speaks to the heart and makes man see and know that there is no life, no happiness, no enjoyment in this world only as we develop that God within as was the intention we should. Without God we are nothing. We are as a vapor lost in death. But when God is the ruler of us He leads us into all that is good, noble and sublime. Then we begin to feel that we live.

When I say God I do not simply mean the God life of the Universe that permeates our physical bodies and gives them life and existence, and which also gives life and existence to the lower life about us. The God that I speak of is that sentient part that comes into the life and brings all that we ask for and gives us everything we can use for the benefit of ourselves as well as of all humanity. What we are to do is to be imitators of Christ, and then we can not lie down to sleep and have our rest while our neighbors and friends next door are mourning and suffering. We can not be the imitators of Christ in that way. We can not say that they have to mind their own affairs and take care of their own, and we of ours. Wherever we can do a good to humanity, let us do it; wherever we can help, let us do it, and wherever God calls us, there we must be willing to go. Although you do not see any effect of it at first, keep on and God will surely give the increase. If

you sow the seeds of love, purity and goodness in the hearts of your neighbors and friends you will in time see the fruits of your action. You are to plant and water and God will give the increase. Encourage them to keep on and try to cultivate their lives so as to imitate and come into purity and all that is good. And when you are doing this you are living for God and doing exactly what the Scripture tells you to do. When you do it unto one of these, you do it unto me. The "me" is within your own selves. It is that God within yourselves, and that Christ that is going to be raised there to be mediator between yourselves and the great Father of the Universe. He will lead you, because when he comes into your lives you will have a guide, a principle of life that never can be destroyed nor ever will be. It is the principle of eternal life.

MARY HAYES-CHYNOWETH.

FAIL not to do your duty in your daily life. If you do not do it you may be responsible for your brother in distress or the crime that he commits. If you do not live a pure life you do not throw off from your life a pure atmosphere. If you so live as to throw off into the world a pure atmosphere every man feels it, and the one that is called a criminal is affected by it as well as others. By the pure influence he feels from your life, he is made to love higher and better things, and when the thought or temptation comes to swear or steal or kill, he is able to say, "Get thee behind me Satan," and not do it; when if it had not been for the influence from your life, he would have yielded to the temptation.

M. H. C.

LISTEN to your best impressions. Go on and grow with a determination to follow all the Christ principles, until they are established within you, and you will have the blessing that he had. You will be equal to him and one with the Father. The Scriptures are plain. He is the first born of many brethren, and all that live for it are to be heirs and joint heirs with him and become equal to him. That is, they are to do the deeds he did and come into the same inheritance.

M. H. C.

THE yielding to one base passion, like anger, for one minute might do more to deaden the spiritual life within you than you will be able to make up for by good living in two or three months.

M. H. C.

### Address.

(Delivered at Eden Vale, Aug., 31st, 1890.)

We have heard much this morning that is edifying and beautiful, but if we take those words that have been uttered to-day as sermons, we miss the great reality of life that is within them. Words are not sermons any more than theology is religion. We are in a condition to-day to receive bread from the Almighty God; we are in a condition now to trust one another and to trust to God for what He may give us. If we have not the bread of life, then we have no Christ; the bread of life comes from the other universe, from that spirit that has life within itself; and there is no true life without this. Life is something more than a name; it is a substance, and that substance must be given to persons from the great fountain of life, else they can not receive it and do not have it. It is impossible for one to receive life if he is not in a condition to come in rapport with the spirit; and when he is in the condition to receive the spirit of God within his heart, then he is in a condition to receive life from God which will lift and elevate him.

We have heard to-day that God is no respecter of persons; He is no respecter of persons because they are all His children. But that does not mean that one child is not grown and developed above another; it does not mean that there are not some of His children who are in a condition not to realize and understand their father, their great parent, that gives them all their life, food and raiment. But it means this, that there is that God in the Universe that knows and understands all things, and as he knows and understands all things, he is possessed of power and wisdom, not knowledge of the head, but of the heart, to know and to understand the necessities of every one of His children. So when they are grown to receive life, they get it. When they are in a condition to receive what He has to give to benefit them, they will receive it. I may say that all individual substances in life receive from God the very essence that is necessary to the growth and development of that life. But when we come to man, to the intelligent and essential part of that existence which we see manifested in the spiritual mind, or person, then we know that there is something in advance of the reptile that creepeth upon the ground, or the beast in the field. And God knows

this, but still he gives to the reptile what he needs as well as to man. But if we were to speak concerning the life in all things, then we would have to stay here another two hours in order for us to explain, and so I will say that what we have to do in life, is to live as perfectly as possible before that spirit which has all knowledge, wisdom and power, and then it is that He is willing to divide unto us His life for the sake of the development and growth of our organisms. The natural man is but a worm groping in the dark, and groveling here and there to find something that shall satisfy him. But as it is something that does not feed the soul, which is the eternal part of man, he is not content until he comes into a condition to receive the bread of life from the eternal principles of truth. This life is a practical thing; you can not theorize upon it; you can not theorize upon the bread which comes from the Father; upon the principles of truth, honesty and uprightness. When we are brought into rapport with these higher principles, we find that the earthly conditions are nothing but a footstool for the higher life of man. Christ said, "The earth is my footstool and heaven is my home." \* He meant exactly what he said; that the natural and fleshly part of man is the foundation of the spirit life, and without it man can not grow.

It has been asked many times, why did not God make man perfect without a Christ. It would be impossible for Him to make man perfect enough without a beginning of that perfection, and the beginning of that perfection is Christ. So why should we ask that question. If man is in a condition to need a leader, when he is in the animal condition he has to have one who has had experience in overcoming the elements of effete matter in his physical body and mind so as to receive the spirit life as God sees fit to pour it into his soul, and when he is in that condition of spirit he becomes a leader to the people of the earth; and until one is in that condition on earth, he has no mediator. "There is no mediator between God and man," because the Bible says there shall be no mediator between God and man. There is none to-day and the whole human family is without a mediator until one is developed to live the principles that are laid down in the Bible, and when those principles are lived by one who is in the flesh then we have a mediator that can give to us truths from God. And, until that

time, we may talk of life, we may talk of trust in God, and talk of everything that seems good, kind and true, until we have that mediator, I repeat, to lead us into this life, and live the deeds and do the actions that Christ did, we have no life within us that will save our souls from misery and damnation. Hence we see the necessity of man's laboring to develop to that standpoint where we can have that leader, and one in whom we can trust for all this. No matter who he may be, he must have life; he must see something of life, and until he comes into that condition he can not live a perfect spiritual life. For that is what Christ lived, according to the Scriptures, the perfect spiritual life, and when he had lived this and lived it perfectly he went to the Father. That means that he had advanced to a purity of life beyond this condition so that he could advance the people and teach them the principles of truth, honesty and uprightness, as well as if God Himself were here.

But God can only manifest Himself to you through an individuality, because no man can see God at any time except in spirit; He permeates all matter, but that part of God which is spirit, can not be seen; hence there needs to be an individuality to represent and express that spirit of God, the spirit of truth and honesty and of goodness through. When we have that, then we can realize something of what God is, the substance of His whole life, and the purity and wisdom He possesses. So in this regard, we find a weak substitute in man until he is in a condition to live wholly unto the spirit law; he is a weak instrument and a weak mediator for God to express Himself through to the finite being. He must be something more than finite; he must be infinite in power, in greatness and in goodness before he can be represented as God's child, or son, as Christ was.

Let us not be satisfied with all of this life that we see in this world which is called worship, until we know that that life is what God wishes to have represented as His life through this mediator or individual who possesses or seems to possess, that part of Him which is spirit. Man may possess spirit, and does in the human body. But that spirit is weak, and the flesh is the ruler of his life; and until that spirit has grown to see God in everything, and is really in a condition to put everything of a worldly character under his feet, and

make that his foot-stool, the true God spirit is not within him. Wisdom is not knowledge alone, knowledge is not wisdom; so when man has wisdom he gets it from God, for nothing but wisdom, growth and unfoldment of spirit can make him God's child, or the spiritual individual.

MARY HAYES-CHYNOWETH.

MAN in the physical, that is, the fleshly life is in the shell, like the bird or chicken in its shell. Like the little bird in the shell he has light suited to his germinal condition. But this light compared to that which comes when he becomes spiritual is as the light in the shell compared to the beautiful, bright, sunshine into which the bird comes when it breaks away the shell. So is the natural life of man compared to the spiritual life. So broad, so great is the spiritual that the physical life is even as a drop in comparison. The shining sun of Righteousness that will illumine the spiritual life when you have developed out of the physical, will give you as much greater freedom than you now have, as the bird has when it leaves the shell and soars into the atmosphere bright with the sunshine. Keep picking at the shell, therefore, until you come out into that broad field of light. M. H. C.

WE can not force ourselves to grow spiritually. All we can do is to resist and overcome all in our nature that we know is not the highest and best, then we will grow naturally and symmetrically. It is like planting corn in the ground. To make that corn grow and thrive we must prepare the soil and then keep the weeds away from the plant. It would do no good for us to pull that corn and try to raise it and stretch it to make it grow faster; in that way we would only spoil it. And so with our spiritual growth. We can not force it. We have to keep the weeds, the natural propensities and inclinations, under subjection to give that germ of God within us a chance to grow, and when we do, it will not be a forced growth but will continue naturally and easily as the growth of the plant.

E. A. H.

The trouble with so many of us is not that we do very many things that are absolutely wrong, perhaps, but we do not do enough good and strive enough each day to know more and more of what is right and true.

E. A. H.

Address.

(Delivered at Eden Vale, Nov. 9th, 1890.)

I feel that enough has already been said to fill the heart of every individual present, and if he will only retain the great principles of truth and try to live all that has been said to-day, I am sure that he will see God in the true, spiritual sense; all the old man will be absorbed or brought into a new man or life beyond the physical. He would be brought up into that newness that the Bible speaks of, or into that life which is the eternal life, which would come to him as a new heaven and a new earth. Old things would be passed away, and all things become new.

When man can comprehend what the Bible means, saying the letter killeth but the spirit maketh alive, he will see that he must interpret that Bible with the wisdom of God, with that knowledge and wisdom that he can only get through the spirit. The Bible is a dead book to the world until mankind comes into a condition to read it, as it says, with the spirit, to make the book alive with his own spirit and his own life and understanding. The letter killeth, that is as much as to say it destroys all the action of your spiritual life within, and when it does that it can not resurrect that spirit within that can discern the truth of the Book, or discern the principles of nature anywhere. It is a hard thing to say, but let me say to you that the people of the world can never be saved through that Book, only as each one in the Universe lives the principles of it in spirit and in truth.

Those people who are trying to worship the Bible, and are as honest as we are ourselves, fail to see that the very leaders that they are worshipping have not the Christ life and principles which they profess to live. Christ communicated with the departed. Moses and Elias had been dead many years according to the Scriptures, and Christ became entranced, as we would call it, or transfigured, as the Bible says, and that means that he took on a life above the natural and showed his inner, spiritual nature as it really was. When he was thus transfigured the light shone around him, which was a spiritual light, and in that spiritual light Moses and Elias were seen by three witnesses. They came and communicated with him. This was given in the Scriptures, like everything else, to show man that when he lives

the Bible in this respect as in all others he is in the straight and narrow way to God and to heaven. Until mankind comes into that condition to recognize the angel, or the departed, as Christ did, he is trying to live above his master. When one ignores the communion of spirits, he ignores the life of Christ, and goes against the greatest sermon that Christ ever preached, according to the scriptural record of his life. He was transfigured and communicated with Moses and Elias. That communion of his with these spirits of the departed is the greatest example for humanity that is laid down in the Bible.

