

# THE TRUE LIFE

AS LIVED AND TAUGHT BY

MARY HAYES CHYNOWETH.

VOLUME I.

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

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

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

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

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

"THE TRUE LIFE,"

HILLSDALE,

Santa Clara Co., Cal.

*Address.*

(Delivered at Eden Vale, Cal., March 8th, 1891.)

It was said by one of the speakers that the wages of sin is death. That death spoken of in the Scriptures is just what it says. It is the wages of sin. Where man is constantly led by the natural characteristics of his nature he has not the light of the spirit within. The spiritual eyes have not been opened and the spiritual ears have not been unstopped so that he can see and discern God in and about him and hear His voice speaking to his heart. Hence he is in darkness, which is the death spoken of in the Scripture in every place. It is the undeveloped conditions in man when he has not the light of God within him to be guided and led by. Within every individual organism there is that star of Bethlehem, and when man grows to that condition where the clouds disappear in his nature, and this star shines brightly from the clear sky, he begins to feel that within him there is a great principle of life. By that star he may be guided onward and upward until he comes to see more and more of the grandeur and beauty of a true and holy life, and the star grows brighter and brighter until it is a great sun and the man feels the warmth of it and realizes it is something more than he has ever felt before.

This, my friends, is what we all must have within us, this great sun of righteousness, of God. There is nothing outside that can benefit him in the least, nothing but that divine principle of life developed within can guide and direct him in all his ways. No star in the firmament can serve mankind as something to guide and direct them, but it is the little light within that will help one while walking in the darkness of his nature with his physical eyes open. The star of Bethlehem means the little spark of God within man as it shows itself to the human mind, and by following it he is led into greater and greater light until he comes to the infant Christ in which principle he grows until he comes where there can be no sin or ignorance that shall cause him suffering and affliction. Then, no matter what comes to him, he has that light of God within himself to see and know what it all means; he knows that God is the same loving God under all circumstances. He feels that God knows best what he needs for his

ultimate good, and so he is resigned, contented and happy under all circumstances. Then he can help himself and he can help others by his life. He individualizes himself when he develops the God within.

Man is nothing but a brute living under the animal law, only so far as that principle of life, of love, purity, goodness and God established within him is developed. And as that principle increases and becomes more and more developed, he becomes more and more individualized and an entity that God has placed upon this earth for a great and grand purpose; and when thus developed he becomes a leader of everything beneath him. That light that shines within him is not only within himself but it is put, as the Bible says, on the hill or mountain as a guide to others. That means an elevation of thought, aspiration and desire. He has to live in high and noble atmospheres, giving out the true principles of life to others as they can receive them. May God help every one of us each day and each hour to develop more and more of His divine spirit within, that shall permeate every particle of our beings, until His light shall fill our whole bodies, and our whole minds and souls shall be lifted up into harmony and peace where there shall be nothing that can harm, disturb or molest us in the least. Let us keep on and on until our society shall be angels and our atmosphere shall be purity, goodness and holiness and where the only principle that moves us shall be God.

When one says, it is nothing for Mrs. Chynoweth to be doing all this work without money and without price as she has plenty to do with, I ask you as friends and neighbors, who is it that gives us this? Did we get it because we have labored to procure money and means? Is it because we have called upon our brothers and sisters, being unable to accomplish what we desired to accomplish? Nay. It is because we have worked for God and His children for the last thirty-eight or thirty-nine years without money and without price. We have not been doing this merely while we have had enough but just as much while we were not rich, as the world counts rich. We have never charged one cent for the Gospel we have preached; we have not asked money for what we have done for others, only what they have freely offered. If we had we should never have had anything. It

