

# 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.

*"Come Follow Me."*

It is well to express all we feel concerning God and Jesus Christ. And it is well to express our thoughts so that every child present can understand what we mean when listening to what we say. Hence I feel it my duty to express my thoughts concerning the God within me, not of the God that has been represented as a man, sitting way off in space somewhere on a throne. And so with Christ. We do not mean the literal Christ when we speak of Christ and his works, as might be inferred when we quote Christ as saying, "Come follow me." We mean the Christ which is to be developed in every being and which now exists there only in germ. We do not believe in a literal Christ that ever lived to save the world but we believe every one has to work out his own salvation. I rose to my feet to express as plainly as possible what I know to be a truth concerning this, that there should be no misunderstanding in the minds of the people who have been listening to what has already been said.

Every law for every stage of development is placed in every individuality. God has placed Himself there. He has placed Himself in the hearts of all the people, as also in all the lower life. He has placed His law within Himself, as every law there has ever been or ever will be is of God or in God. The law that is the spiritual law of man's being is placed within the organism of every human being, and only according to the action of that law can any man be unfolded, or can he hear the voice of that God or that Christ that says: "Come unto me." The "Come unto me", is within his own organism and nature. The embodiment of that principle called Christ is within each one of you. In your nature is the law of God established to develop every particle of your nature into that perfection that ye can be heirs and joint heirs with that principle, which is the power of God to do the Christ works. And when you think of anything on the outside of your own natures and beings, you lose a great deal of the strength and power of the God within. We must always remember this in our writings and in our doings and actings, that the law of Christ, God, and all that we are ever to come to is within. The laws are established according to every condition of our development, when we have fulfilled

one law, another one takes its place. When we have gone on and on and have had our experience and action and done our work under this law, there is another law, another life and a new action, and so on, until that voice shall be heard saying: "Come follow me." That voice is right within our own natures.

There is an individualized law for every organ of our beings, and every organ is individualized and has its action in developing the human nature and life. Without that being so, you could not act. If one organ should be stricken out of existence, you would be defective and imperfect, for that organ possessed a law; and that law acts as the will power of your nature will allow it to act. And so each organ of your being is an independent faculty, in one sense independent and yet dependent on all the rest, and it harmonizes with every other faculty in the nature, performing its particular function and the others theirs. They do not do the same work, any more than you do the work that I do and I the work that you do. They are harmonious in their action so as to bring out the highest principle that can be brought out for the present, and when that is brought out then man is a new being because of the growth and unfoldment of his nature. That is the way God works according to His laws in our natures when we do nothing to oppose the perfect workings of His laws but keep our systems in order and our natures harmonious. The germ that produced that new life was within but was apparently dead until the proper conditions were brought about it and it developed into a new personage. So it continues, the God within the higher faculties inviting all the nature to come up still higher, to have new, higher, purer and holier thoughts. "Come follow me", is the voice. And so you keep on from one stage of development to another.

As I see it, it is like putting a kernel of wheat into the ground. You put a whole, sound seed into the ground and you will see it commence to die, like the old nature in man. The life principle starts anew, but it is very unlike the seed which you now behold. There is a stalk, and life shows itself as that stalk comes up and out into the atmosphere, and you will see the sunlight, the rain, and the dew are circumstances developing this stalk. Bye-and-bye it commences to blossom, and

then we see the blossoms change and fall off and we now see the first glimpse of a seed like unto the one we had sown, which afterwards matures and becomes perfect as the one that was sown. Now, it might be asked, of what use was the stalk? It was for multiplying the seed. Instead of the one seed that was sown we see twenty, thirty or perhaps a hundred. And so it is with this life that is placed in the organism of man. By perfect action you can see the individual child grows and unfolds that germ of God within it to a plant by that very growth I have explained of the kernel of wheat, until he becomes a perfect individual and the God within him is uppermost. If that God outside had all the power and action there would have been no result, but there was the law of God within itself that made it strong and healthful and brought it out in the way we see it brought out. And when this law is here established, it is growing, and no person, no angel, no God can destroy its action or the life principle it possesses. It is the principle of life that is in the stalk of wheat, and if the circumstances around it are favorable it grows itself into perfection. So it is in every stage of man's development. You can come into this new life when you have perfected the old life, and man's old life is perfected when that stalk becomes strong enough to bring forth the fruit, or, in other words, when the principles of truth and right become strong enough in man and he has passed through the whole process of growth so as to be a new man. He becomes inactive under the natural law and is ready to take on the new law, and the new germs will serve to bring out so much more of God's life under the spiritual law than under the natural law.

What we ask of you is to understand that as you are going on from one degree of growth to another, there is something in your natures that must be understood as God's life. You must understand perfectly that in the God life all His laws are a necessity. All of God's laws are within you if He be there. As I have said to you before, one drop of your blood contains all the properties and qualities of all the blood, and so when one little germ or atom of God be in you, all His laws must of a necessity be there, all the laws that will produce all action to bring you into truth of life, wisdom and power. The God to you is not on the outside but inside, it is only the circumstances

of God that are outside, as one does one part of the work and another another part. And so we see one action in one and another action in another, and they make the different circumstances. These different circumstances go against you or with you like the winds and the storms that go against the plant. They go against you and you find they stir that life and that law of growth within you, and in that way you grow to be stronger and better people. The temptation comes to you to stir you, but the tempter is within. The temptations that come to you are the possibilities that are placed right around you, or come to you, to gratify that which your lower natures demand. But if you had not that desire within your natures, these things would not tempt you in the least. What we want to do is to get into that life where the tempter within shall be entirely killed, where we can go into the whole world and never be tempted by anything we see. And when we have fully overcome that tempter within we have that peace and harmony that we always carry with us under all circumstances, even were we to descend into hell we would carry that heaven with us, as the Bible says. There is nothing but harmony when we are under the spiritual law and there is nothing but inharmony outside of it. It is the voice of God within us, saying, "Come up higher," and we obeying, that brings us into this harmony and perfection of life. We must bear fruit and express and let the world know what the corn is; how it multiplied in our lives and how it is grown into perfection by the laws of God within it and the circumstances brought around it.

Do not feel that you must wait for the hereafter to grow. Do not feel that it is time enough when you get old or get over on the other side. Do not do that because you will lose so much happiness and pleasure, much more than you can now consider. I command you, young people, not by the law of compulsion nor by the command of the civil law, not from any selfishness in my own nature nor with threats of punishment, but by that love I feel for you in my soul and heart, do not do it. For the sake of your soul, and for the sake of the rising generations see that all of you labor to overcome your worldly natures, that the God within you shall grow to this condition of purity that you may have and possess all the attributes of God to give to your children and children's child-

ren, that they shall not have to groan under suffering and punishment of mind and body. The thought of this should be enough to make every one work for that which is good and Godlike, and that every one you come in contact with may be made better by coming in rapport with you under this perfect law of love and wisdom. May we all realize this and know that every one of us has duties to perform as soon as he knows what those duties are. Do not be reticent, do not hold yourselves back from doing a duty but be pushing forward and feeling anxious and desirous to accomplish all you can while you are still here on earth. When you do it you will have that feeling of contentment and harmony in your being which you can have in no other way. God is within you a living principle and all his laws are established there the same as in the great universe. Man could never know anything about God were it not for his being in the human form. You might see his works as looking at a picture. It is beautiful, but you must have something within yourselves above the loveliness and the beauty of the tree, the flower and the forest. The great ocean, the lake, the river, the mountain, the meadow and everything you see attractive around you would be no more to you than a picture without any life in it without that life of God within yourselves. Cultivate it that you may see more and more of that life of God around you in everything as well as within yourselves. It is that God of the human heart that you want, that will develop itself as a sentient God full of goodness, wisdom and power, all intelligence and beauty. That is the God you want to work for and invite into your natures more and more.

Pray that you may have more action in the spiritual to come up higher and higher. Let that voice of God be heard within you. Everything is there that you ever had or ever will have. God was with you in your suffering and He was with you in your innocence. Innocence means ignorance every time, but when you become more and more enlightened you become active in throwing off these imperfections and begin to clothe your mind and soul with garments that shall be pure, clean and white as snow. Concentrate your mind upon that God that is within yourselves and grow and cultivate that God, for you have within the laws and possibilities to do so. Then there will be

nothing to arouse the tempter within, and when you are laboring and obedient to God, the temptations that come to you will soon be gone. You have the world under your feet and you can mingle with people and keep yourselves unspotted from the world. I should feel that I was not fit to come here and teach you what I do teach if I did not know that everything in man's nature can be overcome. I am not in the habit of giving way to any impulses, appetites or characteristics of the flesh, and this condition is for every one of you to have and it is within you to cultivate. I presume every one of you, if we meet over on the other side, will say to me that you have found everything exactly as I told you, that you must overcome your natural life, and if you do not do it here you will have to do it over there. If God is active within you, I want you to understand that He is active in all as we see them grow and develop. One part of your nature is active to-day while in this man another part is active, and he is perfecting that while you perfect yours. This is what makes the variety and so there is no monotony. You live under this law to-day and when that is perfected you come under another and different law. There is order and symmetry in God's life; everything is adjusted perfectly and can not be otherwise.

I ask thee, Oh God, this morning to come into the hearts of all these people to help purify and cleanse them from all sin and suffering by the fulfilling of Thy law, by Thy knowledge, by Thy goodness and power and by the love Thou hast for them. Let that life and love be aroused within them that they may love their neighbor as themselves, because thy law is as perfect to one as it is to another. Let man find that he is only an instrument in thy hands, Oh God, to do and to work what Thou hast for him to do, that when he feels he is humble before Thee, and he helps his brother to come into the same life, he may rejoice that he is there. Help us, Oh Father, I again ask Thee, to be workers in Thy vineyard of truth until all the imperfections of the physical nature shall be as naught to us, and there is only one bright light that illuminates our being, and that is Thy life, Thy light, Thy love, wisdom, goodness and power. Let that be our motive power and let us be more and more likened unto Thee and more and more fitted for the kingdom of heaven.

Let that beacon light, which the Bible speaks of, come into our lives to lighten our pathway and give us all we can ever want or ask for on this earth. Amen. MARY HAYES-CHYNOWETH.

GOD'S life is in us from the beginning. At first it is but small in amount, but that life is as perfectly a part of God's life as any which we will ever possess. It does not act and control us because it is obstructed by our physical natures. By giving it action it grows, not by refining itself, but by gaining more and more the mastery over us and by adding more and more of the same kind and purity of God's life to that which we already have. It seems to me plain, and beautiful as well, that the God in one man is the same in kind as that in another. It differs only in the manifestation which the man allows it to make, that is in the quantity of God's life which he may use, and which he therefore receives. This God-life is present in the spiritual world much as the air is in the physical world. We take it freely by our action, and only as we act aright can we receive it. When we realize this truth we shall, it seems to me, have a greater incentive to control our physical life, to stop its action and allow the spiritual to act; for in proportion to the control which we have over the physical will our spiritual act. The difference in men's spiritual action depends upon this control. Christ, as represented in the Bible, could not show his great God-power until after he had controlled his physical nature in his struggle in the wilderness. When he had controlled it he was led out in the active, controlling power of the Spirit. J. O. H.