It is so strange to me that people in the world will not hear anything about angels and spirits. Some people have told me that if I would only say nothing about angels and spirits they would like to hear me talk. But even if you read the Bible literally you must acknowledge the angels and spirits. They were present with Christ all his life. They were present at his birth. They led him into the wilderness, were with him there and led him out again. Before he was crucified he speaks of the angels, that he could have his Father send him legions of angels if it were necessary. The angel rolled away the stone from the entrance to the sepulchre. In many other places we see the angels active as God's messengers and helpers to mankind, and we hear them spoken of in various places in the Bible. Still people will hear nothing about them and think they have nothing to do with us. But there is such a thing as communion with spirits, and everybody that believes in the Bible, even literally, must acknowledge it. Not only in the New Testament but also in the Old Testament will we find the spirits and angels spoken of. The spirit of Samuel, for instance, came and communicated with Saul through the mediumship of the Woman of Endor. She has been called the Witch of Endor, but not in the Bible, only by the commentators, and according to the story she was not a bad woman, only she had this gift of being able to communicate with spirits. Saul had previously driven all mediums and all such out of the country, but when he got into trouble and did not know how to act or what to do, then a medium was good enough for him, and as his servants pointed out to him the Woman of Endor, he was willing to go there to have a sitting, as people now would call it. She was first

afraid to do anything for him because she was afraid of persecution, but he finally persuaded her to call forth Samuel by saying that no persecution or punishment should come to her for this act. And the spirit of Samuel came forth and told Saul all that was going to happen to him. I bring this up only to show you that the Bible from, Genesis to Revelation, is full of just such accounts, and that in the Bible the law is established that permits of this communion with spirits. And if you deny it and say it is not so, you say the Scripture is not true in one respect and if it fails in one respect, it is good for nothing to any of you.

The spirit of Samuel came to Saul through the natural law, while the spirits and angels that came to Christ came through a higher law.

When man comes into that condition of harmony and purity where the spirits of the departed, who are divine and raised into a spiritual condition, can come into rapport with him and communicate with him, he may know that he is on the road to progress and to heaven. Now if he should lay aside all else in the Bible and say, I am going to work for that one thing, to be transfigured that the heavenly light, which is the light of God, may shine around me; that my friends who have departed from this earth shall come into my presence and give me knowledge and truth, to help to establish the law upon this earth that Christ intended that I should see. If he would do this, it would lead him into that condition of purity and Godliness that nothing else on earth can. There is nothing that ye can do in the way of educating yourselves that will do so much for you as to put your minds on principles for the purpose of bringing yourselves into a harmonious condition where you may see and communicate with the spirits of the departed.

I have a duty that calls me to the floor as an obedient servant of the great God. The subject of re-incarnation I have not investigated and I have nothing to say about it, but I have one thing to say, and I must always testify to that before all the people and that is, I know I shall live hereafter and be no one else but just myself. I know and can swear to it with my hand upon the Bible that the few who are here will live and be themselves, else the Bible is good for nothing and my experience for the last thirty-five years is good for nothing. When one believes in the Bible, besides

these passages that I have been explaining, is not there evidence enough in it of this spirit communication? John saw the spirit of the departed and he was about to fall down and worship it when he heard the voice: "Do it not, I am one of thy brethren, the prophets" What does that mean? He was himself a brother of humanity; he had lived and passed on and no one expected him to come to this earth to express himself to a living mortal. But he returned in bright and shining garments, that means spiritual garments. It was so beautiful to John and he could feel the influence from this spirit so plainly that he wanted to worship, feeling that it was some personage like God or an angel. But the spirit would not allow that; he had not come to be worshiped but to fulfill the law of God that mankind should know that he was not dead, only the body, the old shell, had been laid aside and he had taken on new garments. In the tenth chapter of Acts the same individual is first called angel, next spirit and next man, showing that he who visited Peter had lived in this life here and passed on and returned. And how was it with the angels ascending to heaven and descending to earth on Jacob's ladder, according to Scripture? Thus it has always been, is now and always will be. When Christ comes the second time the Bible says he will come with his hosts of angels, meaning the spirits of the departed. Now, allow me to say right here, no matter what you think of spiritualism as it is to-day, it is the beginning of that Christ that is coming the second time to establish himself upon the throne, establishing upon earth the highest and greatest principle that can be established. This Christ at his second coming is the spirit of God manifested through the individual, and the fact that it is God's spirit shows that you have the elements of all creation within you. I mean by that, the elements that all creation must harmonize with, and those spirits that are necessary to the establishing of this great truth will come with the Christ, not only in person as they did to Jesus at all times, but over the world, through space and in every place wherever they can do their duty and impress people with the great, grand truth that they are immortal, that this life is only a primary school, and they go on and on and develop and grow and unfold into this beauty of nature, which is God.

When some of these subjects come up I have

nothing to do with them. This subject of reincarnation is like everything else that I have nothing to do with. I handle in my life the spiritual part of all things that I meet. I may handle the physical life to all appearance, but within that life is the principle of eternal life, else I have nothing to do with it. If you come to me for anything, advice, or whatever you may want me to give you, I search the life principle within you and come in contact with your business or that part of life which you wish to handle, and I see whether it harmonizes with the best or not. And if I see that it does, I say that it is well. But if I see that it does not, I have to say to you that you have to change your course in this direction or that. What is it that gives me this life that I may see and know the nature and the lives of people as they come into my room? It is that spirit of God, that spirit that is for all mankind. It is the Holy Ghost that Christ established upon earth as the living principle for every human mind and heart, the same as he did the communion of spirits. If Christ is an example for humanity, and he did nothing without the spirit of the Holy Ghost, which is the sentient part of God, then is it not necessary for every one of us to come into that condition of harmony, of peace and Godliness that we, too, can be led by the spirit of the Holy Ghost into all truth? It does not mean the truth concerning heaven alone but the truth concerning both heaven and earth.

God is, I might say, the life principle in the Universe, in fact, the Universe is God. God means nothing to any mind unless that mind comprehends this life, and this life not concentrated in the human family alone but in everything that has life, that has an organism. When we say God we mean by that the great soul of the Universe, and when we say Holy Ghost we do not mean a little individual man or being but that pure principle that pervades the whole Universe which is above everything that is gross and unclean, which has within it all the wisdom and knowledge that there has been in the Universe or ever will be. This is what we mean by the Holy Ghost. There never has been anything without the expansion of God, neither can there ever be. These are the principles that we are trying to give you, that you may know that you are not brutes and live under the animal law alone. You are



not brutes that go around fighting and devouring each other, though you mingle with them, if you will but lift yourselves above this into a superior condition of spirituality where you can be overshadowed or transfigured by the power of God, so as to see spirits and live under the influence of that divine principle where you can feel and harmonize with the good, superior intelligences. This is what we are working for. We are not working for money or for position, we care nothing about these. But we do care for every human soul, and we do have a love for every one of God's children. No matter whether he is in the ditch or in the highest position, we love him just the same, for he is God's. No human being can exist unless he is a necessity; so if he be a necessity, is not that necessity enough to make me labor to purify and cleanse him and bring him into perfection? It is this necessity that God has placed us here to live for. Does not that voice of God speak to me, and do I not listen to that voice when it speaks to my heart and mind? I live only for my brothers and sisters of humanity, but would I do this were I to sit down and fold my hands and keep all of this grand light of heaven within me without trying to give it out and shed it abroad in the hearts of the people? If I do this, then I am an unworthy Child of God. We are commanded by that life of God to show our light and not hide it under a bushel, and that is what I have to do to answer for my life to the great Father. Were it not for this I should be called to pass on to another life, as I know I should enjoy higher duties and have more and more to do. But as I am placed here for this purpose I labor, and I want you all to feel that you are something above the animal, that you have the germ of God to cherish, to cultivate and to bring out. When only this shall have an action, your beautiful natures shall come out like blossoms, that mankind may know that all the animal life you have manifested in the past is only a foot stool for this great principle of truth, harmony and peace that they may come out before the world and the world be helped by them and be brought to see and understand as you all do.

When a few of you are together talk no vain or foolish thing, but see if you can not speak as Christ to his brethren, that you may be where you can have peace and harmony and behold the angels

around you and hear them whisper peace and contentment to your souls and take the troubles and burdens away from your hearts. Although you have had the struggles of life and have suffered and suffered, and you have not known which way to turn, many of you, and I might say all of you, these are circumstances that God has given to you, to see whether you will complain of Him or not. He has placed these circumstances before you, and we have just what we deserve for the present. By doing faithfully what lies before us at present we shall be called to do greater things and circumstances will be changed. He that is faithful over a few things shall be made ruler over many. Thank God that you are not way down in the animal life, like beasts and reptiles; thank God that your existence is intelligent so that you can discern the truth higher than the animal and understand and feel that God meant you to be perfect. May you have the courage to see if you can not better your lives, and may you be in such a condition, I hope and pray, that I shall not be the only one that shall be willing to live and live on to help in the resurrection and development of the race. I want to have many who are willing to die for this life. It is the doing, the helping and aiding which is the Christ life, and if he is an example for us in one thing he is in all.

May God help you to realize these few words I have given to you in love, and may you comprehend that what I have to do is to touch the main spring of your existence and quicken your spirits that you shall say, I will begin a new life, and search to see if I can not find something to overcome. And if you do, may you do it with a will, by the force of the whole man. May God help you to grow to become like Him is my prayer.

MARY HAYES-CHYNOWETH.

It has been claimed that translators have failed to translate the Bible correctly. I do not believe that the translation of the Bible, however defective and erroneous it may have been, could ever conceal from the spiritually developed individual the underlying principle in that Book. If, as we believe, it is God's inspired work, it would not matter in what form or in what words it is put, if we read it with the spirit and understanding we will get the truth and inspiration of it.

E. A. H.

*Sermon.*

(Delivered at Eden Vale, Feb. 3rd, 1891).

When Christ comes in the heart of the people he rules them as a king, and when that comes you will find no such crimes, no such immorality nor anything of the kind that we now see in the people. There will be what the world calls a millennium and people will live together in harmony and peace. There is no use to expect such conditions until we do something to make a home for God and that Christ principle to dwell in our hearts. If the churches say that it can not be done, you have to know and believe by your own evidence that this can be done, and every one that truly believes will do the Christ works, they will do it if they keep on working for it. If ye continue to the end you will be saved, and that means to fulfil the law that is implanted in your nature. When you have overcome everything in your physical nature you are saved, and it will be as easy for you and as natural to live this life and do these things as it is for you to eat, drink and breathe. This is what you all want to come to. Then the suffering of the physical body will cease, and pain and torment will no longer exist, because there is nothing to attract these elements so as to make man suffer. And this in itself should be enough; the suffering of the body without anything more should be enough to make man work to get out of that life which causes the suffering. But the agony of the soul and mind and heart is much more, and compared to that the bodily suffering is nothing. Take it all together and you see what you have to work out of or to avoid. Consider it is your own work and then see why you keep yourselves aloof from those great principles of God which alone can help you and protect you.