is by following that star of Bethlehem that led us to the Christ principle, and being obedient to the impressions of that Christ principle within, that we have what we have and can do what we do. Of ourselves we could do nothing. The angels surround us in all our work and the Holy Ghost fills our life with His principles of truth, and we depend upon nothing else. No books and no science, as now known on earth, do we depend upon, because that is weak and frail as man's intellect is weak and frail. It is God reaching the heart and filling our soul with life, with His wisdom and power that moves us to speak and to act as we do. Science, as it is now expressed in books, is the blind leader of the blind and those that follow it for their soul's salvation will not be saved but will fall into the ditch. We have had some that had begun to acquire spirituality and who possessed some of those qualities of life which make it beautiful, harmonious and peaceful. But then the scientific world was opened to them by the reading of scientific works, and down, down they went. They found that their intellects could not save them from the temptations of life and the suffering that follows the yielding to them. And so they would come to me and say: "Oh, that I had never been led away by this great man, as I supposed him to be. Had it not been for him and the science I read about, my heart would have been clean and my thoughts pure. But now I am down in the scale where you first found me and I feel no strength. Had I worked to develop my spiritual nature I should have been a follower of Christ; now I am nothing." Such results come by following the scientific world of to-day in all its changes and uncertainties. Science and religion go hand in hand. But it is not the science of the head but the true science of the heart that we want. Man's intellect is in one sense a demon, as we might call it, which leads him astray when spirituality is lacking. As we so often see, a man may be a brute and live in the scums and iniquities of his existence though he possesses the brightest intellect and is scientific and learned, if he has not the heart and soul filled with the love, purity, goodness and holiness of God to back up his intellectual life.

So do not be led away; do not feel that it is enough for you to develop your intellects, but cultivate the spiritual part of your natures and let

God fill your life with His love and purity. Then He is always nigh thee, even in thy heart and in thy mouth. Then you may know His truth that will stand by you under all circumstances and you can face the whole scientific and religious world because you have within you the strong and mighty truths which will ever prevail. Time and time again you will feel that you have been dethroned because you trusted to something else and not the living God. I thank God to-day for all I have experienced and all I have passed through in the past. I know it has all been for a purpose, that it has been of benefit to me as well as to the world, else God would not have allowed it. The obedience we feel toward Him, He knows, and He knows, too, what is best for us to bring us into His divine presence, and we are willing to go as He directs us and we are willing to lay down our life for humanity to try to bring them up and out of their suffering where the light of heaven shall be shining in their souls.

You, young boys, who have been writing these good essays, remember you are on the right road to heaven, to peace and harmony of life, if you only keep on. Do not let anything stand in your way and let nobody tell you that you are wrong. I know better; I know there is nothing that can give you happiness and heaven like living these principles of purity, love, holiness and goodness. While you are young, overcome the propensities that are natural to you as to every person born into this life, and you will become spiritual individuals while young and will never have to go down into the darkness and suffering of the world. You may see the struggles and temptations that others have, but there is no tempter within you if you only keep this God life uppermost. You will have no disposition to follow after the follies and amusements of the world but you will derive your happiness from the pursuance of this life. How glorious for the parents to see their children grow up like this; it is grand, it is noble, it is beautiful. Keep on, keep on; your lives will tell, and the people of the world must feel that life; they must feel it sooner or later. There is no man so void of principle that he can not feel the truth of God when it is presented to him in others' lives or when it comes by inspiration to him. I ask every one of you to labor to bring yourselves into a condition to be one with God and one with the an-

gel world and have the world under your feet. By that I mean let no thing of the world, whether it be high or low, spot you in the least. Keep that high and noble life, the spiritual life, ever advancing, and when that becomes the ruler in your life, you can handle all things that you have to do with without being spotted in the least and nothing but the purest, best, holiest and happiest life will be yours.

MARY HAYES-CHYNOWETH.

Charity will enable you always to give rightly. If you have charity, to some you may say, "Scribes, Pharisees, hypocrites," while to others whose wrongs seem outwardly greater you will say, "Thy sins are forgiven, go and sin no more." This is wisdom, to look into the heart and see the true need there. There are no wise persons on earth—none who have true charity—none who always know the truth and can speak it at all times with power.

M. H. C.

The man that has accumulated wealth and property and says to himself, I will do no more now; I will not do another stroke of work of any kind, is making ready to part with his wealth. No man can afford to be idle, no matter how rich he is, even if we take it only in the material sense and say nothing of the effect idleness has upon a person's whole character and progress in every way.

E. A. H.

There is no such thing as rest—entire absence of action—with God. When we see man doing nothing, spending his time in foolishness and that which can benefit no part of his nature, then we know that God is not alive within him. The Bible says that after creation God rested, but God's rest is in action. Rest in the spiritual life comes from a change of action.

M. H. C.

If all were perfect there would be nothing for angels to do. If all were perfect there would be nothing for humanity to do—no one to receive what is given off.