PERFECT manhood means something more to me than it does to the world. It not only means freedom from the gross and mean vices of the world, but it means such a state of development as the Christ is represented to have reached—so that the man and God are one. E. A. H.

IF one will live to his highest impressions and follow his own best inclinations, God will have a place for him when he is ready to fill it. If he works diligently with hope and trusts God, in His own good time, God will make his labors fruitful. E. A. H.

### *Selfishness.*

Where selfishness predominates in a man's actions it causes misery every time, and the very one who is the most selfish in the family or neighborhood is the one who feels he is abused, and he does not know that he himself is the one that makes the trouble in every case.

The selfish man thinks himself to be entirely free from any wrong and fit to judge others. Such men have come to me and complained over this one and that one, but the first thing I knew I would hear the voice in my soul, and I have had to say to them: "You are the one at fault. If you are stronger than the others you should be the one to bear and forbear; and if you do not do that you are doing a greater wrong than the one you are complaining of. You have more life and strength. Else you are on the same plane as the one you complain of and he will have to complain of you."

There is no power in the world that can chasten except that which would lead everything into the life and light that exists within itself.

People have come to me and complained of husband, wife, son, daughter, brother or sister and have said to me: "If you can not help him or her there is no hope." It shows the fearful condition mankind is in when we come to look at it; it shows also the great responsibility resting upon me, and the great responsibility resting upon every one of you who are trying to live a true life according to the laws of God. This power over me must have a center from which to work. Hence you see the great responsibility resting upon every one of you, that you raise yourselves into that condition of thought and feeling that is necessary to make a home for the spirit of God to dwell in your hearts and souls. If some little thing comes up in your natures, if you do not speak it but feel it in your soul, remember it is that which breaks the harmony and you can but little imagine what an in-harmonious atmosphere it creates. When I come in contact with such persons, the feeling is like something being hurled against me. Then I have to wait before I can proceed to speak upon my subject or do what duty I have before me that requires this harmony. If it be in our meeting we have to sing or say something that will help to elevate the minds and heal that wound, as you might call it, that has been made when you enter

the room in this condition. What we all want to do is to realize this fully and let God come into our lives to chasten, scourge, cleanse and purify everything of the kind that causes this inharmonious feeling to arise. I know there is no necessity for it. I know that as soon as man can see and understand that it always brings misery and nothing else he will try to leave it alone and raise his mind to something higher and better. It certainly never brings you one single step nearer to God; it never advances you in any way. On the contrary it drags you down and brings you suffering and misery. So what is the use of your indulging in it? If a man is jealous of his wife, or the wife of her husband, or one man of another, I will ask if that ever is going to benefit them? It only causes the gap between them to grow wider and wider instead of uniting them. It is always an injury instead of a good, and certainly if they look at it with the right feeling and understanding it could be brushed away with a thought, as easily as you with one stroke can brush away the spider's web in the corner of your room. When you do, and you come together in your meetings, whether I am present or not, there will always be that harmony with the spirit of God, and His inspiration and power will be felt in the hearts of all and will stay with you for a whole week until you meet again. Or, if you come oftener to partake of this life and inspiration, you will find that you are in a condition to do others a great deal of good in your daily contact with them. When you are all harmonious there is an attraction for every one who comes into the house, because a life, an aspiration and a power go out to every one. It is attractive to them and they feel and love it. Many times I have heard people say to me: "When I heard these words come from you they made me love myself better and everything around me; they make me feel better all the week." Why is it? It is because of the love that comes into my heart and is shed abroad in the heart of every one who is in a condition to receive it. And when they do receive, there is nothing coming back to me, so that I shall have a feeling that they are not benefited by what I have said because they are not in a condition to receive it. What I want is to have every one in a condition to receive and above all, to be benefited.

When you are living together as one family, one

unkind word or thought will create an atmosphere that destroys the harmony and beauty of life which would otherwise exist there and which should be to you a heaven on earth.

MARY HAYES-CHYNOWETH.

It is natural for us to love life in the natural, and it is just as natural for us to love it in the spiritual when we become acquainted with ourselves under that law. When one understands that the spiritual principles are the outgrowth of his own nature, and not something that has no existence, he will learn to love them because he has grown to understand them. The reason that man opposes the beautiful principles of the spiritual life, is because he is unacquainted with that part of his organism which produces them, and he considers them no part of himself. M. H. C.

DISEASE of any kind is truly to be resisted as Satan which constantly tempts us. If we resist with the power of God and without fear, we can conquer. The great mountains are removed by faith and works. Not only mental, but physical wrongs can be overcome by steady effort. In this as in every other case many obstacles will be encountered which seem almost impossible, but strength will be given according to the task.

M. H. C.

WHEN we live wholly under the spiritual law we will never know anything but pleasure in doing our duty, no matter how unpleasant it may seem to others, and once would have been to us. God changes all darkness to light, all hatred to love and inharmonious to the most perfect harmony, and this great change calls into action another part of our being, and so a new life is begun within us.

M. H. C.

How cheering the thought that the angels of God can come to us and give us instructions. What courage we ought to take in our action toward these grand, noble truths. The mighty hands are holding us up and we need have no fear of falling or doing anything that will bring suffering, unless we doubt and fall away from them by doing or acting in opposition to their noble teaching.

M. H. C.

*Address.*

(Delivered at Eden Vale, Feb. 6, 1891.)

I trust that we may all come where we will not do, where we will not speak, where we will not think anything wrong, or blame people in any way, but think that there is good in them and in everything. God has pronounced everything good. Although we are not in a condition to see that goodness in others, let us let that which is evil or undeveloped alone. We must not say it is bad, because we have not investigated it and we do not know it. Hence we should be satisfied to leave it alone, and let them live under the law that they do understand. When we come into a condition of perfect harmony so that we can have more wisdom from God, we will see clearer how to examine all nature and find the defects, and we can help to remedy these defects and make people live better lives. While in the world people are complaining of one another, we know exactly where they are. We know they have not the light of God within them. If so, they would not complain but go to work and try to enlighten the world without this complaining. If we have a duty, it does not matter what anybody thinks or says about us, we should go and do that duty. You would be astonished if you knew how many people have meddled with my duties and affairs. When I did my greatest work for the world and for myself under this law, as directed by that power over me, I had some of the best and noblest people come in and tell me, this is wrong, and you ought not to do it. Afterwards they would find that my power and my life and the law governing me were stronger than they, and that it was right as I did it. I do not want you to think that I am blaming any one. I merely brought this up to show you that people are always trying to live others' lives, and considering how other people ought to do and to live, instead of trying to do what is their own nearest duty. I wanted to show you how you should try to weed your own gardens and not leave the weeds there to destroy the plants that you may go and look after the weeds in your neighbor's garden. Charity begins at home. If you get your own gardens weeded, and you find then time to spare, it is very nice in you to go to help your neighbor with his garden. Let us all attend to our own matters, and help others just as fast as they are in a condition to want our help.

If you try to force these things when they are not in a condition to receive them, you will surely fail, and you are casting pearls before swine. Many people are in such a condition that you can not reach them by coming in contact with them, you can not help them in any way. But when you have wisdom, and you realize and sense the real condition of the persons you meet, and you see you can not help them because they have not grown sufficiently under the old law to receive anything new. Unless a family grows along together, one may find some one in his own family that he will not have any chance or opportunity to assist. He may be in such a condition that he does not even desire to hear of the principles of truth and right for a time. You have to let that person alone and live your own life right along day by day until he can see that you have something better than he thought. Then he will come to know something more about your principles.

So do not condemn any one because he can not see and understand as much as you do. Men can not think alike. One man can not do or feel just like another any more than he could make his eyes black because another person has black eyes, when the natural color of his eyes is blue. Man has a distinct individuality that belongs to himself, and it is his task to bring out that individuality of his own, and no other person can do it for him, only to show him how. Every man has a right to his life and his organization, and to develop and grow into purity and goodness in his own way. He has a right to indulge in wickedness if he chooses, but if you are not obedient to the highest light within you, you sacrifice the happiness you would otherwise gain. So one is independent to do wrong, which brings misery and suffering, while the other is independent to be humble to duty and willing to be obedient to God's impressions made upon him, and will always have his heart filled with love, harmony and peace. These are the two laws existing in each individual, and humanity is so organized that no man can be forced. Nothing but God's laws can force anything. No man can be forced to do anything that he feels is wrong, or anything he does not like. And if he is in the state of not knowing what is right and what is wrong, nothing but the love of God can reach him through the law of attraction to live a better life. You might com-

mand him to do it. You might take him into a society, the laws of which he is forced to obey, and it might make an impression on him for a time. But there is no growth, and you must have enough of the love of God established within him to bring into life and animation all the principles and desires he feels when he is quite himself, when he thinks, and when he is in his highest mind.

Action, action is necessary for the spiritual life, for without action it dies and goes back to Mother Earth. If the physical body is without action, and man still expects to exist, he will be mistaken, as the free circulation of the blood in the physical body is necessary for the continuation of life and existence. We find that in the spiritual, the same as in the physical, there must be action, else there is decay. Know that if you wish to be likened unto God in action and in godness that your every moment should be spent in thought and in action in the right direction, to do good and what is right, else you are as naught to Him, for you have never been born again, and you have nothing that you can call your own. You are even depending upon neighbors, friends, and humanity at large for the little action you have had or are having. May God help you to get out of this weakness, help you to come forth like strong men and say: I am living for God and humanity, not depending upon them but wanting to help them into a condition where they can see and know that God is the only principle of life which is worth living for. God always comes through the spirituality that is established in each one's organism. There is no other life on this earth that can benefit you in the least. There is not one thing that you are living to-day that you will ever be benefited by only as it leads you to grasp that spiritual life that is eternal and everlasting. Then, remember the sooner you get hold of this principle to guide you into the straight and narrow path, and you become obedient to the impressions to lead you still further and further on, the sooner will that life be established as eternal life within you, and you will begin to live, and death will flee from you. The darkness surrounding you will be dispelled, and you will not have to be stumbling over something here and there, not knowing why you exist or what God wishes you to do, knowing little, if anything, of the great power of the Universe. In that state you merely

exist to enjoy the pleasures of the passions and impulses of your nature, and the great attractions that the fleshly life has for you, or, rather, you live to suffer under these when you think you are enjoying yourself. That is not life, but it is merely existence.

What are we in the hands of God? We are His children. But what are we until we are in the presence of the Father but frail and weak creatures, composed of all the lower elements in nature. Without His divine presence, and without realizing His power within us, we have nothing we can depend upon. We have nothing to help us under trying circumstances. If we depend upon our own strength it is like a weak staff in our hands. And if a neighbor or friend who is sorely afflicted asks us to do something for him, we feel that we have no power to take away from him or help him to bear his severe affliction. We have not the power of God to give to that neighbor or friend to overcome all that agonizes him and makes him suffer. Without that we can not even help ourselves.

What are we living for, is the question I will give you to answer. How are we living and what shall we live for? And when you have truly answered this question from the experience of your own lives, as you must know Christ by having that principle within yourselves, you have answered the very problem of your existence, and you can go on towards that which is the crowning point of all your life, charity and perfection.