Why do you not work, that principles of truth, life, goodness, wisdom and power and all of these that make man happy shall come into your lives to abide? It is because you have not enough action, the spirit is not quickened and the desire is not strong enough to make the effort, but if you only keep on you will surely have that desire. If you begin to feel that you want to grow into this eternal life where there is continuous brightness, happiness and peace, no temper, jealousy and envy that go to make misery and suffering in people,

where there are no appetites nor passions to contend with, and you keep striving and struggling for it with all your might, it will come to you and you will have a heaven on earth. You can live in no better place, you can find no better place to grow, else God would put you there. I know there is no better place for me. As much as I know about the spirit home, I do not wish to make the change. I want to live in this life because I find the greatest happiness in helping humanity and assisting them to live a true God-like life. I want to live here because I want to do my full duty to humanity, to God and to His great family before I pass over to the other side, so that I may feel and know that I have not left one thing undone which was in my power to do to save the soul of humanity. I am going to work as long as I can. I have my interests here; I am interested in you all and my happiness does not lie in making better conditions for my own comfort and welfare. I do not wish to pass over to the other side because I know I should be happier there. The happiness and heaven I have here are enough to satisfy me; it is happiness enough for me to help people to see and make use of all that is holy and beautiful in their natures. There is nothing that brings happiness into my life like knowing that I have impressed a man to live a better life and aroused that action within him that shall make him feel that there is nothing for him that will satisfy him, until the God-life within him is elevated out of the mire, dirt and filth that surround it, and he is made a pure and spiritual individual. He will then bring himself up to be a man instead of a brute. When man is living fully under the physical law he is nothing but an animal and belongs to the animal kingdom. If there is nothing higher active, if the spiritual part of man is not alive enough to control the physical part, what is he? If he has no spirituality developed within him, and he manifests only the animal part, we can not call him a man or a spiritual being.

By a spiritual being I do not mean a well developed medium, having a spirit come to control him, but I mean the development of that spirituality which is the highest and the purest portion of his nature. When you have that developed you will become an angel within yourself, pure, holy and willing to work as the angels, to impress humanity with the greatest truths that can be pre-

sented to them, or trying to quicken the spirit so as to prepare them to receive. In that way man will be saved from all the misery, all the imperfections and all the gross immorality that exist within him. And when he is one with God he is one with the Holy Ghost, and if that is not enough for us to work for, what is there in life? There is nothing on this earth but God himself that can come into a man's heart to make him pure. What do we want with those things which are only transient and which you can clearly see are not eternal? We want to get rid of all those things that keep us down in earth and live for those which are to be ours forever. We must do it sooner or later. And if we do not do it now we will always be surrounded by something that is unpleasant, something irritating and inharmonious, and so we give way to passions and appetites and tempers and we have suffering and unhappiness. This is not the most pleasant home that man can make for himself.

I have known people who have lived and have come out upon a plane where they have none of these burdens to bear, and they are happy, joyful and active, and they care for nothing only to labor to build for themselves better and more and more perfect homes within themselves. If you do this, then you are in a condition to be one with God, if you only keep on striving for all that is holy and pure and noble and good. Then you have fulfilled your mission and when you go over on the other side, instead of going to one of the lowest planets you will be going to one of the highest, just according to the work you have done on earth. According to a man's labor so shall it be unto him. As the tree falleth so it lieth. Just as man leaves this earth, so is he when he passes over. He will have to commence just where he left off here. If, just before you die, you confess Christ, say you believe in him and trust to his blood for your salvation, you will be sadly disappointed when you come to realize your true condition over there. But if you, on the other hand, overcome your nature while here, make yourself an angel here, then you are an angel over there and you can go right on unfolding into higher and still higher conditions of life, and you will not have to come back to try to work through some others, in that way doing what you should and ought to have done while here.

MARY HAYES-CHYNOWETH.

*Facts Relating to Mrs. Hayes-Chynoweth's First Experience.*

The incidents that I am about to relate, although occurring thirty-eight years ago, have never been published because the power over Mrs. Chynoweth would never permit them to be published until now.

I think it was in the year 1852, that the power that has ever since guided Mrs. Chynoweth's life, came upon her as she was walking across the floor, and threw her upon her knees. She began speaking in an unknown tongue, and immediately doing as miraculous a work as Christ is said to have done. All of her early life she was very skeptical on all religious tenets, and would never read the Bible, because, as she said, she could not understand the author. She was then Miss Mary Folsom, and was living at home with her parents and the sister who is the writer of these facts.

As her father was a very gifted and spiritual man, he seemed to understand that it was the Christ power that was over her. As she arose from her knees, where this power had thrown her, with her eyes closed she opened the Bible to the chapter concerning the gifts and handed it to her father. He said, "Is this to show that this is the Christ power that is over my daughter?" The answer was, "It is."

She commenced from that day doing wonderful things which astonished the people. I will mention some that came under my observation, which deeply impressed me. A neighbor, Hon. Abraham Vanderpool, of Jefferson County, Wisconsin, had two fingers and the thumb of one hand badly torn by a buzz-saw, the bone of the thumb was smashed so that the pieces came out through the flesh. He sent for a physician and had it done up, but it pained him so that he said to his family, "I believe I will try Mary Folsom's power and test it." So he sent for her and she went. She made a few passes over his arm, and hand which took nearly all the pain out and relieved him very much. Her eyes were closed and the hand was bound up, so that she could see nothing, and still she said that the wound was not done up right, that the splinter on the thumb was so long that when it was removed the thumb would be stiff, and that it must be fixed so that it would not hinder him from writing. Of herself, she did not know the gentleman's occupation, but the power over her evidently did, for he wrote a great deal, and

would have been seriously inconvenienced by a stiff thumb. She then told him if he would come to her home the next morning it could be fixed so that it would not trouble him very much. He came as requested. She took off the bandage with her eyes closed, removed the splinter, had it cut exactly as she directed, put it on and bent his thumb in such a way that he could write without any difficulty. She then wet a cloth in water, held it in her hand a short time, and wrapped up the hand in it, a great deal better, I believe, than any other person could with their eyes open. She treated it a few times, and he did not have any trouble with it and in two weeks he could work with it. I might say here, that my sister had never studied anatomy and knew nothing, of herself, about medicine or surgery.

A very remarkable case was that of a lady, Mary Betts, who had a cancer on her breast. My sister was under the influence of the power, with her eyes closed, when this lady came into her presence. She turned to the lady and said she would see her in a few moments in another room. "What do you want to see me for," the lady answered, "there is nothing the matter with me." "Oh, yes, there is," was the reply. And when they, with several witnesses, went into another room, the lady said, "I have not told you what I came for, nor that anything is the matter with me." Then she was told that she had a cancer and just where it was and how it looked. She was also told that if she would do right it could be cured; that she must leave off smoking and drinking strong coffee. It was a terrible looking sore, very black, and it seemed as though it would be impossible to cure it. She was further told that it would commence healing from the bottom and at a certain time would be entirely healed, and that it would be taken upon my sister's hand as an evidence that it was the power of God that was over her. The time was given even to the day, hour and minute when the cancer would be healed, and the witnesses, before whom this was told, were requested to be present at that time. All that was to be done for the patient in the meantime was, that some small pieces of cloth, that my sister had magnetized by holding them between her hands, were to be wet in water and applied to the sore. At the time appointed the patient and witnesses anxiously awaited the result,

The last person to arrive was my sister, and on her hand was a sore exactly like the one that had been on the lady's breast and at just the minute promised the sore was healed on the patient, and when they took off the cloth that was upon it the cancer came off with it and no scar was left on her, as the hole where the sore had come out finally was filled up with healthy flesh. The sore on my sister's hand remained a short time and was brushed away one night. When she awoke in the morning, she held up her hand and said to me, "Where is the cancer?" The sore had entirely disappeared, but a slight scar remains to this day as an evidence of the work. Mary Betts died years after that of another disease.

Another instance of a miraculous cure is that of a lady who had pneumonia, Mrs. Christopher Waddell of York Dane County, Wis. Two or three physicians were attending her and had given her up, as they said her lungs were mortified. Her friends came for my sister, Miss Folsom. She was away, thirty miles from home, as she went wherever the power led her. She had been away a day or two, and we did not know where to send for her. As I had great faith in her power and knew she would be brought back if she had a duty, I told them I would go out and stay until she returned, as I thought she might return the next day; but they thought the lady would not be alive, for they did not believe she could live through the day. However I insisted upon going. We arrived at the lady's home about noon, and when I saw her I thought she was nearly gone. Her friends stood around her bed, waiting for her to pass to a world unknown, beyond the river. As they were all tired out, I told them I would take charge of her the rest of the day, for she was unconscious and would not mind having a stranger take care of her. I watched and worked over her that day and night without any apparent result. The next day my sister came, without having been told by any one that she was wanted, but the power that was guiding her impressed her that she was needed in the town of York, to attend a dying lady, whom her sister was helping to keep alive until she could get there. When she entered the house, this power took her into a room remote from the one in which the dying woman lay. She was thrown upon her knees and made a long prayer which came with a force and power that

penetrated the whole house, so as to make every one shake that was there. She had not yet seen the patient, but she arose from her knees and said to the people around, "If you all have faith your friend can be healed." They all answered that they had great faith in that power for they believed it was of God. She then went to the lady, laid her hands upon her lungs and sat in a prayerful condition for a while; then she removed her hands and they were black as if covered with mortification; she held them out to the people who stood around the bed with great anxiety watching her movements, and said, "This is the condition that her lungs are in." She washed her hands and their natural color returned. She then laid them on the patient again, and again the same black or purple color was brought out upon them. She continued this process until the mortification was all drawn out upon the surface and on her own hands, in all not over one hour's time. When this was done, the lady returned to consciousness, opened her eyes, and said, "I am made whole; the power that is over this lady is of God, for I feel it." She commenced to mend from that hour and in two weeks was able to do her own housework.

Another miracle which I saw performed was upon a lady, Miss Ellen Vanderpool, who had been afflicted for years with very severe spasms. She would cramp and froth, and blood would run from her mouth. One day while visiting across the road from my sister, she felt a spasm coming on, and said to the lady with her, "I am going to have a spasm, I will go and test Mary Folsom's power." And so she started out as fast as she could run for Miss Folsom's house. When she got to the door, Miss Folsom fell to the floor in a spasm. She cramped and the blood and froth ran from her mouth just as it was accustomed to from the lady afflicted with the spasms. In a few minutes she returned to consciousness, and the lady never had another spasm as long as we knew anything about her, which was several years.

I have also seen my sister take salt rheum upon herself. I will mention the case of one lady, Mrs. M. A. Ellsworth, who for years had suffered with it upon her hands. At times she could not put her hands in water, nor do any work with them, they were so badly swollen and cracked open.

With one treatment she was entirely healed. My sister took it upon her own hands, they cracked open and bled the same as the lady's always did. She bore it for a time and it disappeared suddenly during one night, for when she went to bed her hands were cracked and bleeding and when she arose in the morning they were perfectly smooth with no trace of the disease upon them, nor has there been since.

Now if the readers of "THE TRUE LIFE" can explain how all these things can be done except through the power of Christ or the Holy Ghost, I would like to have them do so. For thirty-eight years she has healed the sick, and done as much as Christ is said to have done, and why is it not right to tell of the good deeds which she is doing daily as well as to tell of those things which were done over 1800 years ago? What I have written I can testify to for I have seen it all done, and very much more.

LUCINA FOLSOM.

THE Bible is the mother of the spiritual life we have. It has been worshiped and believed in by most people and its principles have been the foundation of most of the laws in the civilized world. If we should grow above the Bible we should not despise it. Oftentimes a son will grow to know more than his mother but he will not by reason of that despise his mother. But it takes a very highly developed personage to live higher than the New Testament.