M. H. C.

No man can be above public opinion unless he has his spiritual nature so developed that he cares more about his God than the opinion of man.

E. A. H.

### Address.

(Delivered at Ironwood, Mich., Oct. 8th, 1890.)

A person who is not entirely independent of the world is not in a condition to benefit the world, and is individualized only in part. When we consider this we will do all we can for the benefit of humanity and for God without regard to any individual. We will not care or think of what others are saying or thinking of us, what they believe about us, or anything of that kind. We will be independent in doing our duties, in living our life before God, without regard to the nearest and dearest friend that we have. When we are in that condition we then are where we can see and know and understand the wants of the people; but as soon as we are influenced one by another, we are in a condition of weakness and not independent, and it shows to every sensible mind that God is not a power within us. When God is a power established within to give us life and direct that life, we are free indeed, and if we are free indeed we will have no fear of the world—only fear that we can not live as examples and do the world good, and this is really fearing God. If any person is influenced by his neighbor to do what his best judgment tells him is not best for him, he is that neighbor in part, and not himself independent and free. And we can see in the world at large that one lives on another's opinion, and not his own, more than he should to be God's child. I am speaking of all classes; they are not independent to speak the truth many times because of fear that they will not have the respect of certain classes who exert an influence over them. But God's truth should be spoken though it cut like a two-edged sword, cutting evil from good. If we want to be in a condition to have God within us, we must take in His life and character, and have His power and wisdom. We must grow into this life, and we must do it by our own exertions, not call upon our neighbor, our friend, our servant, or any other personage to do our work for us when we are in a condition to do our own work. If we do not we lose our growth, lose the unfoldment of our physical natures, lose our heaven and our God.

We must believe in working for God, and if we do that we have a great deal to do. If every individual on earth were to work to develop that

God within him independent of the world, he would be in a condition to enjoy life and be able to do good to every person he would come in contact with. He then would be a servant of God instead of a slave to men's opinions and to his passions. What is there in life worth man's living for only that part that is eternal and everlasting? What is there in this life that can feed the souls of men and develop them above the sensuality, vices, follies, and wickedness of the world? "If ye are in the world, then ye are not with me," says God, because the world is entirely in opposition to the spirit of God,—to his life. How are we then to be like God? It is to forsake these things of earth; we must put them under our feet. We do not mean by that that we are to trample humanity under our feet, but we mean that we should leave their attractions and everything that calls us away from our duties to our God. When the mind is not single in all its life then man is not of God. Ye can not be turned from one thing to another that has no spirituality or reality or life within it and feel that ye are in a condition to live a God life. I mean by that if ye follow after the pleasures and vices of the world you are not in a condition to be following God or Christ in any true sense. If one is in a condition to be attracted by any amusement of the flesh and of earth and enjoy it, he is not God's child, because if the God within him be developed in the true way he will be living the Christ life in the Bible. The principles of that life are as true as God himself, and he must live them, and if he does not then he is not of God. Profession and words are not gospel or religion, as I said once before. Neither can a man be a Christian and have the least desire for any of these amusements that will attract him away from the true life or call him away from the duties of that life. Everything that we follow should be something to elevate us in the true sense of elevation towards God. If we can go to a theatre, if we can go to a concert, if we can go to a saloon or any other place, and feel that by going there we are going to be made purer and better, and get light and knowledge better there than anywhere else to build us up to be true spiritual men and women, let us go there. But if we can not do this, then our duty is to stay entirely away from those contaminating things, and let us not handle anything

in the way of earthly pleasures and things that will attract us away from these great principles of growth, reform and unfoldment.

When you say that the world must have these things, I will agree that the world must, until the light of heaven is shown to them and grown within them by the light of God, until their whole bodies are filled with God's light. They have to have this to follow because they know nothing else. But when one has been taught God's word in the Bible by God's word coming to his heart, then these things are wrong. He will let them alone and he will keep his eye single, and his whole aim and object and labor will be to develop himself to be one with God and all things—in purity, goodness, love and power. And when we have that the object of our lives we have enough to do without meddling with the world or mingling with it for pleasure and amusement. When we come into that life, when we have God within us as a power, then we can go into the world at large and help build it up into a condition of harmony and peace and purity. Then heaven is established within us, then God is our power and our Father. While we are in the world he is not our Father, and no one can say that he is in any true sense. Until we are born of the spirit and show it by our lives we are not God's in the spiritual sense, and he is not our Father. In one sense you might say he is our Father, but when man is in a condition to know nothing of God, not live his principles, nor care for anything about them, he is a child of the world, of the flesh, and that is at enmity with God and the true spirit. So let us all remember the lesson that has been given to us to-night, and let us live it by action and exercise and a love for labor. This will elevate one more than all the books he may study, towards God and towards the right. He is great and He is good. The Bible says there is none good but one and that is God. Now if we are not akin to God while we are on earth, while we are in the earthly condition, I feel that the greatest duty for every one is to develop that goodness that he may be God's or like God.