Let us then, all work together in one grand band, each throwing his mite for the highest and most Godlike life, should be the voice in every one of us. Not sit and listen forever, thinking, I have nothing to say, I have nothing to do. Remember we all have duties to perform and no one can do the work for another or grow for another. You must have action. No one can act for you. By being inactive you will think the same old thoughts over and over again, because if you do not give off what you already have, you will not be able to receive something that is new. It is like winding a ball of twine into another ball and then into another. You may keep on winding and winding, and though you work you accomplish nothing. And so I ask every one of you who want to come into a newer and better life that you do something each day to some pur-



pose, and have your thoughts fixed upon things that are high and elevating, and give expression to such thoughts, that others may be benefited by them and you be able to receive newer and higher thoughts. It is the God element that you wish to have established within you that will kill out all that is imperfect in you and bring you into perfection where you can have nothing but goodness to associate with. That goodness will bring any one power in one direction or another because goodness is power. You will have plenty to do with this power when you have attained it because all humanity is in a condition of need, and one will call upon you for one thing and other for another thing. Their natures are void until they come to look to God to have His light and life within their souls, their hearts filled with His wisdom and goodness and with the power that is for every one who will live and grow and do the deeds that are necessary to develop him to be a strong, healthy, and spiritual man.

You need to have charity for one another; every one should have charity for the weak ones. Know there is more virtue in following after the weak one and helping him than to be active with all the rest that are themselves perfect and righteous. Do not say that you are too young or too old or too weak. Do you know anything about the sufferings of humanity? Do you know how many of God's creatures are crying out for one drop of water or one crumb of bread to satisfy the wants in their hearts and souls? Have you ever been able to give it to them? It is those who live an inactive life that are found wanting over on the other side. Work for everything that elevates your heart and soul and mind so that you can stand before God and humanity as noble, grand and glorious men and women, as God intended you to be when He placed His life within your organism. Are you satisfied to impose upon the great Father of the universe, so that you are not willing to do one thing for Him and not willing to speak one word for Him? Not willing to do what you might do for others as well as for yourselves while here on earth? I trust you will do your full duty, that you may learn more and more of what spirituality is and what God is in the human organism. Keep your spiritual eyes open and your ears unstopped that you may learn more and more of God each day and learn how to prepare a home for Him within yourselves.

Help, Oh God, these children to understand that in Thy presence rest all the greatness and all the beauty and all things that they can ever enjoy. It is the presence of Thy life and the principles of spirituality that shall ever lift them to that condition and height of purity and goodness that they are capable of attaining. Let us, Oh God, impress these children with the one grand thought, I am nothing without thee, Oh God, and let me feel Thy presence more and more to make me one of Thy true children.

MARY HAYES-CHYNOWETH.

THERE is a great difference between happiness arising from actions prompted by true principles of right living and those actions prompted by passion and lust. The former brings peace and contentment and trust; while the latter bring only gross pleasure, unrest and dissatisfaction. When one is fully under this lower law, he labors hard and persistently to find something that will satisfy the cravings of his animal nature, but finds nothing but disappointment and misery. Indulging in all the vices and wickedness that man's physical nature is capable of brings him each time lower in the scale of his existence.

M. H. C.

THREE things are essential to man's growth: Willingness, Obedience and Action. He must be willing to give up all of that action on the physical plane which retards the unfoldment of God's life within him, and willing to learn how to develop his inner, divine nature. Then he must be obedient to the voice of God and angels, and act constantly according to his highest light.

M. H. C.

WE do not know just what the future has in store for us, but we do know that if we live spiritual lives and attract unto ourselves God's higher inspiration, the future will be full of happiness and usefulness to us, and that all things shall be added unto us as promised.

J. O. H.

GOD asks man to do no duty, no action without a reward, and that reward comes naturally.

M. H. C.

WHAT a beautiful and happy thing is spiritual growth, and how strong and symmetrical it makes one!

J. C. H.

*Nothing Impossible With God.*

"We all believe without a doubt that God is able to do all things, but we feel that we are so weak and ignorant that we are incapable of receiving what he is withholding from us. \* \* \* Let us get awakened to the fact that we can do and then do, and power will be given us to accomplish anything we desire." (THE TRUE LIFE, Vol. I., No. 1, page 8). Such are Mrs. Chynoweth's words to all, through the pages of THE TRUE LIFE, and her words are gospel to us, for we can see that she lives what she preaches, that precept follows and is enforced by example in all her teachings. Not only are her words proved by her life, which is the best evidence of their truth, but both her words and life are corroborated in all points by the Bible, which is additional evidence that the life of Christ prophesied of in that Book is now being lived in her. The import of the sentences quoted is the same as that found in the following passages: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God", (meaning as we are taught one rich in the fleshly lusts and passions.) "And they were astonished out of measure saying among themselves, 'Who then can be saved?' And Jesus looking upon them, saith, 'With man it is impossible, but not with God; for with God all things are possible.'" (Mark x. 27. Speaking of the miracle which came to Elizabeth to whom a son was born in her old age: "For with God nothing shall be impossible" (Luke 1.-37). In fact all the miracles tend to prove the principle by showing that which is impossible to man is possible with God. He had power to create the universe and establish the laws which govern it. Nothing which concerns the operations of those laws can be impossible to Him, and no miracle is so great as not to be accomplished under and by virtue of those laws. In the biblical miracles certain conditions existed which enabled the power of God to reach the earth and bring out the object which was accomplished. This was as much under the operation of God's laws as any daily occurrence of man's life, but he calls it miraculous because the action of such a law is beyond his power of comprehension. And yet greater works than these are possible with God when the conditions for their performance can be established upon earth, for laws which we can not now under-

stand will become active. In our present condition the action of those laws would be a waste of power, would typify the casting of pearls before swine, for we could not make use of the truths shown to us; but only those laws are active which are preparing us to develop strength and wisdom sufficient to make us "capable of receiving what He is withholding from us."

During an experience of many years, Mrs. Chynoweth has proved that none of the miracles of the Bible are impossible to-day; for by establishing the necessary conditions within herself she has brought those laws into action which have enabled her to do all those miracles and to repeat them thousands of times, and to do many others just as great. The God in her is so developed as to make nothing impossible with her. Every duty that is placed upon her is accomplished as is expedient sometimes instantaneously, and sometimes time is required to bring in conditions that shall give her actions full effect. In this respect, as in all others, the God within her acts just as the God of the universe does. He requires time in which to accomplish his works, ages have been required to develop His universe from nothing up to its present condition. Time is not a limitation upon God nor His works. What matter if it take ages to save the world as long as it is saved eventually? Ages are not taken account of in eternity. So whatever is brought to her, she acts upon, and what she acts upon is accomplished. And if we are unable to see it, we may know that the incapacity exists in us to understand and not in her to accomplish.

The condition she has established within her to make all things possible to her is the development of the God within, the growth of her spiritual nature, which has so purified and harmonized her entire being as to leave no trace of the dominion of the flesh in her. An unobstructed channel is thus left for the power of God to flow freely through her to reach the earthly conditions which are brought to her to be raised up into something higher and better. As Christ is represented to have said, she often says to us, "Of myself I can do nothing; but the power that worketh in me." Which means to me that the part that we see and comprehend can do nothing without that spirit part, that powerful part which is too pure and perfect and powerful for us to understand, but it is

just as much a part of herself as that which we know.

"Let us get awakened to the fact that we can do, and then do, and power will be given us to accomplish anything we desire." Again are her words to us like the words of Jesus to the disciples, "If thou canst believe, all things are possible to him that believeth." (Mark IX, 23.) And what is belief but becoming awakened to the existence of a truth? And again, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. xvii, 20.) First comes the belief, the awakening, and then comes in the faith, the active principle by which we can "accomplish anything we desire." Without her life to prove the contrary, we might well say as we have said with the world in the past: It is not possible to become perfect in this life; for truly, "With man it is impossible." But with her life as an example to show us that God can be developed in our being so entirely that He is the only active principle within us, we can see the possibility of that perfection and can experience the truth of the rest of the quotation, "but not with God; for with God all things are possible." In her life lies our hope of salvation, our ground for belief in the power of God to reach human beings to develop them into the likeness of Himself, giving them of His love, His wisdom and His power, and making all things possible to them as to Himself.

W. P. LYON.

LET us realize that all that comes to us is for our good, and that for duty well and faithfully performed we are sure to get a reward far beyond our most sanguine expectations, and that happiness to ourselves is the unfailling result of our work.

E. A. II.

THE fire with which Christ is said to have baptized is the spiritual fire which must be kindled in the heart. Let us, therefore, continue to keep ourselves active, and become more active in the spiritual.

E. A. II.

### *Trifles.*

God works in moments.—FRENCH PROVERB.

"What shall I do to gain eternal life?"

Discharge aright

The simple dues with which each day is rife.

—SHILLER.

Small habits well pursued betimes

May reach the dignity of crimes.—HANNAH MORE.

Human life is made up of comparative trifles. It is the repetition of little acts which constitutes not only the sum of human character, but which determines the character of nations. And where men and nations have broken down, it will almost invariably be found that neglect of little things was the rock on which they split.—SAMUEL SMILES.

Think naught a trifle though small it appear;

Small sands the mountains, moments make the year,  
And trifles life.—YOUNG.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered.

—(MATTHEW 12-6 and 7).

There is no such thing in the whole of God's universe as a trifle. Everything, no matter how small, is important and of value to God. And it is important to Him because His universe would be imperfect without it. Even the smallest atom, if it were annihilated, would destroy the beauty and completeness of the creation to God. Indeed, if it were possible to annihilate one atom of matter, the exact balance of things would be destroyed and the system of worlds would fly from their orbits, and chaos, instead of order, would at once reign. Even with the imperfections of human workmanship balances can be made with such nicety, that they will turn with the weight of the dry ink that flows from your pen in signing your name, and the weight of that speck can be determined. And yet this is the merest bungling when compared with the nicety with which the heavenly planets are balanced and made to revolve in their orbits by the attraction and counter-attraction of the atoms of matter composing them. One atom less in any planet and it would be deflected from its course. This would in turn affect other planets, and the whole creation would feel the shock, and in the absence of some counteracting influence, creation might thus become chaos.

So, too, in the intellectual world. The greatest results often come from things which would generally be called trifling. From the song of the tea-

kettle came the steam engine with all its incalculable results, revolutionizing the mechanical arts and changing the slow civilization of the last century into the rush and whirl of this. From the falling of an apple to the ground was evolved in the mind of Newton the great universal law of gravitation. To the discovery of the golden specks in the Sutter mill-race, the State of California owe its present greatness and prosperity. Had it not been for those specks, our State would probably still be isolated from the rest of the country, and its climate, beauties and resources quite unknown, or at least inaccessible. The familiar story of the loss of the battle and consequent enslavement of the nation on account of the loss of a little horseshoe nail, whether literally true or not, is the true story of daily life. Great enterprises failing, great disasters resulting and human lives daily wrecked spiritually from inattention to seeming trifles, but which so far from being trifles really underlie and compose everything in the universe. All these things which we call trifles would appear such no more could we but see the great and lasting consequences which always flow from them. It is well for us to remember that no action of any kind is possible without the resulting effect. This not only is true in the natural world but is even more true in the moral and spiritual, although the results are not easily distinguished by the natural man. A little wrong indulged in will often poison the whole life, while a gentle word spoken under provocation, an evil desire subdued, a little act of kindness will as often bring into the heart God's sunshine of love to shine forever.