E. A. H.

WHEN the Bible says we must work out our soul's salvation with fear and trembling, it does not mean that we should fear a revengeful God, a God full of wrath. There is no such God. The fear spoken of means that we should be afraid to do anything that will injure, kill or deaden that life of God that is within us. That is the only fear we ever should have.

E. A. H.

WHO knows but what the mussulman who lives strictly to his highest light and understanding of what is right and wrong in the sight of God, is above the Christian who has a much higher light but does not live up to it.

E. A. H.

A MAN never is truly honest nor righteous until he is willing to do to others as he would that they should do unto him.

M. H. C.

*A Few Fallacies.*

(Read at Hurley, Wis., April 6th, 1890.)

Fallacy means deception, falsity, and it may be used intentionally, or not intentionally, by man, to gain a desired end. In matters of high import to the welfare of humanity, where there can be no end purely personal suspected, fallacies may be invested with the garb of truth, and presented as truth, unintentionally. The religions of the world may be taken as such as example. At whatever point they reach and touch the living God, as is manifested and proven in the sentiment of love to humanity which they contain, falsity does not prevail. Love, however, is so simple, or seems so simple and plain, and God is so great, so incomprehensible, that of necessity the connection must be established, and then the wall of verbiage commences to grow until it surrounds the Infinite with mountains of fallacy. The founders of early religions had much of spirituality no doubt, but it was not appreciated by their followers, and their intentions, desires and utterances received coloring and explanation at the hands of those whose worldliness governed and controlled their pious work.

Taking the Bible as the world receives it,—literally, its love, purity simplicity, holiness, and high spirituality are lost in the manufactured rubbish of creed, and dogma, and ism. It is made a labyrinth, a puzzle, a coil to entangle simple minds, and men have used it for selfish ends so long as something to mount into worldly eminence upon, or as a field for intellectual display, polemically, that its truth has been buried as in a grave, and the masses of mankind have only fallacies from which to choose. As it is accepted by the world, the Bible might be expurgated and only the Christ life left in all its purity, holiness and spirituality, to be an example to the natural man. Yet even then the eager theologian would, no doubt, so re-arrange it and interpret it; so magnify one or diminish the other part; so color or distort it to fit some pre-conceived opinion or idea, that the man of sorrows himself would not recognize his record. Christ's love has been brought down by man from heavenly heights o'er-looking all humanity, to be confined in narrow bounds of church or state, a pinioned angel. His purity and holiness is blazoned on the walls of sanctuar-

ies, is taught by tongue and writ by pen, but never thought or acted. It seems as though the sepulchre only was real, the resurrection but a dream of hope, that the angel never rolled away the stone, and the life was still buried with the human shell, for all the good the example ever did the world. War, and its sisters, Pestilence and Famine, desolated the world for ages in spite of his example,—envy, hatred and malice flourished and bore fruit, and wrong and greed and all the furies of passion trod the aisles of temples dedicated to the most high God, and ministered in His holy of holies. The simplicity of the life of Christ, the plain record of his deeds, the holiness and humility, the peace and love he breathed and taught were hidden under a garment of polemics, and the interpreters of his life exhibited the shrouded Christ, and painted His picture to the multitude as suited their fancy. The church carried the sacred into its sanctuary and exhibited it only by proxy. In the name of love its tender mercies made the cruelties of the savage seem mild in comparison. As the follower of the Prince of Peace it murdered its tens of thousands in unholy war, and its gloomy theology made the earth a place of mental agony to the human race for centuries. All this was not the natural result of the coming, the life, and the death of Christ, but it was based upon misconception, misunderstanding, and misinterpretation of it all, resulting in a fallacious intellectual action carried out to its warped and biased human ultimate.

The world has moved a little onward and upward by stepping on its fallacies, and it begins to search for the hither-to hidden and misrepresented life, not altogether for the purpose of studying its beauties, but more especially to confound and put to shame with it the so-called followers of his example,—the ministers of his word. Fallacy has created skepticism and a healthy, earnest doubt is the parent of advancement and growth, although our religious fallacies have left us blind and in darkness, lo, these many ages. The light will not burst upon our vision suddenly, because its brightness would cause us to shut our eyes, or blind us with its brilliancy. It must be graduated to our weak senses, and they must become accustomed through exercise of their function continually to the increase. It must come in the eternal fitness of things, because growth and expansion is according to

a law, living, acting, eternal. We may impede its freedom of action and change its course from a straight to a tortuous line, but stop it never. We may build our fallacies mountain high and spend our lives in maintaining them and propagating them, but the tide of ever widening, ever deepening spirituality will sweep our artificial bulwarks before it like the sea a pebble, because it is the will of God.

We see this law of growth and development operative all around us. History tells us tales of ages past, and the contrast between it and the present in man's existence, in his actions, in his thoughts and in the main-springs of those thoughts and actions shows advancement, although slow. The time covered by record and observation is comparatively short, but it proves what it proves, and there is a total absence of proof negative. Quadrumania exist to-day that approach to the lowest type of man, (the primitive races), in anatomical formation and supposed reasoning powers, closer than the lowest of that class does to its highest representatives. The observation of man, the reasoning from analogy, from history, from records scored upon the stones of the desert, all show the fallacy of the tale told of the fall of man from a high estate. Evolution upward is an accepted fact, even from a human point of view, and is made more a fact and truth by its spiritual emanation. We do not retrace our steps, we can not go backward on the road, forever onward and upward is the fiat of the Creator, because we are a part of himself.

This fallacy of degenerate man came from the natural interpretation of the book of books and is a prominent factor in the creation of skepticism that pervades the earth. Men's thoughts move faster than their actions toward a higher plane of thought and action. Action lags because our finite minds are loath to disturb existing conditions, and "flee from the ills we have to those we know not of." This is more particularly the case in movements that are liable to disturb society and property and government, and until the wish is almost universal, no change takes place, then it comes with leaps and bounds devouring space and time. We can now feel an influence toward change everywhere in the so-called Christian world as we read the products of the pen of men high in the church. There is a restlessness, a dis-

satisfaction manifested with the existing state of things, in sects and denominations, that finds expression in discussion that grows broader and higher in its tendency, and is preparing the way for the acceptance of wider and more liberal beliefs. The fallacious doctrinal barriers that obstruct men's view and shut out the living truth, are being rapidly undermined, and the sea of spirituality that is beating against them will sweep them before it and inundate the world with the waters of life.

Men wish to serve the ruler of the universe as will best fulfill his law, but know not how to interpret it. Prophets arise, and signs and wonders are shown by them as evidence of their mission, but the spirit of the holy one has not descended upon them, their lives betray the origin of their inspiration, and their light is lost in obscurity. The blind strive to lead the blind and both suffer the penalty. Thus it was and always will be until all the fallacious interpretation of the Christ life be cast aside and it shines from holy writ, illuminating with its brilliancy the page: "Ye shall know them by their works." 'Tis only the life that proves, and it can and must be lived by all who achieve the brotherhood of Christ.

Another fallacy that has burdened men's lives and caused misery and sorrow to cover the earth like a pall is the purely material and intellectual interpretation of the Scriptures. That interpretation was inspired by the physical side of man's nature, and its denunciations and threatenings and appeals to the fear of pain coerced men into outward observances of the demands of the creed and doctrine, claimed as inspired of a just and holy God. These demands were made of men by an organization claiming to be the Church of God, founded by Him, aided by Him, inspired by Him, and as such could do no wrong. To explain its proceedings to men who differed with it when it did not appear to be controlled by ideas of justice, the vengeance of God against evil doers was quoted from the holy scriptures. In time all acts of the church, which seemed to the natural man contrary to all law, all humanity, all justice, all mercy, were ascribed to a just and perfect God on the grounds of a far-sighted policy and abundant love and protection for his own and justice upon outsiders. The holy church ruled all, directed all, guided all, till even its puppet kings

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(Read at Hurley, Wis., April 6th, 1890.)

Fallacy means deception, falsity, and it may be used intentionally, or not intentionally, by man, to gain a desired end. In matters of high import to the welfare of humanity, where there can be no end purely personal suspected, fallacies may be invested with the garb of truth, and presented as truth, unintentionally. The religions of the world may be taken as such as example. At whatever point they reach and touch the living God, as is manifested and proven in the sentiment of love to humanity which they contain, falsity does not prevail. Love, however, is so simple, or seems so simple and plain, and God is so great, so incomprehensible, that of necessity the connection must be established, and then the wall of verbiage commences to grow until it surrounds the Infinite with mountains of fallacy. The founders of early religions had much of spirituality no doubt, but it was not appreciated by their followers, and their intentions, desires and utterances received coloring and explanation at the hands of those whose worldliness governed and controlled their pious work.

Taking the Bible as the world receives it,—literally, its love, purity simplicity, holiness, and high spirituality are lost in the manufactured rubbish of creed, and dogma, and ism. It is made a labyrinth, a puzzle, a coil to entangle simple minds, and men have used it for selfish ends so long as something to mount into worldly eminence upon, or as a field for intellectual display, polemically, that its truth has been buried as in a grave, and the masses of mankind have only fallacies from which to choose. As it is accepted by the world, the Bible might be expurgated and only the Christ life left in all its purity, holiness and spirituality, to be an example to the natural man. Yet even then the eager theologian would, no doubt, so re-arrange it and interpret it; so magnify one or diminish the other part; so color or distort it to fit some pre-conceived opinion or idea, that the man of sorrows himself would not recognize his record. Christ's love has been brought down by man from heavenly heights o'er-looking all humanity, to be confined in narrow bounds of church or state, a pinioned angel. His purity and holiness is blazoned on the walls of sanctuar-

ies, is taught by tongue and writ by pen, but never thought or acted. It seems as though the sepulchre only was real, the resurrection but a dream of hope, that the angel never rolled away the stone, and the life was still buried with the human shell, for all the good the example ever did the world. War, and its sisters, Pestilence and Famine, desolated the world for ages in spite of his example,—envy, hatred and malice flourished and bore fruit, and wrong and greed and all the furies of passion trod the aisles of temples dedicated to the most high God, and ministered in His holy of holies. The simplicity of the life of Christ, the plain record of his deeds, the holiness and humility, the peace and love he breathed and taught were hidden under a garment of polemics, and the interpreters of his life exhibited the shrouded Christ, and painted His picture to the multitude as suited their fancy. The church carried the sacred into its sanctuary and exhibited it only by proxy. In the name of love its tender mercies made the cruelties of the savage seem mild in comparison. As the follower of the Prince of Peace it murdered its tens of thousands in unholy war, and its gloomy theology made the earth a place of mental agony to the human race for centuries. All this was not the natural result of the coming, the life, and the death of Christ, but it was based upon misconception, misunderstanding, and misinterpretation of it all, resulting in a fallacious intellectual action carried out to its warped and biased human ultimate.

The world has moved a little onward and upward by stepping on its fallacies, and it begins to search for the hither-to hidden and misrepresented life, not altogether for the purpose of studying its beauties, but more especially to confound and put to shame with it the so-called followers of his example,—the ministers of his word. Fallacy has created skepticism and a healthy, earnest doubt is the parent of advancement and growth, although our religious fallacies have left us blind and in darkness, lo, these many ages. The light will not burst upon our vision suddenly, because its brightness would cause us to shut our eyes, or blind us with its brilliancy. It must be graduated to our weak senses, and they must become accustomed through exercise of their function continually to the increase. It must come in the eternal fitness of things, because growth and expansion is according to



a law, living, acting, eternal. We may impede its freedom of action and change its course from a straight to a tortuous line, but stop it never. We may build our fallacies mountain high and spend our lives in maintaining them and propagating them, but the tide of ever widening, ever deepening spirituality will sweep our artificial bulwarks before it like the sea a pebble, because it is the will of God.