Are there any questions? (Pause) If there are none, I wish to ask you a question. How many of you who are here to-night would be willing to make a beginning towards the true Christian life by saying, "I will put the world under my

feet; I will have nothing to do with the follies of life; I will overcome all my appetites and desires for such things as I know are not the best?" How many of you who are here to-night would feel satisfied with beginning such a life? It is not for me to answer. I feel as I look over the world that there are very few who would have strength of character enough to take a stand like that and live a true Christian life. I do not know as I can say there are any that would thus live entirely unspotted from the world, and have no desire for any of these things that the world counts pleasures and amusements. I should feel that I would be fooling away my time were I to go to the best concert that could be produced, or ever was. If the best singers that could be found were brought together, and I should go to hear them and pay my money and listen to them for two or three hours just for the sake of hearing the songs, and not hear a word spoken that would benefit me, I would be throwing away my time and money. Now if any of you were to go to hear a lady for the sake of hearing how well she can do an exercise, or how she can manage her voice, what would that be to you? Or what is there in that to help you to develop that spiritual nature, and to bring you into relations with the higher angels and with God. When such things do you no good they must do you evil, for everything is either good or evil. These things gratify and satisfy a certain portion of your natures, and that gratification may be no better to you than some greater evil may be to others. The gratifications and pleasures of life are not those things that will strengthen and grow the spirit of God within any man. They will only attract him away from what is good and God-like. They cultivate the passions and desires for such things and make them stronger and stronger, as the taste for liquor and tobacco is cultivated. To you here who are in a higher condition it will will be a much greater pleasure to develop and unfold into that higher life, if ye but labor for it in the right way. May we all work together, who are here to-night, for the one great purpose of overcoming all the appetites and desires, and building ourselves up to be spiritual, God-like children.

MARY HAYES-CHYNOWETH.

*Address.*

(Delivered at Eden Vale, Cal., Feb. 8th, 1891.)

We do not worship idols and we do not believe it best or profitable for us to make idols of one another, it does not make any difference how good a person may be. But we believe in worshipping truth and holiness wherever they are found because we in that way attract them more and more unto ourselves. That is what these young men mean speaking of my life in the way they do. But I have to say to you that of myself I can do nothing. But with the power that is over me I have done much and I am bound to do more. I have done all of the Christ work laid down in the Bible, literally as well as spiritually, except the raising of Lazarus from the dead and taking deadly poison. Taking deadly poison, as you know, is one of the signs that shall follow those that are true followers of Christ. But I do not believe that it is to be understood that a person should take into his system any deadly poison merely to show that he is able to do so where there is no necessity of it, and I have often taken poison into my system by taking upon myself the diseases and corruption of others and it has never hurt me afterwards. And while I do not claim it is the Christ work, this power over me has through me done as wonderful miracles as have ever been recorded in the Bible or elsewhere.

I was a sceptic before this power took possession of me. I was looking for light and for truth. I prayed God to give me an evidence that I was immortal, for I did not believe I was. And so I commenced to investigate Spiritualism. At that time there was nothing but rappings and other little manifestations, but through my investigations and through my strong desire for something that would shed light into my soul I soon found myself in the hands of a power that I could not withstand. This power came upon me in the twinkling of an eye, I was forced down upon my knees and prayed in an unknown tongue. With my eyes shut I was led to the Bible and opened it and pointed to the chapter that speaks of the spiritual gifts. This power then motioned to my father, who was present, as much as to say that this was the power of Christ as coming in the flesh and as manifested by the signs. This power could not speak through me at first but made signs that he

wanted something to write with, he could only speak in the unknown tongue, and with a piece of chalk he wrote that he was going to make me a healer. It was the Christ power upon me and he had chosen me as an instrument to do these works which I afterwards performed.