As the growth of the natural body is by the addition each day of a few little particles, the accumulations of to-day rising upon those of yesterday in due proportion and symmetry, so is the growth of the spiritual body in man. It is by no sudden bursting into something entirely different from what preceded it. The seed of the spiritual nature is planted in the heart of every man by Him who bestows the natural life, and warmed into action by inspiration, this seed begins its growth by adding to its life little by little that which increases and strengthens it. And this must be its method of growth through all eternity. There will, of course, come the second birth, when the man comes fully under the spiritual law and is from thenceforth a real denizen of the spiritual world.

But even this birth is but an increment of growth, just as is the birth of the child into the natural world, and the preparation for it, and the growth subsequent to it must be by the addition of spiritual molecules, hour by hour, day by day and week by week. Think not, O spiritual enthusiast, that you can help yourself to come into some far off heaven of peace, harmony and rest by soaring away to it in thought and aspiration, forsaking the little duties, the little self-denials, the little first lessons of daily life. As the child could not learn to walk unless he made the effort to take the first little step, and then the second; and so on, and as he grows to manhood, not by inches nor feet, but by molecules, so you, if you ever reach the only heaven there is, must reach it by making the necessary effort to grow that heaven little by little within yourself.

The fact being realized that we can not jump into heaven—into spiritual perfection and happiness, but must grow there, it becomes very important for us to know in what ways we may assist that growth and make it as rapid, easy and perfect as possible. In the first place there must be present the desire to grow and a willingness to do the things necessary for growth. "Ask, and ye shall receive," is the law of the spiritual. But if food be forced upon the spiritual stomach when there is no appetite for it, not nutrition and growth are the results but spiritual dyspepsia. And the asking here meant is something more than words. It is an earnest, all-absorbing longing of the soul, coupled with a willingness to do all and give up all that may be necessary to acquire the growth asked. While we wish more for ease, physical pleasure and the gratification of our carnal natures than we do for spirituality, our growth in spirituality will be slow and very stunted. With the beginning of the desire for spirituality begins our growth, and it must go on by our own efforts to subdue our natural selves and to grow within us in its place that higher self, that creature of love, unselfishness and spiritual strength and beauty which we may become. The self-denial and direct effort toward growth must go on together. Either without the other will be nearly barren in results. We overcome by elevating ourselves, that is, by growing above the evil we strive to overcome.

We can not overcome all our carnal nature,

with its weaknesses and desires, at once, but we can do a little each day, and it is by overcoming the trifles that the world would hardly notice that our greatest growth will come. Are you tempted to think evil of your brother or your neighbor? Do you feel coming into your heart a feeling of dislike or hatred toward him, and perhaps a desire to injure him, or see him injured, or suffer, or brought lower than yourself? No matter what the brother or neighbor has done, wait not for the thought to bear its bitter fruit in your inner life but put it entirely away from you as unworthy of him who knows that there is a God of love and that you are created in His image. Pray and strive not only for strength to overcome these, but for that love to become so active in your heart that you shall be the living image of this God of love, and not the dead, dormant one which most people in the world now are. Resist the harsh and impatient word that rises to your lips and speak instead a gentle and pleasant one. Force your mind from the first little evil thought and fix it upon the great principles of God and goodness. Indulge not once in the *little* evils but do in each case the highest and best you know. Do these things, and the great wrongs and sins that fill the world with sorrow and suffering shall find no place in your life, and you shall grow without stops or hindrances into harmony, happiness and perfection.

Do you say these are hard things to do? Not if you begin at the beginning and do not wait until the evil has gathered more strength by repetition or the addition of other evils. We can not say, "I will do right in other things, but in this one little thing I will do wrong because I want to", or, "because I can not help it." We shall find that the indulgence in the one little wrong has weakened both our capacity to discern the right in other things and our ability to do it. Begin, therefore, at the beginning; pick up the foibles of your nature and your great sins and faults will often sink away of themselves, or be very easily overcome.

Several years ago I knew a gentleman who had become so irascible that it was impossible to have any dealings with him and nobody could live with him in any peace or comfort. He tried in vain to overcome his terrible temper, until finally he was induced to entirely abandon the use of alco-

holic drinks, to which he had been addicted, and to proceed by the proper treatment to get the poison thus introduced into his system out of it, when the task of overcoming his temper became comparatively easy. Another could not overcome an almost ever present feeling and manifestation of petulance until he discontinued the use of the tobacco which caused it. So any indulgence that we think quite harmless may be the cause of, or at least greatly aggravate, some great wrong or weakness in our natures against which we struggle in vain. The crime of the murderer never comes all at once out of a pure heart. It is but the crowning act of other sins repeated and repeated, starting from small beginnings and gathering strength as they advance and increase in number until finally they culminate in the one act of depravity which shocks the moral sense of the world; while the wrongs that really produced this terrible result are counted by society as small evils, if not as harmless indulgences. Begin at the beginning, again I say, and neglect not the small sins of omission and commission, and your growth out of carnality and weakness into purity and spirituality and strength will be much easier and faster than you now think possible. Indeed, as I look over the world, I see very small and trifling things keeping many discontented, wretched people from the harmony and happiness which they might be enjoying. In one man it is this, and in another something else, but in all they are the merest trifles when compared with the great purposes and deeds of the true life. Selfishness, pride, indifference and moral and spiritual laziness. These are counted small sins by the world, and, indeed, are often commended, but they are the principal things that stand in the way of the world's regeneration. Through our own efforts largely, selfishness in our natures must be replaced by spiritual love which is unselfish; pride must give place to humility, and indifference and laziness to that zeal and earnestness in the cause of truth and right which shall make us work with all our might to overcome the lower part of ourselves and establish in its place righteousness and all spiritual graces.

E. A. HAYES.

*Walk in the Light.*

To walk in the light as the Bible says and means is something that all should try to do. This command is given to all whether high or low, Jew or Gentile. We should first know what this light is. Before a person can accomplish a piece of work he must have an idea how to do it, he must have a light, else he will not accomplish very much, for he that walks in the darkness knows not what he does. Take for instance one that tends a garden. If he does not know how to take care of the seed, how to keep the weeds down, not simply by breaking the tops off but by taking the roots out; if he does not understand something about a garden he will not have a very good one; if he has not the highest and best knowledge about it he can not compete with some one that has. And if by this knowledge a person can have a much better garden with less trouble and less expense, I think one should lay the old way aside and try to adopt the newer and better way.

Everything is progressing, and we, too, should advance. We should not wait and put off from day to day until through suffering we advance; but we should go to work in earnest and do it cheerfully. We should advance in thought, word and deed. We should make our lives more perfect each day. We can not advance very much by tying ourselves to a stake and thinking it is the only one in the world, nor by shutting our eyes and ears to anything in the line of reason and freedom. If we feel and know we have a truth, and know by living it we are happier than others, if we feel in our hearts the inspiration and love of God, then we need not be afraid to go anywhere among any people, for our lives will tell that we are living the truth. A heart and soul cultivated and overflowing with God's love will show that we are walking in the light, and will draw other people to walk in the same light.

The light, to me, means a soul full of love and inspiration, a life purified and free from sin. It means a life so harmonious, so free from sorrow and suffering of any kind, a life so Godlike that nothing low nor sinful can mar or tempt it, any more than the breeze that fans our cheek can disturb us. It means a living example of the Christ life of the Bible.

Let us, then, work to come into a condition

where this light will be constantly flowing from our souls. Christ says: "If ye are free in me ye are free indeed." We will get more of this freedom just according to the light we have. It is better for a person to walk freely to a duty than to be driven. So if we hear a truth we should try and live it, for now is the accepted time; and if we keep putting it off from time to time, suffering may be brought about, and we shall be forced to give up the things with which we are feeding our physical natures.

It is the same with our spiritual natures as with the garden, if we do not know how to make better men and women of ourselves we can not do it; and if we are prejudiced against the highest and best truths, we are binding ourselves more closely to the physical characteristics. Or if, on the other hand, we merely smoothe our consciences over by donating a great sum to a church, or by repeating a few prayers when our hearts are on worldly things, we are then the same as he who breaks the top of the weed but leaves the root still there. No man is walking in the light who spends hours in a saloon, who idly stands around the street, or wastes time, strength and energy in running to shows, balls, or in gratifying any of the lusts which the flesh is heir to. The man is far from walking in this light who wastes time and money by following any of the pleasures of the world, for such pleasure is only animal excitement. We can make our lives examples of walking in the light, and by our light we may illumine the darkness that surrounds another's life, and teach him to overcome as we have and thereby remove suffering from his home and make it a heaven; and this is the only way we can truly help another. Our lives should show noble deeds, purity of thought and Godliness. The preacher in the pulpit must remember that he must give value for value received. A congregation gives money in the expectation of making themselves and their families better and happier. If he who receives has not the light to remove the suffering from them, he falls far short of the example in the Bible. A preacher will often preach heaven and hell and cause the people through fear to give away money which they need more than the ones to whom they give. Thus they build a church and costly home for the preacher, and then live in want, in uncomfortable homes and in misery themselves. Such preachers should

pray God to give them light to see the suffering and need of the people and be ashamed to live in a costly home while those who paid for it are without the necessaries of life. The four walls of a church will never save any one, neither will all the talking from now till the end of time, unless God's life is in it.

I thank God that we have seen one who knows and understands the Bible, because her life is a living example of it. Mrs. Chynoweth has the light for the world to follow, and we can see the difference in the lives of those who follow her and those who do not. The ones that ridicule and laugh at her principles are not to be blamed, for they are ignorant, and her prayer for them is, "Oh Father, forgive them for they know not what they do." Mrs. Chynoweth and her family are doing every one a great good each day by letting this silent influence go out. This is what we all must work for; this should be our aim in life, to make ourselves better and nobler men and women, so that the influence from our lives may be for good in the world.

MARY S. REID.

HURLEY, Wis., Jan. 18th, 1891.

So far as you are in the light you must walk in that light. The light is the voice of God, the voice that speaks and makes you look upward to that light. That which would be sorrow to you when under the natural law, will be joy if you obey the voice and keep in the light. M. H. C.

IN all physical duties see first that you do right before God. Ask is it right to do this? Is this the way to follow the Jesus Christ principle? By following you will get the pure and undefiled religion that can not pass away. M. H. C.

IF you are not competent you will not be called. God knows who has power to do His work, and all is ordered by the Father. Be content in doing your duty and leaving the rest in God's hands. M. H. C.

NOTHING is lost. The seed may be cast on a thorny place but something will cause it to be resurrected; or on stony ground, and it will spring up. M. H. C.

THE world is empty and nothing satisfies but the everlasting principle of truth. M. H. C.

### The Home.

For ages poets have written and musicians have sung of the beauties and blessings of home. Yet the world knows little of the comforts and growth which man may get from his home. A home is not necessarily any place which is bounded by four walls and a roof, containing a cook stove, chairs, a table and a bed. The size and form of a house do not make it a home. A mansion may be no more of a home to its inmates than a hovel may be. The furnishings of a house do not make the home. There may be as much contention and strife and infidelity where there are velvet carpets and silk curtains as where there are bare floors and curtainless windows. The mistress may be arrayed in silks and satins, and the master in the finest of linens and broad-cloth, yet there may be more inharmony there than in any hut in the land. The beauty of face, perfection of figure, beautiful apparel, and the high position in society or national affairs of its inmates will not bring to a house the feeling of home.