We see this law of growth and development operative all around us. History tells us tales of ages past, and the contrast between it and the present in man's existence, in his actions, in his thoughts and in the main-springs of those thoughts and actions shows advancement, although slow. The time covered by record and observation is comparatively short, but it proves what it proves, and there is a total absence of proof negative. Quadrumana exist to-day that approach to the lowest type of man, (the primitive races), in anatomical formation and supposed reasoning powers, closer than the lowest of that class does to its highest representatives. The observation of man, the reasoning from analogy, from history, from records scored upon the stones of the desert, all show the fallacy of the tale told of the fall of man from a high estate. Evolution upward is an accepted fact, even from a human point of view, and is made more a fact and truth by its spiritual emanation. We do not retrace our steps, we can not go backward on the road, forever onward and upward is the fiat of the Creator, because we are a part of himself.

This fallacy of degenerate man came from the natural interpretation of the book of books and is a prominent factor in the creation of skepticism that pervades the earth. Men's thoughts move faster than their actions toward a higher plane of thought and action. Action lags because our finite minds are loath to disturb existing conditions, and "flee from the ills we have to those we know not of." This is more particularly the case in movements that are liable to disturb society and property and government, and until the wish is almost universal, no change takes place, then it comes with leaps and bounds devouring space and time. We can now feel an influence toward change everywhere in the so-called Christian world as we read the products of the pen of men high in the church. There is a restlessness, a dis-

satisfaction manifested with the existing state of things, in sects and denominations, that finds expression in discussion that grows broader and higher in its tendency, and is preparing the way for the acceptance of wider and more liberal beliefs. The fallacious doctrinal barriers that obstruct men's view and shut out the living truth, are being rapidly undermined, and the sea of spirituality that is beating against them will sweep them before it and inundate the world with the waters of life.

Men wish to serve the ruler of the universe as will best fulfill his law, but know not how to interpret it. Prophets arise, and signs and wonders are shown by them as evidence of their mission, but the spirit of the holy one has not descended upon them, their lives betray the origin of their inspiration, and their light is lost in obscurity. The blind strive to lead the blind and both suffer the penalty. Thus it was and always will be until all the fallacious interpretation of the Christ life be cast aside and it shines from holy writ, illuminating with its brilliancy the page: "Ye shall know them by their works." 'Tis only the life that proves, and it can and must be lived by all who achieve the brotherhood of Christ.

Another fallacy that has burdened men's lives and caused misery and sorrow to cover the earth like a pall is the purely material and intellectual interpretation of the Scriptures. That interpretation was inspired by the physical side of man's nature, and its denunciations and threatenings and appeals to the fear of pain coerced men into outward observances of the demands of the creed and doctrine, claimed as inspired of a just and holy God. These demands were made of men by an organization claiming to be the Church of God, founded by Him, aided by Him, inspired by Him, and as such could do no wrong. To explain its proceedings to men who differed with it when it did not appear to be controlled by ideas of justice, the vengeance of God against evil doers was quoted from the holy scriptures. In time all acts of the church, which seemed to the natural man contrary to all law, all humanity, all justice, all mercy, were ascribed to a just and perfect God on the grounds of a far-sighted policy and abundant love and protection for his own and justice upon outsiders. The holy church ruled all, directed all, guided all, till even its puppet kings

rebelled against its holy greed that took all and returned but empty blessings that ever failed in fruitage. The church's claims remain the same, even until now, but its power fails from day to day as the mercy and love of God is more and more apparent, and the power that man has recognized as special vengeance is found to be the result of law that governs all life, no matter what the sphere of its existence. Through this fallacious conception of the duties of the church to act as mediator between God and man and interpreter of his will, came the fallacy of the divine right of kings and the fallacious interpretation of the aim and object of the coming of Christ.

It was written that God gave the chosen people a king at their earnest solicitation, but intimated at the same time that they would regret it. They shortly did, and whenever a king has appeared upon the earth since, the people have had good cause to mourn. As soon as one was put upon a throne and had armed himself with the weapons furnished by his subjects, he has claimed his seat as a gift from God on the authority of the scriptures, and has used his power, generally, for his own selfish purpose. History is a record of kings' acts, and usually of kings' evil acts, and divinely appointed church upheld the divinely appointed ruler, while the people were ground between the upper and nether mill-stone. God was made a judge, by and through His church, upon questions of difference between kings and subjects, and was always upon the side of the divinely appointed. The always oppressed will finally see injustice and wrong, so through their sufferings clearer light broke upon the masses of mankind, till now the shackles of blind obedience are being parted one by one, and freedom of thought and action, and freedom from oppression claimed by all the civilized nations of the earth.

As it is written, Christ came upon the earth to found a new kingdom, and the rock on which it was founded was love. This is plain and simple in statement, as was the life of the founder, and should need no interpretation nor interpreter to make known to the world what love meant. Men in time came to call upon the name of the founder for help and inspiration, but knew not what they asked. It was not for guidance toward the right that they sought, but for ways and means to accomplish individual ends, with no thought for

others. These ends were not attained, and instead of recognizing the incongruity of an appeal to the exponent of poverty for riches, to the embodiment of humility for power, to the essence of love for the means to gratify hatred, men thought that they did not pray enough, and included legions of angels, saints and martyrs in their invocations, and multiplied their genuflections to secure their divine aid in their own behalf. The acts and words of the Great Captain were lost sight of in the veil of mystifications drawn around him by those who followed after him and interpreted his life and purposes; and word, instead of deed, profession, instead of action, seemed only necessary to command future joy and reward. It was found that present attainment of the wish was not possible so the future must fulfill a promise, made by one in whom there was no guile. The present had no payment nor reward; the future must be drawn upon and to prove it, even the evil deeds of man seem to bring no special or immediate punishment. God was relegated to the heavens, to the future, and the world knew not peace nor harmony because of the seething, boiling sea of passion that filled the human heart. Man must work out his own salvation, and the blind and ignorant soul must struggle in the toils of a fallacy fastened upon it by other blind and ignorant souls with well-meaning but mistaken zeal.

The warning to approach the holy of holies with reverence and fear should not, as it has in times past, and that not long past, be thought to mean with eyes and ears shut and mind intent only upon the observance of set form and ceremony. The soul and every faculty and organ of the body should be attuned to spiritual harmony, and respond to all the noble and inspiring impressions that can arise from time and place and carry thence the lessons taught, the principles learned, the glories seen to serve God's purpose in the life. The veil of intellectual obscurity skillfully thrown around the Christ life is not too heavy to lift if one but be in earnest, and its record may be reverently interpreted aright and followed if the soul is but eager to know and appreciate truth and love. His place is with us, not in the heavens. His lesson is humility and self-sacrifice and love, and his example can be followed here and now and is not too far removed from human effort and human attainment. If it is an unattainable goal, why was

it given as an example for men to follow? Can no man be humble and loving and pure? Because it never was, can it never be? The way has been blocked and filled with intellectual rubbish thrown there by human selfishness and ignorance. All the methods used to call the soul to repentance, to set the face toward the right and keep the errant feet from going astray, have been proven insufficient to give man a lively sense of his duty toward his God, his neighbor or himself. The externals of devotion are multiplying continually, but the need is to reach men's hearts and not to gratify their senses. The fallacies in religion and scriptural interpretation must be the Satan that we mean to beat down under our feet if we are to rise into an atmosphere devotional and spiritual.

We cheat ourselves by fallacious methods of reasoning when we endeavor to square our lives with the parallel of the world and the spiritual plane together. We cannot serve God and Mammon, yet man is always endeavoring to achieve the impossible by so doing. The world is governed by the law natural, which is to take and keep. spirituality, by Christ's law which is, "It is more blessed to give than to receive." To reconcile himself with God's law and to continue to live as he conceives it necessary in the world of business, cultivates man's faculties for sophistry and builds him up fallacies which he endeavors to clothe with the garb of truth and with them to cheat his conscience, as he does his neighbors. Many tire of the attempt to sit astride the fence and step down upon the side of selfishness and act honestly, hoping in the end to obtain pardon by restoring through charity a part of that which they took unjustly and dishonestly. They plead necessity to themselves, that if they would be successful in the world they must do as the world does or fail in the contest for wealth, or place, or fame. It must be brought to man's knowledge that this life is but the smallest part of his existence. That success in securing this world's rewards is not of the utmost importance, but, on the contrary, if it sears his conscience or dulls his sense of right and wrong its reward is irreparable loss; and finally, that a spiritual life will more certainly and surely bring material reward than a course deceptive. Seek ye the kingdom and its righteousness and all else will be added must be emphasized to the world as a living fact, in place of being considered

empty word and sound. The Christ life must be taught as living fact and his word and example further spiritualized into life, and made to show in fruitage its successful culture. His word and works have been read and held up to view for ages, but so long without results practical that they seem dry and dusty in the desert of the world. They are accepted as having a significance, but as an example to be followed seem impossible to man. It is the life of divinity and is too holy for anybody to copy or approach. It has been removed from human ken by mistification, by fallacious interpretation, and is useless to humanity in general. The brotherhood of Christ has been a phrase without meaning on the earth and only to be accomplished in the future state. The Christian world has recognized this as a fact, and has endeavored to bring Christ closer by repudiating certain forms and creeds, and the time will shortly come when the life will appeal to them more as a living example than it has in the past, or does even now.

We have a special privilege within these walls in having the discussion of spiritual matters, unprejudiced or unbiased by orthodox preconceptions, and also in being taught by precept and shown by example the living, active truth of the holy life. We see an illustration ever present of the sure reward in seeking righteousness and the kingdom first, in the addition to the spiritual life, the temporal in abundance. To the natural man the scheme of salvation is accepted as a fact, if he have any belief at all, because of its hoary antiquity, because of the authority of the church, and on account of his early individual training and his general ignorance of such matters, but when the reason is called upon and becomes active in investigation it ends in the conclusion of the African savage regarding the mystery of life: "We know nothing of our destiny, we only know that we exist; out of the dark we come, into the dark we go. Like the storm-driven bird at night we fly out of the nowhere; for a moment our wings are seen in the light of the fire, and lo! we are gone again into the nowhere. Life is nothing. Life is all. It is as the glow-worm that shines at night and is black in the morning. It is as the white breath of oxen in winter; it is as the little shadow that runs across the grass and loses itself at sunset." On the common ground of ignorance of it

all, the highest and the lowest intellectually stand side by side. There is no proof to the physical. The veil of separation has been drawn by death between the here and the hereafter, and man, in a natural condition, cannot lift but can only hope with fear or trust. Out of this state of negation and doubt man can rise to heights so spiritual that he can see the other side with his physical eyes, feel its influences, know its mysteries, teach its lesson. The here can be entwined with the hereafter in inseparable union. The way is open before him to achieve this result. The preparation for the journey, as far as other hands can aid, is made for him. It is the law that man must develop and unfold his spiritual nature, and a straight or devious course is open to his choice.

We can not plead ignorance longer as to its necessity, to its possibility, nor to the method; we can lack only the desire to attempt it. Let us cast off the bonds of sloth and indifference and try to taste the fruits of a pure, harmonious existence, and fears and sorrows will flee before us like mists before the morning sun. Now is the time to make new resolutions, if more are necessary, and to strengthen each other for further action. Here is the place, consecrated by the example of a pure life, to commence a struggle for purity of heart. Here under the influences of faith and hope, charity and love have we the greatest and happiest opportunity to replace their shadowy, natural counterparts with their spiritual realities.