This was on Sunday. On Monday morning afterwards I was called to see a man who had cut his fingers with a buzz saw. The joint of his thumb was torn, the bones broken and the flesh and nerves and sinews terribly torn. They had sent for a physician who had attended him and bound his hand up. This man was an investigator of everything he thought was good. He had heard of this strange manifestation at our house, as people came there without having had any notice of what was going on until the house was full, and no one knew why or how he came, but it seemed that people in the neighborhood had been impressed to go and witness this manifestation of an unknown power. He told those about him that he wanted them to send for me as he would like to have an evidence that there was something in it. And so I was sent for. When I arrived there I merely made three or four passes over his arm and he was instantly relieved of his intense agony. I said to the doctor, "You will have to undo this thumb, it has not been done right, it is not straight." The man was a writer and I saw immediately that if I left it as it was it would deprive him of the use of his thumb and he would not be able to write again. I told the doctor to make a splint of such shape as I described to him, and he said he did not think he could make it in that way. I told him to do the best he could and come down to our house. This had all to be done through signs and writings as my control still was unable to speak. The next morning he began to talk in a broken way. The doctor came to our house, and I with my eyes closed fitted that splint for his hand and put it on exactly as it should be. Nothing else was done except the applying of the magnetism through my hands and cloth dampened in pure water. It was a perfect miracle as in two or three weeks time his hand was perfectly healed, and it created a great stir in the neighborhood.

There is a young gentleman present here to-day whose father saw and witnessed one of those things which in the world are called miracles but which

are just as natural to a person when he is under this law as the things we see performed in every day life. A lady had been suffering with salt rheum for 15 years. Her hands were full of cracks and sores and she suffered greatly. She was taken with another disease and I was called upon to go and see her. Without touching her hands this salt rheum came onto my hands. She knew nothing about it and was asked to hold up her hands. "What has become of my salt rheum?" she asked, and I showed her my hands. She went into ecstasies, and from that time on she never had salt rheum again.

Another time a cancer was taken onto one of my hands. It was not done by any manipulation, my hand never having touched it, and the woman from whom it was taken, got well and the cancer healed up. In a certain time, specified by this power, my hand healed up and became as smooth as ever. Another time there was a case where mortification had already set in, and that was taken away simply by passing my hands over the body a few times. My hands became black with mortification, but it was thrown off by putting them into cold water, as I was controlled to do, and my hands looked as natural as ever.

And so I might go on and on and tell you of what this power through me has done. It is not I that have done this but it is the power of God active through me. How many times have I heard people laugh at the idea that a person can be changed in the twinkling of an eye. I was changed in a moment's time when this power took possession of me. I had taught school for fifteen terms, summer and winter, and every bit of knowledge that I had acquired and possessed was taken away from me. Every tune that I used to sing and every poem I knew was taken from me and I have never remembered them since. A new life was given to me and I had nothing left of the old life only the God within me. That is something I want every one of you to have. I am willing to lay down my life for the upliftment of humanity and work without money and without price, and I have given evidences in many neighborhoods and churches, but it has never been permitted to be printed until now. I will tell you why. There has so much been said and published of this kind for which there never was a foundation, that people would have said that it is the same old story.

Now I believe the time has come when people have to live a true life and have to see and know it for themselves. I mean by that when we have sent our papers out through the world, they will prepare the way for a higher and truer life.

I have had to face the world. I was brought before the people of the churches, ministers and doctors with not a word to say until this power was upon me and controlled me perfectly, every nerve and every part of my body as well as my mind and soul. The houses and churches were not half large enough to hold the people that wanted to come to see and hear. I was dependent upon the audience for a subject to speak upon. And there they would give me questions to answer, oftentimes concerning points in the Bible, which I had never read. My father was a minister and preached from the Bible, but there was always something about the book that I did not understand. And after this power had taken possession of me, my father said to me that I need not read the Bible when I got my knowledge in that way. I was enabled to discern spiritually the meaning of the Bible and quote from it passages that I had never heard. I can see why it was that all my book knowledge had to be taken away from me as I might otherwise have gone on in my own strength and said it was all mine and nobody's else. The first discourse I delivered under this influence was on the subject of the Garden of Eden. It was an entirely new and distinct interpretation from that of my father or anybody else. It was an independent entity and individuality that was active, never before seen or heard of.