The home is made up of what the inner life of each of its members is—their harmony and love and unselfishness. One person can not make a home, but one person can spoil a home for a whole family. Many feel it to be the province of a woman to make the home, forgetting that unless the husband and father is in harmony with her in that desire for a home and each member willing and anxious to do his or her duty unselfishly, no woman can make a true home. A home is not made by one person but by the action of each, but the wife and mother has more and greater duties than anyone else, or than all others put together.

There is no higher calling than that of a true wife and mother. Woman may desire renown in the professions or in art or in literature or in charitable works, but there can be no greater fame than that of a blessed wife and motherhood. It will not pay any wife to leave the duties and blessings of the home for anything else. If, in connection with these duties, she can give her leisure to art, literature, or anything else, she has that privilege, but her home is her first duty. No home can be perfect unless the mistress at its head is perfect in all her life and in all her cares. The physical health of each member of that household is entrusted to her care. If she does not

know how to prepare and properly cook and serve the food which she sets before the family, she is causing indigestion in each one at her board and after a time, consumption, fevers, etc., will attack her dear ones and she will feel the Lord is cruel to her, when it is from her own ignorance and her want of care that her dear ones fall an easy prey to disease. Her unwholesome food may arouse a fever in the stomach of her husband and he will seek the saloon to appease the inflamed condition of his system and find an enjoyment in the tobacco and liquor for which he would have had no appetite had his food been so wholesome that no disease was made in his stomach. I believe thousands and thousands are driven to the saloon and to the bad for the lack of wholesome food and a real home. A house, dirty and filthy, with a mistress untidy, is not attractive to any man, and need the wife be surprised if her husband and sons seek some other place to spend their leisure? Could any man retain his love for wife and home under these circumstances?

I have seen homes where the husband after a day of hard work was expected to assist in the house work. When the wife is well it is her duty to attend to the work in her home. Is it right for her to expect her husband to bring the wood and water and do the hard part of the work when he has spent eight, ten, or twelve hours in hard, manual labor and when he returns to the home nest needs rest for the tired muscles and weary brain? A woman unused to business knows little of the perplexity of business, the financiering, the work of brain which he who cares for her has to put forth daily and hourly to make both ends of the business meet, or render to his employer the just returns for salary or wages received. When he enters the home he needs cheer, pleasant words and pleasant faces, to drive away the troubles and anxieties of the day. If the bread sours, the girl gives notice, the baby is cross, and dishes are broken, is this any reason why the husband should see a scowl and hear irritable words? No one knows better than I do the work of a house-wife, and appreciates all her perplexities. Yet these are small things, very often, in comparison to the cares and perplexities of the husband. If the wife is cherry in face and words, in ninety-nine cases out of an hundred I believe the husband will forget the duties of the day and his face will be as

bright and his words as pleasant and loving as her own. Even though the duties and cares of business are not laid aside it is no reason why the wife should not do her duty as a wife and do right under all circumstances. I believe the home should be a haven of rest and comfort. Only pleasant and kind words should be heard and a weary heart should go forth refreshed to do his part faithfully and honestly. What heart can a man put into his business when his heart and soul have no home, and when he enters the door of what should be a little heaven to find a hell? If he commits crimes or takes his own life, the responsibility of that act may be upon the shoulders of the wife.

God made man and woman to be help-mates to each other. I think no iron-clad rules can be laid down as to the duties of each one forming this compact. In one case it may be as I have mentioned—the husband is fatigued and needs absolute rest, and then the wife should not expect to be waited upon but to perform every duty around the home, though there is wood to bring in, cows to milk, chickens to feed. Perhaps in the very next house the man may have very little exercise in a physical way and the wife labor beyond her strength, then the wood, water, cows and chickens should fall to his care and perhaps more. There must be no selfishness between the husband and wife, one feeling that a certain thing is the other's duty and that either is *too* good to do *any* duty. I believe there is an entirely wrong feeling prevalent in the world when it makes a woman or man feel that his or her hands are too soft and white to be stained by any honest duty or toil. It is especially so with many women. They feel that they are too refined and too sensitive to be contaminated by any rough duty or dirty work. Let them feel that any rough or dirty thought or feeling will contaminate them and they will be right. But no honest work will contaminate any one. Let all know that their duties come from God, including the so-called menial duties, which their heavenly Father has given them for their growth, and they are doing them all for him. Then their souls will be filled with joy and they will feel blessed that they can do something in the Father's vineyard, and the performance of each duty will be a development to every part of the nature.

When one takes the duty of a home upon her-



self she must feel that this is her first duty; it must be attended to before any social duties, any church or charitable work. Here there are not only daily but hourly duties, and these duties should never be cast aside only as there may be some one else of the family who can attend to them. The duties of a wife and mother should never be cast upon the hired help. You hire a girl to do the work or a certain part of that work, but she is not hired to be mistress of your house or a mother to your children. There may come times when it is absolutely necessary for the mistress to leave her family, but I believe such instances are rare. It is very easy to feel that one has a duty to visit a relative or friend, or go off on some pleasure excursion, but if there is true harmony and love between husband and wife they will not wish to be separated and both will prefer to remain at home together, unless both are able to go together. Husband and wife should find their greatest enjoyment in each other's society and their greatest sorrow in separation, if circumstances are such that they must be separated. Imperative duty should be the only thing which should make one leave the companion and home, and when this is necessary then each must bear the separation though it be like severing marrow and bone. If there is a true marriage, then no visiting or any pleasure seeking will compensate for a separation from the loved ones at home. There may be, as I have said, business duties and also spiritual labor which will make us forsake family and all for its performance, but it brings a growth to all because it is right and duty.

From a wrong act in one member of a family may come the most intense suffering to every other member. One cannot do wrong and not have its effect upon all. It is only as each seeks for a higher growth that there can be true harmony in a family. When husband and wife together wish to have the spiritual life active and have the physical life die then is there the beginning of a home. When seeking this life each must lay aside all selfishness and think of the other's comfort instead of his or her own. There must be no jealousies, no evil or low thoughts, no attributing low motives to the other's action. If one sees that the companion has certain weaknesses and is striving to overcome that part of the nature, let the other be

guarded that he or she brings no temptation to the other, but seeks to bring only high and noble thoughts and aspirations around him instead of such circumstances and thoughts as will arouse the passion which is being overcome.

Each person entering such a home brings his own atmosphere, and if he does not seek for spiritual growth he throws his influence against that the husband and wife are striving to establish. This is why there is danger in taking one or more to share your home life when they are not seeking for the establishment of those same principles within. When such an one comes desiring the same spiritual life and asking to be taken into your home, then are you doing a great good in allowing him the same privileges of growth which you are seeking. I would only take such an one for the good and growth he could receive from having the food, conversation and aspirations which I seek to put into my food and conversation. Unity is strength and if several can seek to live this life in one home, each recognizing the rights of others and striving only for the right and that which will bring the most light, putting away all jealousies, all selfishness, and seeking only for the true home, there will come great added strength to all. There must be that home feeling established in the heart where each loves only the good in each person with whom he comes in contact, whether it be father, mother, husband or wife. All love or affection which comes from anything except what one sees is good in principle in another, even though it be in the marital relation, is only lust. We must love only the good and then our dear ones will seek to grow that part which they see brings out the love in us.

In the true home, whether it be a cottage or a mansion, there is always that forgetting of self for the sake of the loved ones, and one is only controlled by what the heart teaches is the right, and each has this unity of purpose in life.

God has given every man and woman the desire for a home and the love of family. One need not wait until these family ties are assumed before seeking for a development which will give him a home. Rather let each one feel that all he overcomes before marriage is bringing that true spiritual home nearer when he assumes this relation. One in youth looks forward to the duties of manhood or womanhood; let him or her look forward to assuming

the duties and responsibilities of master or mistress of a home, and see that only such elements in his or her nature are fostered as will bring out the conditions for a true home. Then when this relation is assumed they are partially if not wholly prepared, and much suffering and heart-ache and misery are saved, and there are more days of happiness to be enjoyed with fewer scars upon the heart to be carried through life.

Let each of us seek more earnestly the making of a home in our own hearts for the spirit of God and overcome all our old Adam, and have only thoughts and aspirations toward God; then with the home in us for God and his angels we can make a true home for our husband or wife, or the one we seek in such a relation.

NETTIE PORTER HAYES.

As fast as the principles of love and wisdom are taken into the nature, the undeveloped conditions—the tendencies to evil—will be cast away into something lower. Do not fight to remove these but lift the mind to God and angels.

M. H. C.

DWELL not in the past or you will be depressed. The only use of looking back is to make you determine to do no more the wrongs of your past life. Let the mind look to something purer and better than the past.

M. H. C.

THERE is nothing like the work of the Holy Ghost. It can never be mistaken. When the Holy Ghost comes you will know it as much as they did at the day of Pentecost.

M. H. C.

NOTHING can force an individual under the spiritual law to cast away pearls. They are a free gift in God's hands. When you are prepared he will give them to you.

M. H. C.

NOTHING but the inspiration that touches the heart and fills the body with light can help you when you go forth to labor for humanity.

M. H. C.

EVERY time you make a resolution it places you a step or two in advance.

M. H. C.

NONE can know God's work till in a condition to do His work.

M. H. C.

### *Hope and Trust.*

It is a wise dispensation of Providence which keeps mankind ignorant of the future and fills the heart each day with renewed hope and longing for something better. Hope, like the pillar of smoke by day, and the pillar of fire by night, is what makes it possible for us to rise and go on when the cares and trials, reverses and calamities, sorrows and misfortunes of all sorts crush the heart and rob life of all energy. It is the daily bread of a famished soul; the sweet waters that refresh us when the indifference and cruelty of the wicked have dried up our lives. Hope is as much a necessity to the soul as the sun is to the material earth. The person who lives without it, like the plant which grows in the shade, is coarse and rank, while the one who lives in the atmosphere of hope assumes a more radiant countenance and is better able to baffle with the ills of this world.

How wretched is the man or woman who has no hope for the future. My thoughts were turned on this subject by meeting with such a person recently, and remembering my own state of mind when I, too, lived in a similar condition, my heart went out to him in that full sympathy which only a like sufferer can feel. I do most sincerely pity a person who can see nothing beyond, for if we do not place our trust in a power above, on what, I ask, is our faith founded? This person tried to philosophize with me on the material world, and said he could readily see there was the sun, the source of all light, shedding its warm rays and giving life to all things, and spoke to me of natural laws which he partly understood and could find satisfaction in as far as he could understand, but his philosophic mind could not conceive of anything that gave him any encouragement for the future. I tried in my weak way to make him see things as I now understand them, that there is also a spiritual sun which is all powerful and gives life and warmth and animation to him who will but put forth a little effort to recognize that power that is ever ready to fill the soul with love, which is one of the attributes of the power which we call God. I said more than I can repeat here, but ever since I have been thinking of that benighted soul, and a few thoughts came to me which I will express:

I can only look at it from my own standpoint, and realize that all that fills that poor being is ignorance, as once it also possessed me. He said to me: "How can you know of the life in the spirit world? Is it not a mere confidence in the sincerity of some person, and in the reliability of his or her experience, both of which may not be true? How can we know of the immortal life?" I said to him: "As in the material world there is always one tree in a forest that is taller than all the rest, as in all fields of investigation there is always one mind more capable than the rest who is quoted as authority, so in the spiritual world there are souls who by the purity of their lives have attained that power and knowledge that are to us indispensable, and whose truths are to us just as firmly established as the distance around the earth, which, with your philosophic mind, you will not try to disprove."