Let us recognize our fallacies for what they are and displace them by the truth.

DR. E. H. KELLY.

The physical condition that keeps man away from the light is like the shell which surrounds the little chicken. After the chicken gets out, the shell has no power over it. And so it would be with man if he would get out of this shell of earth. When once the shell is broken away he cannot get back into it—into the darkness again. He must keep pecking and pecking away and after a time, like the chicken, he will break the shell sway and it becomes dust and he comes out into the light.

M. H. C.

REPENT and ye will have the Holy Ghost—it will be as natural to you as the air which you breathe.

M. H. C.

*Only a Handful of Dust.*

I once read somewhere in history of the remains of a prince, emperor or king, I have forgotten which, being unearthed several hundred years after his death and burial, on removing the cover from the coffin, it was seen that his form had been perfectly preserved, but when some one present, more bold than the rest, barely touched with the tip of his finger the remains, they vanished, and all that was left was scarcely "a handful of dust." Could the one who breathed in, animated and acted through that form have believed that some time all that remained of him would be "only a handful of dust?" All are subject to the same law; but few see the import of it sufficiently to give it a steady thought. All, however, should think: "What shall I do to grow those qualities which can not be stripped from me, even by death?"

All persons have, it seems to me, sense enough to see that if they do not manifest anything but animal characteristics while in the physical body, they will have built up nothing but what will perish with the death of the body, and all that will remain after decomposition has taken place will be only a handful of dust, so far as their own action has merited any other reward.

A review of man's condition, generally speaking, with a view of getting at the truth, with permission always to be corrected, if making a misstatement, never does harm; but on the other hand, if done without prejudice, it may start a train of thoughts within some that may not be pleasant at the time, but may afterwards fill them with a determination to change for the better. In looking back upon man's condition ages ago, according to historical records, one can see a marked improvement in him although he has traces of his old life still within him, which crop out in individual cases in murder, bloodshed, adultery, robbery and other violations of the generally established order of things. In the first place man seems to have been, except as to his form, only a little above an animal, his main action being prompted by the desire to provide for himself something to satisfy the cravings of hunger, little care being given toward providing either clothing or shelter; there were other germs in a man's nature however, which could not always remain dormant

and which have been stirred into action one by one, by circumstances placed by an all wise power, until mankind has reached its present growth. There are germs in man some of which have been stirred in the past and some are being stirred now, which at the time create an action which does not seem the highest and best, but in God's sight it is the only way to reach the higher and finer life which is just now coming into prominence. Every change which has come to man and marked an era in history, however harsh, cruel or discordant it may have seemed, has brought him his present growth. It sometimes takes the hardest struggle and severest trials to bring out man's positive, independent feelings and sense of justice; the severest rulers who ground down their subjects to an unbearable extent, were the cause of a general uprising, and demanding and acquiring more rights and freedom. A strong feeling of selfishness was begotten in mankind that they might at first, before their finer qualities were aroused, have a feeling of self preservation and act upon it; this feeling aroused other kindred ones and made men desire to unite their qualities together that they might the better surround themselves with what would seem to gratify all their natural desires:—what one could not do another could and thus by uniting together and exchanging with one another the results of their labor they could have greater opportunities for satisfying the different demands of their nature; they united also, and chiefly at first, for self protection and this union necessarily brought into prominence those with the strongest characters, and while still undeveloped the tendency was to centralize around themselves the power and products of the whole community, and thus were formed states and rulers, the necessary outgrowth of the desire in man for self protection and of the tendency that created the determination in him to gain all that his strength and ability would allow. The tendency in man which prompted him to gain all he had power to gain, regardless of the right, brought out the most undesirable traits of his character, those traits which are still prevalent in the world and which, while active, prevent the action of the higher laws. A fondness for power and love of display arouse pride, vanity, arrogance, envy, jealousy and hatred; these characteristics act upon

man's body and make him manifest all the passions that his animal nature is subject to.

I have given but a scant outline of man's historical record, but enough I hope to show him as he is even now, and what causes his present condition. He will remain as he is now and ever has been, as long as he permits his animal nature in any of its phases to rule him and keep his God nature undiscovered and hidden. If man does not grow within him higher and better qualities that in time will root out the lower manifestations, nothing active will be born in him but what has been active and he will go through life, desiring nothing but animal pleasures, and with ambitions no higher than those which come from the physical nature, and when he dies he will leave behind him nothing but what his ancestors have left, "Only a handful of dust." LOUIS CHYNOWETH.

Who is willing to give his life to rescue the children of earth from the bonds of superstition and bigotry, false pride and iniquity? Who is ready to leave his sweet home and loved ones, to go among the publicans and sinners and take the scoffs and sneers and insults of the cold world, without a place to lay his head, to preach the gospel without money and without price? Who is in a condition to live and do the truth and give the gospel of God to every creature with whom he comes in contact? He who has attained this state of perfection may know that he is on the road to heaven, that he is a child of God and a necessity to Him in his unceasing labor.

M. H. C.

The physical or fleshly life in its crude state hinders man's progress and is sure to keep him in darkness and ignorance, where he can not hear the Father's voice which is calling him to come and partake of the pure bread and water of life freely. As long as he cherishes one trace of selfishness and jealousy, he may know that his struggle must continue a while longer and he must work a little harder, if he wishes to grow into that Christ condition. Labor and time will do it all. Let him work with faith and patience, for he (who labors diligently,) shall overcome. M. H. C.

THE power of the Holy Ghost never comes through the head but through the heart.

M. H. C.

*Kingdom of Heaven.*

(Read at Hurley, Wis., Jan. 4th, 1891.)

Upon this truly great subject, I can hope only to repeat a few truths, that I have heard repeated many times by our leader. How different is our conception of Heaven to-day, from what it was a few years ago, and from that of the religious world of to-day;

Heaven as we know, is by very many if not most of the churches believed to be a place way off in an upper or remote corner of the universe, where all who are good will go after death; where all is splendor and the streets are paved with gold, and God is sitting on a throne surrounded by angels, clothed in scanty wings and holding big harps. This may be somewhat extreme and may apply to the few and not to the many. At any rate many believe Heaven to be a place for all who say they love God, to go to after the death of the physical. How absurd is the thought that Heaven is such a place, and that people will see God face to face! They make God and Heaven almost as physical as themselves and the location too far away. Instead of thinking it to be a condition, they think it is a place especially set apart for the good.

Would a real live, energetic man who loved work, as he loved life, be contented and happy in such a Heaven as that which I have just described? And if he had no musical talent nor appreciation of musical sounds, would he not be utterly wretched? Judging other people by myself, I think there would be but few if any that would enjoy that Heaven. Again—according to the belief of the church—if a man lives an immoral life, drinks swears, and gives way to his lower nature, but at the last moment of his physical life, repents, as it is termed, and calls in a minister to pray for him, when he dies *he* goes direct to Heaven. That is the idea of the world in general.

But on the contrary if a man dies and does not repent in the presence of either minister or friends he goes to hell of course. The people in the world take this too much in their own hands to say who is damned and who is not. The Bible does not teach any such doctrine.

How much more beautiful is our conception of Heaven. How *thankful* we should be to our

blessed leader for having given it to us! She will continue to give us greater truths if we will but advance to that condition where we can receive them. She has taught us what the true Heaven is. *She knows* because she has reached that Heavenly condition. She says, and so does the Bible also, that Heaven is a condition to which we must all attain, and in no other way can we ever know what Heaven is. She says that those who have never received the baptism of the Holy Ghost, have never been born into the kingdom of harmony. Therefore, *I* say that they are in *no* condition to tell what Heaven is or who will go there or who will not. Unless a person has been to a certain place, he has no positive knowledge of it; he can merely tell what he has read of it or what he has heard some one say about it, but as far as his personal knowledge is concerned he has none. The same is true regarding Heaven. Unless man has reached that Heavenly condition he is in no way competent to guide one there, or inform one of the place in the true sense. It would be the blind leading the blind. He can merely tell what he has read and put his own physical interpretation upon it. He would get the letter only, and the letter killeth, but the spirit maketh alive.

Some people are so ignorant concerning Heaven as to want to wait until they die before they learn about it. How surprised they will be when death comes and they do not find their Heaven that they have pictured in their minds. If we have not attained to that heavenly condition while on this earth, after leaving it we will know no more about it than before. And we will find it very much harder there than here to work out our salvation. Heaven means to me, a high condition of harmony. It is a growth that all can and must come to else there can be no Heaven, nothing but strife and contention as much after death as before. If by merely confessing before a minister and expressing a desire to go to Heaven, repenting as it is called, at the last moment, we could go to Heaven with all our lower or animal nature active, how absurd it would be for any of us to labor as we have to, to overcome our physical natures! What reward would there be for man to strive for years to overcome his nature if such be the case? None. What would be the necessity of striving, if one can reach Heaven without labor?

Why not go on leading a licentious life, living

for all the pleasures and lusts of this world, if such a little thing will save one? If this be true then the Bible is no guide for any one to follow. It very plainly tells us what heaven is, how to attain it, and how to live to keep it. There is not one passage given in the Bible that tells us we can reach heaven with our physical attributes active.

In the 5th Chapter of Galatians it plainly tells us who can inherit the kingdom of God in these words: "Now the works of the flesh are manifest which are these. Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like, of the which I tell you as I have also told you in time past, that they which do such things *shall not* inherit the Kingdom of God."

Now just so long as we are living under the physical law are we subject to some or all of these. The Bible further says that "not one jot or tittle of the law shall pass until all be fulfilled;" also, "For whosoever shall keep the whole law, and yet offend in one point he is guilty of all." So if we offend in one point, we cannot enter into that perfect Heavenly condition. It says again, "If one break but one of the commandments, and teach men so, he shall be called the least in the Kingdom of Heaven." What further proof does man need, that it takes a pure life to enable one to enter Heaven. I think when the final test comes, there will be but *very few* that will enter that Kingdom of Heaven. Teaching false doctrines makes it *very* much harder for the individual, for he by teaching them has caused his followers to sin, and be in darkness.

Heaven means love, peace and harmony, all to be grown within. They are conditions that must be developed within each and every organism else Heaven is a myth. The Bible tells in many places what the kingdom is likened unto. It says, "The kingdom of heaven is likened unto a man which soweth good seed in the ground," also, "Like a mustard seed, which a man took and sowed in a field;" and again, "The Kingdom of Heaven is like unto a treasure hidden in a field," and numerous other comparisons of the same nature are made which show very conclusively that heaven is a condition. The latter one especially shows this. We believe that it is a treasure hidden in a field, which means in the physical nature.

This heavenly treasure is hidden down so deep in the physical nature that one must dig and delve, toil and strive as for gold or precious stones in order to find and possess it. We know this to be so. Our leader told us of the hidden treasure that was down so deep in our natures and that we could uncover it and reveal it to the world, providing we followed her advice. Those who have striven persistently, worked hard and diligently to overcome, are succeeding, are revealing the treasure. By the great power and love of God manifested in our leader, we are beginning to find that hidden treasure, which is heaven. I think we all, or most of us, can testify that we are nearer that heavenly condition than we were a few years ago. Where would we be to-day had not Mrs. Chynoweth possessed that heavenly condition; thus enabling her to guide others into that same condition? We know that our leader possesses the truth and power and wisdom of God, which enables her to be a true guide to all humanity. Her home is indeed a heaven. I can not conceive of a more true and perfect heaven than is the home of our leader. Some might say it is so because she has so much wealth, but does wealth bring peace, love and harmony, which mean heaven? and does wealth bring all those heavenly conditions? If so then all wealthy people should have them. But we all know that wealth in the natural brings misery and destruction unless properly used.