Do you suppose that the Great Power of the universe that holds everything in His hands and produces all the life and all the individualities that ever were or ever will be has given this power to me alone so that it is not attainable by anybody else? Do you suppose this power was given to me for no purpose and that it was intended that I should work thirty-seven or thirty-eight years for nothing and to no purpose? It is impossible. It has not been given to me that I might accumulate money. I have always gone without money and without price and have never charged for my preaching or healing or whatever I have done for people, only taken what they have been impressed to give me. I do not believe at any rate that the true Gospel can either be sold or

bought. This power has been given to me for the upliftment of humanity, and that is why I work, and why we call this a spiritual school I will tell you in a few words.

The people of the churches are doing the best they can, else God would make them do differently. But they talk about Christ as being in the past and trust to the saving qualities of his blood. They deny the possibility of a Christ being developed in man and say it is impossible for man to fully overcome his animal nature. This does not stimulate people to go on and strive with all their might to overcome what is within them of undeveloped conditions. We must have charity for them for there are very many nice and beautiful people in the churches who are honest in their convictions; and we must have charity for those that are leaders for they are self-deceived, many of them, and they are the blind leaders of the blind. To be preachers of the Gospel they must have the Holy Ghost power within their lives just as I had it. They must have that power that Christ possessed as he is represented in the Bible. It was through the power of the Holy Ghost that all this was done. The Holy Ghost must come into the life of every one and change his whole life at some time or other. There was a new heaven and a new earth for me and so it will be with every one when this Holy Ghost power comes into his life and leads him into all truth. Why the people go against me and why the churches go against me is because I live exactly to the Bible and preach that Christ never can save you except as he is grown and developed in your own organisms. You can never be saved in any other way or by any other Christ from the evil conditions in your flesh. You can stick to your old belief just as long as you will, at some time you will awaken to the reality that you have to work out your own salvation.

Lately I have been treating a little boy whose parents live about a mile and a half from here. He was paralyzed in some parts of his body and could not walk. He was very weak and his limbs would twist around and his whole body would be in motion as if he had St. Vitus Dance. He had been treated by the best physicians who could do nothing for him. I came home at night after having been to treat him and I sat down to sing, as I love to sing with the spirit, but I could not



sing a note. I had to take his weakness upon me and had to take hold of the balustrade while walking upstairs to prevent my falling down as I had not the least control over my limbs. The boy was not able to speak a word, and so I had to take that condition also, hence it was I could not sing when I sat down and tried to. Last evening I was there again and they all met me with the greatest joy. The Father said: "He is not much as he was two weeks ago." The boy got up and walked across the room and sat down in his chair without a motion. His father and mother are Germans and people that I have never before met or known. I had treated the boy with my hands only. I asked him: "Can you hold your hand perfectly still," and he answered, "I can hold my hand still," plainly and naturally. I asked his brother if he did not think it was nice to have his brother well like that. "Oh, it is a miracle," he said, "it is more than a miracle." Of course, he did not know what a miracle meant but he thought a miracle would not express it at all.

These are the things that I have been doing and am doing all the time, and, as I said before, this power is not for me alone but can be acquired by every person who will work to come into this life. You can have it if you will. It is for every one, no matter how low in the scale of unfoldment he may be. There is nothing to prevent you from entering the kingdom of heaven if you will come out of your imperfections and determinedly say, I will not do these things, and then keep away from all temptations until you feel you are strong enough to resist, or until every one of these things which you once loved are disgusting to you. How many of the young men working in our mines have spent their time and money for years in a reckless way. Some of them have had parents and ancestors who have been drunkards, immoral or had other bad habits. They have not had any advantages for education or any improvement in their lives until they came to our school and commenced to go to our meetings. And see where they now are. They come to our meetings nicely dressed in good clothes, white collars and cuffs and blackened shoes and are as well dressed as any of you here and write papers that are as good as those being read here. And what were they before they came under this influence?