Doubtless to a vastly greater number than we can imagine, the measurement of the planetary distances is such a mystery that their minds must lack all rational conception of its reliability. And this would be still more true in reference to the weight of the planets, and in reference to a multitude of other facts in science, the knowledge of which appears to the unlearned beyond the reach of man. To the untutored savage the measurement of the distance to the moon is as inconceivable as is the knowledge of spiritual things to the agnostic. And yet with the knowledge of these facts, which appear beyond the reach of man, we may as accurately measure the planetary spaces as though we went over them with a tape line. Now if such thinkers can be made to understand that as there are truths in the material world that are beyond their undeveloped minds, yet which are thoroughly within the realm of a more highly educated man's power of investigation, so it might very reasonably be expected that there should be methods of spiritual observation which would place within the field of man's investigation truths that to these agnostics seem absurd. And such is the fact. By this illustration I have tried to show that as a man has the ability to learn natural things which seem beyond his power, so he can also learn spiritual things which seem beyond him and out of his reach if he will only put forth the same energy. He may take cognizance of the spiritual principles he finds in himself and extend

these principles until they bring him to the knowledge of spiritual things that he has never dreamed of. For man contains within himself in a minute way samples of all things that exist in the great universe about him, both natural and spiritual. As his body is formed of the same elements he sees in the rocks, the plants, in the animals and in the whole earth itself, so his spirit is formed of the same elements the great God is formed of, and he only has to cultivate that spiritual nature to be like God. From these things within him he can rightly judge of the great things about him. As a man with a microscope can discern the animalcule in the water, so by diligent searching within his own heart he can discern the laws of spiritual life prevailing throughout the spiritual universe. It is only by such interpretations of the things within him that man has ever been able to understand the things about him. By his own fatherhood man is able to form some conception of the fatherhood of God. By the love he bears his children may he understand relations vastly greater that exist between God and all His children. By the satisfying of hunger and thirst of this world can he form a conception of what his heavenly Father will do for him in eternal life. Every slightest impulse of love that man feels within his soul confers upon him the ability to understand a love much greater than that which he himself experiences. For all these things within him are personal experiences of the life of the great spiritual universe of love and of truth, which is about him.

We are already in possession of truths which to our fathers were absolutely incomprehensible. We are already walking in a light that would have blinded the eyes of those who have gone before us. What can this mean to us under the law which we are now living but that truths infinitely greater than we now possess will be revealed to us? What can it mean to us else than that there lies before us a path leading ever upward and onward into higher principles, the definition of which is to us now entirely unknown? Should not this inspire us to renewed efforts to live those principles we already have, and be careful not to be found lagging in our duties? Is it not a blessed assurance we have in the Bible, that they who wait upon the Lord shall renew their strength? And waiting upon the Lord means to do His will

and His works. If we pursue the teachings that have been given us in this little room we shall not weary, our strength shall be renewed. If we accept the conditions in which we find ourselves we shall not give out. If we do not accept them, but fret and complain under them, we may rest assured that our strength will soon fail us. But if we take them as things to be accepted and live to the best of our ability, whether we suffer or not, our strength shall be renewed.

But I am afraid some of us lack faith, and that, like the person spoken of at first, we will not trust to a power we can not see and understand, and I think it is to such that these words in the Bible are spoken: "Oh, ye of little faith." We will not persist in our efforts because we do not see the immediate results of our work. Here in this world we find ourselves surrounded with material things and conditions which we can not harmonize with our intellects. Here we find the mineral and atmospheric elements active, and formed out of them we see living organisms of animals and plants. We know enough to see that almost endless varieties of life are giving new atmospheres into the elements of the natural world, and that out of the same elements varied forms of animal and plant life arise some of which are noxious and repulsive, others useful and lovely.

Again, in this world in which we find ourselves we see multitudes of people subject to the various conditions of civilization or barbarism, of poverty or wealth, of health or sickness, happiness or misery; we see some going into ecstasies over their joy, and at the same time we see others ready to commit suicide, so intense is their despair; and all this we can not reconcile with our feeble intellects and recognize that it is all governed by the same God. Here is where our faith is required to uphold us in these troubled times. If we have faith enough we will not let these things discourage us, knowing that whatever our heavenly Father sends us is for our ultimate good. It will always be the case that in troubled times we see obscurely, if at all, the purposes to be attained. It will always be the case that God's ways are not our ways, and that He has better and more lasting benefits in store for us than we can know as long as He is wiser and better than we and more exalted in His love. These things will always be so, and here is where our faith must sustain us. He reveals plainly to

us His general purpose to lead us to a higher life. He reveals the general principles of that life to us through agents of His own choosing, and He also sends us our suffering to teach us the truth of His laws that we may learn to shun the evil and choose the right; and according as by such experience we become trustful and teachable and eager to follow His leading, He will give us each day new duties to do and greater love and wisdom in doing them. He will open our eyes to understand His workings and touch our hearts with love that we may be more ready to do His work. Should not these thoughts this morning, that we can become more like God, renew our strength? Should it not renew our zeal to live the principles taught us here and to try to make ourselves better men and women? Surely we will never have a better opportunity to know and see the fruits of a truly spiritual life. Then let us try to be better to one another, to cleanse our physical bodies of all lust, imperfection and impurity and make of ourselves a fit tabernacle for the indwelling of the Holy Spirit.

An incident comes to my mind that will illustrate the power with which our faith and trust should be exercised. In a modest home in a frontier town I once witnessed the following occurrence which made quite an impression upon me at the time. The father of a family went into the cellar of his house for something, and the way to the cellar in the rude home was through a trap-door in the floor of the kitchen. You all have seen such no doubt. When he was about ready to come up again, a little child of his said: "Papa, I want to go down cellar too." The father said: "Well jump down and I will catch you." But the child said: "I can't see you." "Oh, never mind," said the father, "I will catch you." And with that confidence in his father, natural to every child, he leaped into the darkness, and, of course, landed in his father's arms.

This is the kind of trust we should place in the heavenly Father if we would achieve any spiritual growth. We can not make any spiritual progress while we doubt His ability to save us in any emergency. What makes so many lukewarm Christians to-day is lack of faith in God. We must fully trust Him if we expect our efforts to be crowned with success.

It seems to me religion has not the deep meaning it had years ago, when hearts who possessed it

were willing to be burned at the stake, or die on the gibbet, willing to leap into eternity, clinging to those principles which they believed to be true. Whatever may be said of those turbulent times and people, this fact remains that their faith in God is worthy of admiration.

It matters little what we undertake in this world, if we would succeed we must have faith in our undertaking. We can not go along with hope in one hand and doubt in the other, as it were, and expect our efforts to be crowned with success. But we must work with a faith that we will succeed. And in the attainment of this spiritual life which we are all striving for we must have faith in God. When we read in the Bible: "Come unto me all ye that labor and are heavy laden and I will give you rest," we must know that every word of that saying is a truth, and if we forsake the world and come unto Him, we will have that rest which will be an eternal heaven within our souls.

But, like the trustful child who could leap down into the darkness, we must have faith, knowing that however dark our way, or heavy our burden, there is a power above us ever ready to guide and relieve us. We come in rapport with and are susceptible to the influence of that power in so far as we lead pure and noble lives, have high and elevated thoughts and cleanse our hearts of all imperfections. Let us endeavor to so live that this Holy Ghost power may enter our lives and lead us into all truth.

D. W. BOUCHER.

HURLEY, Wis., Jan. 11, 1891.

When we see man forsaking the life he lives and rising to a higher condition, he is becoming spiritual. He begins to ask for light and says, "Oh, God, give me of the power that will grow me into something better." And when he thus asks, he constantly receives. By and by he comes to a condition where he says in his heart, "I want no more of this." And if he is truly repentant, he lives the old life and commits the old sins no more, and he comes under the spiritual law as a new born babe. The old life is past and he begins to live the new life under the new law.

When all the parts of your being are brought up and purified and spiritualized, then comes the conversion and there can be no conversion without this.

M. H. C.

### *In Memoriam.*

Passed to a higher life at his home in Eden Vale, Cal., on Feb. 28th, 1891, after a brief illness, Mr. Thomas B. Chynoweth, aged 44 years, 4 months and 4 days.

Born in New York, he removed at an early age with his parents to Madison, Wisconsin, where he attended the State University of Wisconsin at that place, graduating from the Classical department of that institution in 1868. Immediately thereafter he entered upon the study of law and was admitted to the bar in 1870. He at once entered upon active practice and continued until ill health compelled him some four years ago to give it up. The larger part of his business life was passed at Green Bay, Wis. where he was solicitor for the Green Bay & Minnesota Railway Co., and local attorney for the Chicago & Northwestern Railway Co., and enjoyed besides a liberal and lucrative general practice. While at Green Bay he also served one term as a member of the Board of Regents of his alma mater. Although not in active practice for the past four years, he had undertaken the composition of a legal text book which was nearly completed at the time of his death.

When Mr. Chynoweth came among us four years ago, the principles promulgated in the TRUE LIFE were entirely new to him, but he soon learned to love them. Healed of partial blindness by the power of Mrs. Chynoweth he made wonderful strides in spiritual knowledge and development. On July 9th, 1889 he was married to Mrs. Hayes-Chynoweth, who, as well as the rest of his family and friends will sadly miss his loving companionship. But we can not mourn for him as we know that God has taken him where he will have greater opportunities for that spiritual growth for which he longed.

The funeral was held at the family residence at Eden Vale, March 2nd, where Mrs. Chynoweth officiated and spoke as follows:

Our Father, we ask Thee for Thy divine inspiration to fill our hearts and souls with Thy love, that we may feel Thy divine presence this morning on this occasion. Thou holdest all things in Thine own hands. Thou art the life and the death and all things that are; and as we come to Thee we know that Thou art all in all, and dealest with us and givest us just what we need. Thy life is within

us, all life is Thine, and Thou givest and dealest with us according to Thy wish and wisdom. Thou art love, Thou art wisdom, Thou art all knowledge and all things that we have. Hence we see and know that even on this occasion, which the world may count sad, we may see this Thy wisdom and so we must not complain. If we complain of Thy action and Thy will, we complain of Thee. Thy love is so great and we feel Thy presence so necessary to us that we should not complain. Give us all that we need, and help us to help these children who have gathered here to receive a good that they may never forget, that Thy love and inspiration may fill their hearts and souls in all life's trials and in afflictions liken unto this, which may befall every one. Thou art no respecter of persons, as we know, and Thou has given unto us the same as unto others. There is life and death for all, and when Thou callest we must obey as it is our turn. We thank Thee, Oh God, that it is so. We know that this is for the best, else thou wouldst not have allowed it to happen. Nothing with Thee or in Thy hands is out of season, out of time or place. Everything comes in time and in its right place, and so we have no reason to complain.