The object of the life of our leader is not merely to obtain wealth; if it were she would not have the heaven that she now has; the power over her does not give wealth for that purpose. It is for the upliftment of humanity. It is the great love that she has for humanity that has brought her into this kingdom of heaven, and has added all things unto her. Physical riches do not bring one into that heavenly condition, but spiritual riches do. She is rich not only in the worldly way, but is infinitely richer in the spiritual, and this has come through implicit obedience to the higher powers. The Bible says regarding the rich man entering the kingdom of heaven, "It is easier for a camel to go through the eye of an needle than for a rich man to enter the kingdom of heaven;" why? because he is rich in the possession of all the worldly characteristics; his whole nature is rich with all these attributes, and so long as these are active he can not reach heaven. He can no more enter that

perfect rest or heaven with these active than the rich man can take his gold and bonds with him when he dies. Do we not know of rich men all over the country, millionaires, but are they happy and peaceful and at rest? Have they through there wealth reached that heavenly condition? Our leader did not get her wealth until she had her heaven, and it was the heaven that brought the riches. They were given to her, for her great heart wished them for the purpose of uplifting humanity as I said before. Hence, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you. This has been proven by our leader and can be by us if we but work as faithfully and obediently as she has. Then we can have this promise fulfilled which she gave us once. She said: "When perfect harmony is established within you, then all the the nature is under one grand law. Christ's church is within and heaven is your home, God your father, Christ your brother, and the Holy Ghost your power that will lead you into all truth. LIDA E. SMITH.

A church is a spiritual school, but the churches in the world are not spiritual schools for the ministers do all the reading and talking, and could any one ever learn rhetoric if he were to hear it read once as the ministers preach their sermons? Then consider how much the people learn of their ministers. M. H. C.

The growth of one individual helps all. One can not advance alone. God's law is a unit and when one thing moves all things in the universe move. If we could realize this, we would feel that we are accomplishing more and would have more action and work with more zeal and all would grow faster. M. H. C.

If we imbibe God's principles, we take on his character and possess all the fruits of his holy spirit and can see the workings of his laws in nature and humanity and will be potent and creative as He is, only not in the same capacity. M. H. C.

God has given us many great blessings, but none so great as his precious life in us all, and the circumstances by which to develop and grow that life within us. M. H. C.

I have just come in with a bunch of sweet, blue violets. I hold them up and look at them. They are very, very beautiful. I smell them, and how delicious the odor. I pause and think, how did they grow? How did those tiny roots gather up and compound the chemicals necessary for the deep blue coloring? Whence came the fragrance, so entirely the violet's own, that we may know it anywhere? These seem very simple things, and yet herein a wonderful mystery is concealed. We are groping in darkness, but know it not, because the true light has not been fully revealed. A little more spiritual growth and we may become better workers in nature's great laboratory, a little more divine light and the laws of absorption may be better understood. As it is now, who can tell how the tiny seed is quickened? Our scientists will give us formal theories of causes, combination and results, still the question remains unanswered.

In this bunch of violets sweet,  
The mystery of life I meet;  
The mystery of love I find;  
Fragrance and beauty here combined.

And the same law the violet knows,  
Guides in its growth the stately rose;  
And every tiny cup is filled  
With dew drops, by the night distilled.

They live, they bloom, but who may show  
The hidden force working below,  
The mysteries of earth and air,  
The new life springing everywhere?

I wait for light, hoping some day  
A gleam across my path may play;  
That I may know the truth at last,  
Gather it up and hold it fast. L. K. A.

FEBRUARY 18, 1891.

YOU may feel that the little enjoyments of life may give you some strength, but when you realize what they may lead you to, where hell comes if you participate, you see that there is but one way and that is a straight and narrow way

M. H. C.

GOD would not be God if man could understand Him. So with the Bible. There would be no growth if the natural man could understand all that the spiritual man could. M. H. C.

Faith is that force and decision, which is the power to move all things—without it we can do nothing. M. H. C.



***Spiritual Things Spiritually Discerned.***

Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. I Cor. II, 12, 13, 14.

The difference between the spirit of the world and the spirit of God is to be compared as utter darkness and the brightest light. The spirit of the world, as I understand it, is the life and desires that savor of all earthly gratifications and pertains to nothing spiritual. It is the leading power of man's natural existence, which, if cultivated and allowed to rule instead of his better nature will lead him forever on a downward course to the lowest sphere of man's animal condition and therefore will lead him farther and farther away from the spiritual life. When man fully realizes that the germ of God is within him then he will strive to develop that spark of God's life. When this life is aroused within him he begins to realize the things that are freely given him of God. Then he will have the desire to elevate his mind into a higher sphere of action and grow this germ of God within his heart to enable him to become spiritualized. He can then speak, not in the words of man's wisdom, but in the wisdom which the Holy Ghost teacheth.

I think that living the truth and showing the world the true light and life is the speaking and teaching of the Holy Ghost; for then the things which are freely given us of God are made manifest through our life and works, and we are enabled better to discern and comprehend the spiritual laws. As soon as we have perfected our purification and cast aside all the imperfections of our natural life and taken on the pure spiritual garments, then we can accomplish all things through this high and holy power and have all knowledge and wisdom. But the natural man receives not the things of the spirit of God for they are foolishness unto him, neither can he know them because they are spiritually discerned.

Unless the germ of God in man is quickened and aroused into action and he becomes spiritualized he can not understand the interpretation of God's laws. Therefore to him they are foolishness. As soon as his spirit is brought into action his eyes are opened and he sees how naked he is. Then comes the desire for something higher, some-

thing more solid, something that has a foundation that will not decay or sink into oblivion. He realizes he has work to do to overcome the teachings of his former life and he desires to obliterate the past and build up a spiritual life within himself that he may know the true spiritual things which are freely given to him of God.

H. E. COTTLE.

Feb. 8th, 1891.

***Health Department.***

BELOW is a recipe for a pudding made by Mrs. Chynoweth which is both wholesome and palatable. It will injure no one, even dispeptics have eaten it in moderate quantity without injury:

**STEAMED GRAHAM PUDDING.**

- 2 cups sour cream.
- 1 cup sour milk.
- 1½ level tea-spoonfuls soda.
- 1 egg.
- ½ tea-spoonful salt.
- 2 cups chopped seedless raisins.
- 1 cup chopped figs.
- 5 cups graham flour.

Boil raisins and figs in a little water for ten or fifteen minutes before stirring in. Steam for two hours and then bake 10 minutes. To be served with cream or the following sauce:

Juice of one lemon.

- ½ cup of sugar.
- 3 cups of water.

When boiling thicken with two heaping tea-spoonfuls of flour stirred smooth in a little water.

The reason why mankind is in a condition to live under the physical law is because they are ignorant of the power of God's life within them. They do not realize that the angels surround them. If they realized this, they would never live secret lives, would know they were not alone and could never do an untruth nor a mean act. If they could know that God's life is in them and his angels surround them, they would think more of themselves, and would listen to the impressions of the angels to live for higher principles, to live under the spiritual law. Not a step can be taken under this law but that will give happiness. All is beautiful—all is knowledge. There one has faith—the substance of things hoped for, and one cannot get th<sup>e</sup> substance without the faith.

M. H. C.

*Our Schools.*

## THE POSSIBILITIES WITHIN MAN.

The possibilities for a better and higher life have been placed within our reach. We have been awakened from a physical sleep and brought face to face with our lower nature, and made to see the possibilities within ourselves. That this has been the work of the God within us, I have no doubt.

When I first came to these meetings, I knew nothing of myself. I knew that the lungs must act in harmony with the other organs in my body, and that if they should cease their action, physical death would be the result; I knew that one law of nature caused all the organs to work together. Mrs. Hayes-Chynoweth showed me that there was a germ of God planted in my being and that through its action I could be brought under a higher law.

Man has his animal nature; his appetites, passions, ignorance and prejudices, all the results of heredity and environments; and yet in the essence of his being he has that which is like God and hence capable of being reached and unfolded; he has reason, conscience, affection and the capacity to perceive the truth and to learn to do right. He may yield his body, if he will, to the action of the physical law, antagonize nature, disobey the laws of health and social purity, and by this course bring sickness and want upon himself to be his teachers until he learns the lesson of physical obedience. The animalism of man and tribes of men wastes peoples and property and still this may be the only way to teach mankind the great lesson of obedience to God's higher law. When we have learned this lesson, then shall we see the possibilities for spiritual growth within ourselves.

I want to come into a condition where I can obey the higher law of God, and thereby avoid the suffering that disobedience brings about.

WM. CASLY.

HURLEY, Wis., January 18, 1891.

"If any man thirst, let him come unto me and drink." (John VII, 31.)

This is what Jesus said to the people when he was preaching in the temple, "Come unto me and drink."

Now the question arises in my mind, how are

we going to drink, and how are we going to find our way to the true spiritual fountain that Jesus meant we should all drink of. The old theory of the text I have chosen, means to the world something they think they receive by going to churches and hearing the same old ideas, that I can safely say will never grow the world into the pure and holy condition that we are told here, we all can come to by overcoming our physical nature. The churches of the past and present do not teach their congregations to overcome their evil propensities as they ought to. We see in our every-day life those who claim to have Christ by the hand, giving way to their animal nature and also taking into their system impurities that will deaden the spiritual part of their nature.

I do not profess to be living a pure and holy, God-life myself, but with the teaching and the example before us, I have confidence to believe that we can all come into a condition, where we shall have our spiritual nature awakened so that we shall strive to drink of the spiritual fountain, of which God intended us all to drink. "But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up into everlasting life." When Jesus said, "Come unto me and drink," he did not mean that by going simply to a place of worship, or to some other place to drink, we would receive this everlasting life that he speaks about. I believe he meant that everyone should dig his own well. Some may have the good luck to accomplish it more rapidly than others. Some may have softer hearts than others to contend with. I think that those who come humbly desiring to dig the well of everlasting life will make the greatest progress in spiritual growth. Those that have large barriers in their hearts cannot make the same progress as those who are willing to confess to God their weaknesses. "Blessed are they which do hunger and thirst after righteousness for they shall be filled."

The principles that are taught here do not try to lead us in any round-about way to the fountain of life where the water is pure and holy. We have the example of one who is inspired by God, who has proved by her life that this well of water that the Bible speaks of is free for all those who hunger and thirst after it. I think we are the most blessed people in the world. She has taught

and shown us where to dig to find the true spiritual life that will satisfy the souls of those who are thirsting after righteousness. She has told us so often that the heart is what needs our attention most, and that we should dig and up-root all those evil propensities that tend to deaden our spiritual nature.

In order to become pure and holy we must pray to God and the angels for pure thought and high aspirations that shall change this stagnation into action, and make this well of everlasting life to spring up within us.

My prayer to God is that I may always live so that I shall always be permitted to drink of this spiritual fountain that will give peace and happiness to the soul.

ROBERT KING.

HURLEY, Wis., SUNDAY, August 14, 1890.

“Blessed are the pure in heart; for they shall see God.”

This does not mean that in some far distant place those who are pure in heart shall behold God face to face. How consoling is the thought that we can see God on this earth, if we live right, and need not wait until we pass on to the other side, before we can behold Him and enjoy His blessings to the satisfaction of our souls.