They were clad in rags, dirty and low in their habits, caring nothing for anything except to draw their pay and squander it. Now they have comfortable homes, comfort and happiness and money at interest. Some of them have saved thousands of dollars, while before they did not save a cent though they were getting the same pay. As was said one evening here, if any man like the old man we were talking about could reform, every one could. And his two sons were just the same. They would come home from town both being under the influence of liquor and all the way be trying to support each other and prevent each other from falling. Now one of them is foreman in one of our mines while the other is engineer. And they, can get up in the meetings and read as good essays as I ever heard read, and they do not preach anything they do not live. They are willing to spend their lives in trying to help others to come into the same life where they can enjoy the same happiness that they have. This is our spiritual school. This is why we have every one who wishes bring in his paper, or express a thought, because we know that no one can grow in any way without having an action. No one can write an essay without having his thoughts fixed upon these principles, and as he expresses his own opinions and hears those of others he becomes interested. It is like reciting a lesson. If the pupil does not study and recite his lessons he will never learn anything. That is why people in the churches do not grow in spirituality. They are deprived of a chance to ask questions concerning things they do not understand, and they have no opportunity to express their own thoughts and feelings. Look at those two little boys who are bringing in their papers full of such thoughts as astonish you. It is because they are willing and determined to do their best and because they are under the influence and teaching that lead them to have thoughts and aspirations toward something higher and better than mere play and worldly things. This God life must be planted and cared for and the right conditions placed around it, just as a plant in your garden, and if you do not care for it in this way you will never have it. This is what we mean by a spiritual school.

When you are looking back and worshiping that old, dead Christ you are worshiping an idol and you will never have any salvation of your

souls until you put on the character of that personage, and when you have grown this Christ in your own heart and life, what is the old one good for? The Bible tells you that you must be born again and that means you must be born into a new life, and that new life is the Christ life. The mere belief in Christ is nothing. You have to believe by doing the works. I do not believe that Christ ever lived in the hearts of the people. But it is a law, and having lived this principle as nearly as I have, I know that this Christ life is for every one to live and to have. But when you call yourselves Christians I ask you for the signs, and if you can not give the signs I would say that you are not Christians. Do I call myself a Christian? I shall not call myself a Christian until I do the greatest as well as the smallest thing that Christ ever did, or as that principle in the Bible is represented to have done. I have done more, some people say, even than is laid down in the Bible, but I do not call myself a Christian. I call myself a laborer in the vineyard of truth and I labor for humanity. I have no church or society to invite you to, I only speak to you what is given me to speak according to the different circumstances and it is my greatest joy when I can rescue a soul from suffering and misery. I do not work for money. I have more than I ever could use for myself or my family. But it is not mine, it is God's and I use it as He directs me to use it. I have a duty with you the moment you call upon me for help, and though it be in the darkest night I will go where God directs me. My friends may say to me, you are killing yourself with labor, you ought to take some rest at least. But I could not be sleeping and resting, knowing that near me might be a child, a man or a woman dying or suffering for the want of what I might do for them in fifteen minutes perhaps. If you can do that while you call yourselves Christians, where is your Christianity? You call yourselves Christians and the people right around you are dying for the want of just such a power and help. If every one possessed just what I possess there would never be need of any physicians in the world. You could take the sick and suffering people by the hand and lead them into new conditions of life, change their whole lives, physically, mentally, morally and spiritually by bringing them in rapport with

this God element that is permeating everything in the universe.

Let us all work for that God. It is that which comes from the heart that goes to the heart. The Gospel must be received and given without money and without price, as is said in the Bible. Now look at it and see if you are not thieves and robbers that try to come in a different way than through the door. We love you all because we know that God is in you, but when we see the mistaken idea of that God within you, or the misunderstanding of what the true God principle is, we have a desire to do what we can to teach you that you can never get God into your heart or learn anything about him by studying books and attending theological seminaries. It is not Christianity or Godliness to hold the poor people right to their minister taxes when their children hardly have enough to live on. It is not that God we worship, that is not the Christ life. The one that does any such thing will some time find himself wanting, crying, Lord, Lord, let me come in. But it is not he that enters the kingdom of heaven, but it is the one that doeth the will of the Lord.