The subject that is before us to-day is death. Death to the natural man is life to the spiritual, so why should we mourn when one is born in spirit life any more than we should when a child is born into this life. We have more reason to rejoice to-day when one is born into spirit life than we have when one is born into this natural life. Our experience for the last few days has been to help one, which was near and dear to us into spirit life, and this morning we have helped one into this natural life, and I must say it is the same to me, and it is just the same to God. Let us consider what is called death a great blessing to all who are affected thereby. It is a blessing. Were it not for death, life would be naught to us. When we look around us we see misery and suffering existing and the great affliction that may befall the individuals of this earth, and there seems to be no escape from it. But there is an escape. If we are in a condition to receive by these purification, and our lives be elevated toward God, we are having an escape, we are having an opportunity for growth and unfoldment where we may feel the nearness of God and feel His life and

inspiration in our hearts and souls. In death we have the blessing of taking on the new spirit form, leaving the old casement behind us which has suffered and is worn. See the great love that God has for His children, placing all these circumstances around us that we may all develop into eternal life and happiness through the change of life which the world counts death and something to be dreaded. Oh God, Thou knowest that this is not my case. I am in no condition to dread that death. I trust all to Thee; my life, my family and friends and all that is dear to me. I trust them and it all in Thy hands, and when death comes I feel they are Thine and still are mine. And so I say we must rejoice in death as well as in life. We should feel to rejoice that our friends have an opportunity to live in a better form and have a better opportunity to grow into that finer condition, that spiritual, that God-like that sentient and glorious life that is the spiritual.

As one says in the Scripture that, "If in this life only we have hope we are, of all men, the most miserable," so I feel this morning that if I had not the knowledge of the spiritual life, and did I not know that I have an opportunity to grow and develop and come nearer to my God here, than I possibly could have on the other side, and that my duties are here, I would have no happiness and no desire to live any longer. Without this knowledge there would be nothing in this world that would have any attraction for me. But there is a great thing for us all to learn, and that is that we live here on this earth to develop our powers by doing what is good and what is right, to love our neighbors as ourselves and destroy all selfishness within us. If we consider this the most important thing, we then may know that over there in the other world we have a greater opportunity to continue this growth into a more glorious life when God sees fit to call us there. We are useful here and we are useful there. But if we are not in a condition to be useful to God here in our natural form, we can not be anything to Him over there until we have developed into higher conditions of life. Hence it is for each one of us to consider that the most important duty of our lives is to develop that better part of our natures by doing what is right and good and living up to our highest light. When we are humble to

the principle of life and truth we have God's divine presence, and we feel that we are ready to do with our might what our hands find to do, and in that way we come in contact with the divine principles everywhere. We live with angels and with the Holy Ghost, for God is our life, He is our power, and when we can live thus, the world is under our feet, as we are commanded to have it. There is nothing in the pleasures of life, in that which is called pleasure to the natural man, to the one who lives under the spiritual law, but he feels the presence of God at any time when it is necessary. When in this condition, when we feel the presence of God and his angels, and feel His power within us, death seems a blessing and not a curse or affliction. Then we feel that our friends have merely changed garments and gone into another world to put on more beautiful, refined and graceful ones. And when we know and consider this, why should we mourn? We know that they can come to us and communicate with us; we know that their lives are not away from us. Then why is it that man thinks death is so terrible? I feel that my husband is not in this body. Then where is he? He is just where he belongs. God has a place for him, else He would not have taken him away from here. If He had a duty for me over there, He would have taken me instead of my husband. And so I feel that all things work together for good to those that love God. There is nothing that seems harsh and cruel when we know God, know that He is everything and holds everything in His hands and places these circumstances around us not to our injury but for our great good. Some people murmur and say in their afflictions: "What have I done that I should suffer this?" or "What have I done that I should lose this?" Perhaps you have done nothing to bring this upon you; perhaps you suffer because of the life your forefathers have lived, but whatever you suffer or whatever you lose, it is all for your purification that you should work out your own salvation. You have to live out the natural law and work out your salvation, and no Christ, no angel or Holy Ghost can do it for you. Christ in the Bible says, you must work out your own salvation, and if he is an example for us to follow, we must do it in the same way that he did, by doing God's will and submitting everything to Him to deal with us according to His wisdom and love. Else we can not expect the Holy Ghost to

come into our lives. I know there is no other way than by overcoming all that is opposed to God in our natures. Every one that tries to get in in any other way is a thief and a robber. It is by laying the old life aside and taking on the new, by growing and developing all that is good and Godlike within us that we can receive from God whatever He sees fit to give us without a murmur. This is life, my friend, and it is eternal. When we can live this life there is no death; it is merely passing from one condition or state to another, as my husband through his sufferings passed into better conditions of life, growing nearer and nearer to God and to perfection of life. There is no death as the world counts it. The only death we should ever fear is the darkness of mind and soul.

The death as spoken of in the Bible means imperfect or undeveloped conditions of life, and this death is to be feared and dreaded, and we should not feel that we would stay in it but that we will grow out of death, darkness and suffering as fast as we can according to the laws of our natures. God is mighty enough to give us every blessing we ask for and desire, but His wisdom is so great and His love so powerful that He knows what is best for us, and that is all he gives us. A father would not give his child all he asked for, because the father knows more than the child, and knows that many of the things which the child wishes to possess must be taken away from him, or else they would do him harm. He would give the child such things and such experiences as would bring that child into wisdom that he might learn to choose for himself. So it is with God. He knows His children and He gives them all what is necessary to bring them into this eternal life; and there is no circumstance, no suffering or affliction coming upon us that is not necessary to bring us into higher and better conditions of life. I thank God for all the afflictions I have had in the past and am having in the present, for through them I see that God's love wisdom and power are so much greater, so much more perfect. As has so many times been repeated, I repeat again, it is better to go to the house of mourning than to the house of feasting, because the angels surround it and the power of the Holy Ghost is felt there as much as it possibly can be felt in our finite condition. May we ever be ready to do God's work under all circumstances, so that when we are called upon to

pass over from this death into another life we shall be ready to go, and be received with the, "Well done, thou good and faithful servant, enter thou now into the joy of thy Lord."

That is what I live for. This is why I am willing to labor for all the rest of my life, and I am willing to help every one as far as I can to come into a condition to receive and know my life, and to know the grandeur of God's love, wisdom and power that I see and know, and I feel His divine presence this morning. May we ever be ready, as I said before, to do with our might what we see before us to do, without selfishness and without thought of reward, except that which God gives. Are we not placed here to help one another in this great field of growth and unfoldment? Perhaps one of your neighbors may be suffering for what you could have done for him because you are in advance of him in one direction or another. Remember if you have a greater life than those around you, and you hide that light under a bushel, you are in no condition to do God's work. We must help one another, or help wherever we can, no matter whether it be black or white, bond or free, for God's words are, "as ye do it unto one of these little ones, ye do it unto me." Let us, then, realize that our efforts must be in that direction, to help the ones who are in a condition of darkness. If we come in contact with a man that is weak and low, we must not say to ourselves, we will leave him where he is. What are we to do? We must help him if he is in a condition to be helped out of his misery and suffering. If we have received a light that is above that of our neighbors and friends that surround us, and we see and know that they are imperfect in their lives, the great responsibility rests upon us and not upon the weak ones, who have not power to lift themselves out of their darkness any more than a man can lift his physical body above the ground. You must help them until they come where they can enjoy that life of love and harmony that you enjoy when you have God's life and love within you. How can man enjoy anything in life when he can see his brother fall into the ditch and mire of his existence and not feel concerned about him, where he perhaps will have to suffer for years and years, ages and ages of his life, and he could not have been saved by an outstretched, friendly hand? Oh, children of earth, I

say again, remember that the responsibility rests upon the one who has light and not upon the weak one. Do not cast him down; do not judge him and call him mean and low, but remember that he is helpless as the little baby in the mother's arms. He knows no more of the true, spiritual, Godlike life than the child knows of this life of the world. So do not call him mean and low, do not do it, I ask you again. You should rather receive him in your arms as you do the little, helpless infant, plead with him, labor for him and do for him until he gets his eyes opened and his ears unstopped and he sees what life is and hears God's voice in his own nature to come up higher. Do this, and when you come to pass over you will feel that you have lived and that you are going to live.

Life is given us for a great, grand purpose. It is not given us that we may idle or trifle away our time. It is not for the sake of hoarding up riches; it is not for the sake of little, trifling amusements and pleasures; it is not for the sake of gratifying our natural desires. But there are principles of eternity which we are to grasp and hold fast and make ours. God has placed you here for the greatest and grandest purpose. The greatest and grandest possibilities lie within your own organisms, and all that is necessary is the cultivation of these germs and possibilities within yourselves and you will become perfect as Christ of the Bible was perfect. May God help us to realize this, that we may grow ourselves into purity and holiness of life where we shall be able to help humanity out of suffering, misery and condemnation of life. God grant that what I say to-day may impress the people to do for and help one another to love their neighbors as themselves. Then the law under which they now live will pass away, because where there is life there can not be death, and where there is death there can not be life, until that life is resurrected through and by the action of God's divine law, and the action of the mind, heart and soul of the individual man. The divine presence of God is ever with us when we make ourselves pure and holy, is ever prompting us to do or not to do, and if we obey its dictate and command we shall feel that satisfaction, harmony and peace of mind that we never can have in any other way. So let our desire be stronger than ever before to help every one who



needs our help out of the condition he is in, help him to attain that happiness, peace, contentment and harmony which I have spoken of and which are for every one who will live for them. God grant that all these children of earth may come into this condition of life where they may feel the presence of angels, and the Holy Ghost may lead them into all truth. Amen.

MARY HAYES-CHYNOWETH.

But God loves him no more truly in the last condition than in the first. The mother loves the babe with as tender a love as she does the full grown man into which the babe develops. She is even more tender and careful of it, because it needs her more. This is the way with God's love. It goes out to the undeveloped ones of earth, to those who have not spiritual light, for He knows their need of charity, and knows that they are the poorest and most in need of spiritual food. When man becomes spiritual and has the wisdom and charity that the spiritual man must have, he will say to the unfortunate, the despised, the man in the gutter covered with filth, "I love you my dear child." He takes him to his house or carries him to an inn, and does every thing for him. However low his condition, God has placed Himself there and loves him, and wherever God is, there are the possibilities for growth and development to a higher condition. M. H. C.

You may give all you have to feed the poor, may relieve their physical necessities and place them in comfortable circumstances, and still it is nothing to God without true charity. It will not feed their souls nor yours, and will not give you the blessings that you think it will. If you save your money and develop within them those traits that will enable them to help themselves, you have given them that which is better than silver or gold. When they are really in want, then give of worldly goods, but even then it is not charity unless God calls you to do it. Until you are born into the spiritual life, you have only benevolence instead of charity. M. H. C.

As we become spiritual we do not sleep our time away. We work while the spiritual duty lasts and sleep when spiritual darkness comes when no man can work. M. H. C.

### Our Schools.

LET US BE TRUE TO OUR PRINCIPLES.

We can be true only as we live the principles. We must put our minds to them every day of our lives. If we want this life we must pray that our minds may be made right by the Holy Spirit of God; we must pray for that spirit to enter our lives to make us higher and better. God knows every act we do. We must be obedient to the higher power that controls our leader, for she has the true power of God within her heart. She has told us that we can come into the same pure, spiritual condition, because we have the germ of God within us. If we trust her power and live the principles which she lives, we can not help but grow the God within ourselves.