The time when we shall see him lies with ourselves; it depends upon our living right. I thank my God to-day that I have been taught the way to God and I am convinced that there is no way that we can ever behold God except to purify our lives and take in more of himself; for as like attracts like, as our lives are pure we can attract more of that pure element—God.

One is indeed blessed, when he has labored and striven with his physical characteristics and has overcome so much that he can feel that purity of life which comes from the spiritual fountain of God. Then one can say from the depths of his heart, “For me to live is Christ and to die is gain.” This death does not mean the death of the physical body, but death to all sin; the death that comes when we have overcome the imperfections that are in our nature, such as jealousy, hatred, malice and strife and all that will retard our spiritual growth. I want to say right here that one can not get out of all these conditions without first having a yearning desire for a higher and better life. When one has this desire and faith

that God will give him strength, then action is needed to arouse the spiritual part of his being into life. The text reads “Blessed are the pure in heart, for they shall see God.” It is purity of life that brings man into the kingdom of heaven. The kingdom of heaven is within man’s own organism, and it can be made a living reality if he will but develop purity of life, and when he becomes pure he will know that the pure in heart shall see God. For when he is pure everything in his nature harmonizes with everything good in the universe, and he will recognize that God’s life is in everything and so it is that he can see God.

If we could realize what purity of life would bring us, I think we would strive harder to obtain it. We know and feel that our lives have been made better by the little effort which we have already put forth; but still we do not seem to sense the reality of the spiritual life as we should. And yet how often has it been stated to us by our leader and friends that there is in God’s great store-house enough to supply all our needs. If we will but put forth the necessary effort we will not have to toil in the physical as we do now, but God will find some other way for us to earn our bread that will be more congenial to us.

Let us who have tasted of the true life and have been benefited by it, put forth a stronger effort to purify our hearts that we may see God and show by our lives the true way to live.

The world has had preaching enough, and the reason that there are so many luke-warm Christians is, that they have not seen the truth lived and have not felt the inspiration of God.

My desire and prayer is that God may give me strength to so purify my life, that I may be a living example of these grand and noble principles that have done so much good in the world.

W. J. SPARGO.

Hurley, Wis., Jan. 18, 1891.

#### WHAT DOES THE KINGDOM OF GOD MEAN?

Does it mean a place located in some distant, far off place in God’s universe where God and His angels dwell? Does it mean, as many people of the world have been taught, that it is a place where God sits on His throne, with all His angels

around Him, waiting for the day of judgment, so that He can separate the good from the wicked? It means to me something far different. I thank God with all my heart that the circumstances of my life have placed me where I am, in the presence of one who has God's life permeating her whole being; who by her constant efforts has grown into that condition of life so that she has the kingdom of God within her own soul, where the spirit of the living God dwells and directs every action. It is through her that I have had an opportunity to learn how to live this true life. It is through her that the seed of eternal life has been started into action within my heart. It is she who has been the cause of my taking a step into that straight and narrow path, and I know if I follow the directions which she gives me; they will lead me step by step until I shall know and feel within my soul that God's kingdom is there. By laboring constantly to bring every thought which I may have into obedience to the Christ principles and by thinking the highest and best thoughts as far as I know I shall feel that God's life is within. Then I will have no occasion to ask the true meaning of God's kingdom. I shall be able to know and realize that God is something more than a mere name.

Our leader tells us that God is a spirit and we must worship Him in spirit and in truth, and she also tells us that there is a part of God's life in every one of us; and what we have to do is to cultivate that life, by overcoming the lusts and passions of the physical or fleshly life, and putting into action that which will grow us into a more perfect condition. Then God will give us our reward by developing more of His spiritual life within us. God who sees, knows and judges all things is ever ready to help those who are willing to help themselves. He is ever ready to bestow His blessings upon us if we are only in a condition to receive them. So we can plainly see the necessity for laboring to overcome the desires, appetites and imperfections of our physical natures.

If we wish to inherit the kingdom of God we must do as the Christ in the Bible is said to have done. We must labor intently without faltering and keep our minds raised above this worldly life into a condition of purity and holiness. Then God will establish His kingdom within our hearts. It

is my opinion if man would only bring himself to see that it is that part of God's life which is within him that lives, he would realize the necessity of working to overcome the imperfections of his physical nature and labor to get more of God's life within his bosom. In the 17th Ch., 20 to 23d verses of St. Luke of the Scripture we find it says: "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said: The kingdom of God cometh not with observation. Neither shall they say, lo here or lo there, for behold, the kingdom of God is within you." This proves to me that there must be a constant action towards doing that which we know is right. It also teaches me that a man must work out his own salvation. No one can do it for him, not even God, unless he has a desire and willingness to be obedient to God's laws and keeps His commandments.

Z. CLIFFORD.

Jan. 18th, 1891.

"For where a testament is, there must also of necessity be the death of the testator." (Hebrew 8—16).

We are all born under the natural law and there we remain year after year, seeking nothing but gratifying the fleshly lusts and passions which are many within a man's nature. We eagerly strive to get a fortune or to gain a high position or to acquire wealth, whereby we shall be able to have all desires gratified. Persons do not see the ignorant condition they are in, when acting under the natural impulses. It matters not how wrong they do or what suffering their deeds bring to them, they believe they are right, and in that condition are they ready to pronounce their judgment upon all. But the only way we have to get rid of that condition is to let the old, fleshly life die, cease the action of foolishness and give proper action to the spiritual part of our natures, quickening the spirit and our souls will demand the New Testament to which my subject relates. It is written that the New Testament is given to us for doctrine, for reproof, for correction, for instruction in righteousness.

The world at large claims to believe that Christ was God's only begotten son; that he died for our sins and on the third day was resurrected and let himself be seen of his disciples, and then went to his Father. Jesus says: "I am one of many

brethren." By his own words he was not alone, and what became of his many brethren after he went to the Father? Should our Savior tell a lie, or would God make such a mistake that He forgot to send these brethren? Nay, God is perfect. He has left nothing undone; He pronounced everything good.

We are taught here by Mrs. Chynoweth that the New Testament, as well as the old, has to be applied to each and every man on earth, and that all the principles mentioned in the Bible are certain conditions within according to the spiritual growth of men. When the pulsation of the blood through our veins ceases, we are soon out of existence. And so it is in the spiritual law. If the blood of Christ that was shed, which means spiritual life, is not put into activity, we are dead. And that is the reason we are in relationship to Christ. But when we understand the spiritual meaning of the holy Book, we are surely educated; we know how to do and act wisely in everything; have all things done in proper time, and so we avoid that punishment which will follow carelessness and ignorant conditions in men's lives.

The Bible says we are created in the image of God. But in what way can we be if we are not born like Jesus? He is the pattern for us to follow, the Bible says, and if we were not able to imitate that pattern, He is of no value to us; his coming in the flesh is a failure. We are taught by our leader that Jesus is the condition in which all are born into this world, born with all the fleshly attributes and desires, as well as those attributes which are a necessity for the spiritual growth. As we grow from a child to manhood, it depends upon ourselves which road we chose. There are only two and one must be ours; either the one which leads to destruction and despair, or the one which leads to joy and happiness. The latter is the one which brings us our salvation, but we must overcome our fleshly appetites and passions step by step, as Jesus overcame his. Our earthly nature must be entirely subdued. Then we are resurrected with Christ; we are gone to the Father, and that is the only way in which we can imitate Jesus Christ, because then God has been a truth to us.

But have we found that light of ourselves? No. How blessed are we, far beyond the rest of the people in the world, to have come under the

guidance of Mrs. Chynoweth who is able to lead us on in success to gain eternal life if we follow her teaching.

HENRY QUARFORD.

#### THE TRUE LIFE.

There are very few in this world that live a true life though many think they do. If a person lets anger rule him he can not have a true life. To live a true life one has to grow himself out of all his bad habits, like drinking, smoking, etc. I am taught that the best time to grow out of one's bad habits, like anger, is when a man is doing his daily work, when he has much to test him. He can overcome little by little till after awhile it will become very easy for him to grow out of all his animal condition. Then he will not have any desires for his low, animal pleasures. I know I can rule my temper better than I could a year ago. That is what I have gained by coming to these meetings. Temper is what makes a person swear. I used to lose my temper a great deal, but since I came under this doctrine of Mrs. Chynoweth I do not give way so much. I try to control myself every time.

I believe a person can develop out of his earthly condition more easily by mingling with good people. I am taught that after a person is developed in this spiritual life he has joy and happiness. I once believed that God and heaven were far away from here. I have learned that I have something to work for; that God is within me; that I am to work to try to develop a home within me for God to live in. It is the same with heaven. It is not away up among the stars but within me when I grow to have it. A person need not think when he reaches the other world that he will be forgiven all his sins, but he will have to work out of them there if he has not done it here in this life. So it is better for us to work out our salvation right here on this earth. I know of only one who lives a true life and I am going to follow her as nearly as I can. I think I can get into this spiritual life more easily that way than any other.

EDWARD ROBERTSON.

#### CHARITY.

"Though I speak with the tongues of men and of angels and have not charity, I am become as sounding brass or a tinkling cymbal." (I. Cor. 13-1.)

It is the common belief in the world, I think,

that charity consists in helping the poor and needy and giving money to benevolent institutions. But this is not true charity as taught in the Bible. Until a man has reached a spiritual development, like our leader, he can not tell whether his giving will do more good than harm. In the 3rd verse it says, "though I bestow all my goods to feed the poor and have not charity, it profiteth me nothing. True charity beareth all things endureth all things." In the 13th verse it says, "and now abideth faith, hope and charity, these three, but the greatest of these is charity." According to this the highest spiritual condition one can grow into and make a part of his daily life is a perfect Godlike charity. Charity is a perfect, harmonious love that is as boundless as infinity and passes not heedlessly over the poorest, meanest or most depraved of God's creatures. It is the crowning glory of a manly or womanly life. It is the dawning light of a more Godly life breaking through the mass of passion, desire and sensuality. There is nothing in our being that carries such an elevating, ennobling and happifying influence as that broad, liberal, sympathetic love that is embraced in the word charity. It is the well-spring of the higher life from which comes the divinest harmony and most perfect love, for it is Godlike in its manifestations. We should all strive to cultivate this virtue for it is of vital importance.

The true life that our leader is working for all of us to grow into will awaken that dormant spirit of charity in all. In our leader we have an example of the most Godlike charity I have ever seen. I do not believe there is one of God's children on earth, it does not make any difference how low he is, even if he is lying in the ditch, but she has perfect charity for him, and with the love of God in her heart she can raise the fallen. Nothing will give to life such rich enjoyment, make the world so radiant, or humanity so Godlike, as the nurturing of this spirit in the hearts of the people. It is the motor power that must accomplish the higher and more Godlike development of humanity.

EMMET CROSBY.

WHEN man develops out of the natural into the spiritual he begins his life. When he has developed so that nothing attracts, nothing tempts in the natural he fulfills the law.

M. H. C.

MUCH has been thought, much has been said, but not so much has been lived. Man may think and talk, but he must live if he would grow. Deeds and actions amount to much. Man may appear to be and be not what he seems. When he brings out the principles of God, he grows and unfolds and everything around him is beautiful and grand.

M. H. C.

LIVE for God, cast away all that will lead you away from God, and live for that which will make you able to say—"Heaven is my home."

M. H. C.

THE wise and brave man is he that fears always to do a wrong and never fears to do what is right under all circumstances.

J. R.

No matter where you are, nothing will tempt you when you have come fully under the spiritual law.

M. H. C.

LOVE is the fulfilling of the law. Love means God in the organism of man.

M. H. C.

THE truth is the bread from God.

M. H. C.