We must open our hearts to God, that His sunshine and love may enter our lives, and when we have His love active within ourselves, then everything will be easy. Our eyes will then be opened to the beauty that is before us and we shall feel more happiness in our souls.

We must be willing to do our duties, no matter how little they may be, for God thinks just as much of the little things, and often what seems small to us is not small in His sight.

We must keep the spark of God within us active and must work toward something higher and better until we reach the Christ growth which shall bring us untold spiritual blessings.

WM. SHINES.

HURLEY, WIS.

LOOK FOR THE BEAM IN YOUR OWN EYE.

Take it in a physical way, when we see a man fail and not do what is exactly right, perhaps from ignorance of a better way, how willing we are to criticise that man's conduct. Who is the more guilty in the eyes of God, the man that did the wrong from not knowing any better, or the man that saw the wrong done and was ever ready to criticise and condemn? It seems very clear to me at this moment that the latter one was guilty of a sin against God. How are the laws of God to be upheld in this world? Is it by always criticising and condemning one another? Are the tender strings of a man's heart touched by condemning him and always looking for the evil and hardened part of his nature? I do not think there would be much of God's work accomplished in this world

if the workers were always to look for the grain in a fellow man's eye and not mind the block in his own.

If the prisoner, ready to be sentenced to prison, could have had some loving friend to look for the tender strings in his heart and to use his good influence over him amid his temptations, I believe that there would have been nine chances to one that that man would have hesitated in his intentions. Perhaps that man was only the object of scoffs and sneers by his associates, who only looked for faults in him, criticising and condemning him, this being perhaps the means of bringing him to desperation, from desperation to crime and from crime to prison, where he would have time to repent, but too late to be anything else but an out-cast in the eyes of the world.

It is the same in the spiritual growth of man. A man starts on a spiritual path and gets just far enough on that path to see his own lowness and he is surrounded by evil deeds. His record is dark. After he has had his good associates for some time, he begins to think that he has got far enough on his spiritual path. He wants to make a stop and see what his neighbors are doing. He wants to see how far they have got on their spiritual road. He gets indifferent to his own growth and has not time to attend to it. The first thing a man will do is to look for a grain in his neighbor's spiritual eye. He finds it right away (it is no trouble to find faults in another man when we look for nothing else). At once his own selfish inner self will find something in the other man that he thinks is not spiritual. He trusts that his own spiritual growth is advanced far enough for him to criticise others' conduct and point out their faults and lack of spirituality. He sees the little things in their lives while he misses seeing the great things in his own.

JOHN A. EMUNSON.

HURLEY, WIS.

#### PROCRASTINATION.

I believe the reason why people are not better is because they put off their spiritual duties from day to day. But there is no other time better than the present. And I think that every thing a person does should be for the highest and best. I for one, have put a great many things aside for some other time. But I have found out that if they were completed at once, it would be much

better for me. When a person knows that a certain piece of work has to be done, the sooner he does it, the quicker his mind is at rest. I intend from this time forward to do my duty whenever called upon to do it, and by so doing make myself better and nobler in the sight of God and my companions. God helping me, this is my desire this afternoon.

NELLIE SHINES.

HURLEY, WIS. Jan. 25th. 1891.

#### INFLUENCES.

Every person in the world has either one of two influences. He either gives off a good influence or a bad one. A bad influence will cause a great deal of misery, and as it springs from suffering, the person who gives it off must be suffering himself. Whereas a good influence goes out into the world and gives happiness, peace and comfort to all within its reach. We should live so that the influence we send out into the world will do good, because if we send good into the world we must certainly enjoy that good ourselves. The weaker mind is generally controlled or governed by the stronger, and these can send forth an influence and control those who are not so far advanced as themselves. We should all strive to have pure and holy thoughts in order that our influence may be a benefit to humanity and besides benefiting the world, we also get a good ourselves. As it says in the TRUE LIFE, we can not tell how many people are using us as an example and what power our influence has over their lives.

MARGUERITE SHINES.

HURLEY, WIS. Feb. 8th, 1891.

I have been thinking a great deal lately about these principles and ever since I saw Mrs. Chynoweth's sore eye that she was bearing for some one else. Before that I did not believe that she could do these things, but when I saw it myself, it brought a feeling to me that I can not find words to express to you. I have been here long enough to be a better man than I am, and I pray to God that I may show these people that I want to live better and give them some satisfaction for their trouble and kindness.

I have come here to these meetings and sometimes I could not see into some things, and so I would say to myself, "I will stop coming." But still when meeting time came, I could not stay away, and now I am glad I could not. I remem-

ber at one of the meetings I heard them say that animals lived right on in the next world as men do, and I thought that was terrible, but since I can see into it, I see that anything that there is God in must live right on in the next world like men.

I was in the engine house last Sunday afternoon and heard some men talking about hell, and I thought I would write what I thought about it. Some people think there is a hell where fire and brimstone are waiting for them, if they do not live good lives. Still they do not try much to get better, but keep on living in that same evil way. I used to think the same but now I know that if we do not live well here we shall get a hell right here, then if there is a hell hereafter we shall have a double hell. I wish that I could live so as to get clear of hell here, then I am sure that I should be clear of hell hereafter. I think to be good we must have our minds on good thoughts and thus kill the evil thoughts. Although I know this, it is something that I have not always done myself. And for me to stand up here and say that I have and that I am good would be like a person putting paint and powder on his face, and thinking he is good looking, when every one can see that it is false. But I am going to try to be good hereafter. DUNCAN MCGILLIES.

HURLEY, Wis., Feb, 1st 1891.

#### REST FOR THE SOUL.

I feel the need of more peace and rest for the soul. This seems to me to be the greatest desire of the people in the world to-day, to come into a condition where they can have the peace and rest that the soul yearns for. It seems to me as we overcome and bring into subjection that part of our nature that has always cast a shadow around the heart and shut out the light of God, the peace and rest will come that the soul longs for. We have come in contact with one who has God the ruling power in her nature. She sees our needs, she offers us a part of her life to strengthen and start the germ of God into action that we, too, may come into a condition where we can remove the barriers from around our hearts and let God's sunlight penetrate therein. That my soul may come into this condition of rest is my desire this afternoon.

EMMA CASEY.

HURLEY, Wis., Feb. 1st, 1891.

#### IDLENESS.

This is something that we should not allow cultivated in ourselves or in our children, for this one thing leads to many wrongs. If we could or would have some duty that we might remove this idleness, we no doubt would save ourselves much suffering. We must have knowledge in order to teach our children that their time must not be spent in idleness; but that they should improve each leisure moment in trying to do something. If we allow ourselves to idle away our time we will be discontented, and will look outside of ourselves and elsewhere for something to pass the time away; this goes on, and before we know what we are doing we are led to do some great wrong, or we are just on the verge of committing a great crime. This we can avoid if we will take advantage of the opportunities that are placed around us. How often do we hear people say, "If I only had something to do to take up my time, or to pass the time away," and yet they make no effort to find something for their hands to do to improve the time. It seems to me that there is not much of an effort made on their part. One can see that such lives can not be of much use to themselves or to any one else. Many men called tramps who are going through the country to-day are so because of their not having been taught what idleness meant, or the value of time. They have been brought up in idleness, and know nothing else. When in this condition they become indolent and will not work, even to support themselves. It is an honor to a man to do what his hands find to do, and a dishonor and a disgrace to him not to work.

MRS. MARY HASCALL.

HURLEY, Wis., Feb. 15th, 1891.

#### SOUL GROWTH.

The tree that has the best care and cultivation is the one that bears the best fruit. It is also true of the soul, for it bears the same relation to the body that the fruit does to the tree, and unless it has the proper care and attention it will never be perfect and shine forth as glorious and bright as God would have it. To bring our soul to a state of perfection and purity we must remove the evil that mars its growth or it will not branch out a full spreading tree, under whose branches others may find comfort and rest. If the soul is stunted in growth by neglecting to cultivate it, the effect is apparent in the exterior man; he does not send

forth the warmth of a living presence, or inspire one with good thoughts and deeds. Good acts are like seeds cast abroad; some sprout into life in the hearts of men that are receptive to good, and thus many are led to cultivate their souls that would not have done it if they had not come in contact with the influences of others that were above themselves in growth and spirituality.

It was the influence of our leader and her family that first moved my soul to life and action, as she gave her loving greetings to all with partiality to none. Jesus said, "For as much as ye do it unto the least of one of these ye do it unto me." What I want is action every day and hour, not one day or week but every moment. My prayer to God is that I may be aroused to a full sense of duty in my daily life, and grow and strengthen that germ of God within me until the last sting of death or sin shall be overcome. God says, "To him that overcometh will I grant to sit with me on my throne." This is not a dead promise, but a living truth. When we hear of so many our leader, Mrs. Hayes-Chynoweth, has rescued from a downward course of degradation and misery, it should give all here fresh courage to work more faithfully, so that by our lives we too can attract others toward the good, and so help the work of rescuing our fellow beings.

If we live the true life then shall we attract the angel influence to lead us on to that soul-growth and perfection necessary to minister to the wants of others. If we see a house on fire our first thought would be for those inside, and if we are so anxious to save the body that is perishable, how much more should we work to save the soul that lives through all eternity. But we can never help others until we first help ourselves by blessing and purifying our own natures and expanding our souls; then shall we see the wants of others. In spite of self our mission will come, and the desire and love to fulfill it. When we think of our past years of worldly pleasure with no thought of soul or eternity, now that we have the light given us we should work constantly to perfect our lives during the few years left us, for God says, "I will not strive with you always." If we longer delay, the summons may come in an hour, and then it will be too late! too late! O God, keep me from such a dreadful fate.

Mrs. A. J. SIMPSON.

HURLEY, Wis., Feb. 1st, 1891.

Change from one line of work to another gives rest. There should be time given to physical, to intellectual and spiritual work, and going from one to the other will give rest, although there is action all the time. When the world is under your feet you will be active all the time. God finished His physical work and rested on the sabbath, and the sabbath will come to man when he has finished his physical work, when he has overcome his lower nature so that there is no dissatisfaction, no inharmony, no darkness. When God's light guides you all the time then comes the true sabbath for you.

M. H. C.

If dissatisfied to live under the law of darkness longer, man begins then to ask for something better, and at once begins to receive. Although people do not always get the blessings they ask God for, a real heart asking will always bring a blessing. They have not the wisdom to know what they need, and hence do not know what to ask for, but God gives them the best they can receive in the condition in which they are.

M. H. C.

Repentance is not understood by the world, and can not be unless it is felt and practiced. A man may be sorry but that is not repentance. True repentance is the giving up of what is not the best in thought, action and life for what is the best. While man is liable to do the same wrong again he has not repented of it, for repentance is the finishing up of the law under which the sin or wrong was committed.

M. H. C.

If you are in a condition to have Christ established in your heart, then you can see, feel, and know the needs of all. You will not give money here and there thinking you are doing an act of charity, when the money is only an injury to the one upon whom you bestow it. Instead of giving the treasures of the world, you will give the treasures of the heart.

M. H. C.

The natural organs in man's nature all have corresponding spiritual ones, when developed. Affection becomes love, benevolence becomes charity, and knowledge becomes wisdom, when one develops from the natural into a spiritual life.

M. H. C.