And what is it we have to do? "Greater things than these ye shall do if ye become my disciples," and "these signs shall follow them that believe on me," says Christ in the Bible. So do not deceive yourselves into thinking that you are followers of Christ or Christians if you can not do the things that Christ in the Bible said you must. Speak with tongues, cast out devils and all of these things which we do not see in the churches to-day. Be sure that you are satisfied with nothing but the real, true religion. When the Holy Ghost comes into your heart, and you do these things, then you will know that you are saved. You must not be contented with one of the gifts, as speaking with tongues, or healing even, but you must work to attain them all. I pray that you all may come where you are building up within yourselves that mansion not made with hands, eternal in the heavens in your own heart; where you have all of this worldly, fleshly life cast aside and the Holy Ghost may enter your hearts and souls to lead you into all truth. When you have the Holy Ghost within your hearts and souls, of what good are your seminaries and colleges? They only teach you intellectually. They teach

you to put your mind on something that is in the past, to worship idols and something that never can help or benefit you. When you have the Holy Ghost you have everything and will know everything you ever need to know. You will know science and you will know what is true and what is false.

I once was asked what I thought about fixed stars. I answered immediately, "there are no such things as fixed stars." But astronomers say there are, they said. It is wrong, it is impossible, I answered, God's work is all action, and the planetary system is held together by the law of attraction and there can be no attraction without life and action, and so where are your stars without motion? Lately astronomers have expressed a doubt that there are any fixed stars, and some time they will know for a certainty that there are none.

Under this law I have cured people by simply sending them magnetized paper or paper that I have held between my hands. They have sent me a lock of hair or a letter and I have told them what their trouble was and have cured them and helped them every time. People who do not know of this law or what the power of God can do will say that it is impossible. In one meeting a gentleman got up and said to me that I was a wolf in sheep's clothing. I knew immediately what he was. I asked them to let him alone, as they were going to put him out because he disturbed the meeting, and I went on and told him what his life was. He kept a saloon and had quarrelled with his wife so that she would not live with him any more. I had never seen or heard of the man before. This power is what you all should work for. Purify your lives and it will be given to you, and then you will know you are saved.

MARY HAYES-CHYNOWETH.

The animal can see man and his physical action but not knowing the motive power within him; not knowing his motives for action, or the soul within him, he would consider, if he could think as far as that, what he could see was all there was of man. So it is, it seems to me, with God. We see His action and physical manifestations, but that thinking moving, acting force; the soul and wisdom part, we do not see. It is hidden and incomprehensible to us as the motive of man's action is to the animal.

J. O. H.

### *Divine Love.*

Oh, wondrous power of love ! Thy might  
Is felt by weak humanity;  
Thou givest smiles for tears, and death  
Is lost in God's eternity.  
God's power is thine for He is love,  
His life and light are one with Thee;  
The blight of death Thou dost remove  
And givest joy and victory.

The life resplendent with Thy light  
Shines forth to cheer the darkest way,  
Where Thou art found there is no night  
But heavenly peace, a glorious day.  
Can she know grief who feels Thy power  
Of life the one reality?  
Can she fear death or dread the hour  
That comes to all mortality?

Divinely bright this darkest hour,  
Illumed by Thy light divine,  
Shines forth and shows Thy mighty power;—  
She cannot murmur nor repine.  
To Thee, Oh, God, we lift our voice,  
Beseeching Thee in Thy great love  
To shed abroad in every heart  
Thy love and sunshine from above.

C. L. H.

EDEN VALE., Feb. 28, 1891.

This great principle of our being able to attain perfection was one of the principles that attracted me to our leader many years ago. I had heard sermons all my life, but in them I had not found that life which my hungry soul desired, but under her teaching I learned the truth that in me was the germ of that divine life which must develop into perfection. I was then attracted, for I found in her principles something that satisfied my soul, and I knew that my every effort was going to count and nothing would be lost. It satisfied my reason, too, because I thought if I can go on developing and growing into a higher life, where can one stop? How can one stop short of perfection? There must be a limit if we can not reach perfection. Where shall man stop in his progress? And when I heard her principles and learned from her that there was no stopping and no limit to growth, that man could attain perfection and keep on progressing until every vestige of the animal, fleshy life was raised into a spiritual condition, I found that satisfaction and rest that my soul desired and I found something to live for. If I did not believe this I could not logically believe in evolution or development.

C. L. H.

*Be Yourself.*

I have often thought that one of the greatest weaknesses of mankind is that which prompts one man to envy another, to be not like himself but like another. We see in some other man, qualities which we admire, and it does not matter whether we are qualified to shine in the same way or not, we aim to do so, and in that way we are frequently led away from those things which God intended us to do. No man can live for another. We must all live for ourselves. If God has intended one man to be great in one line, it does not follow that He has intended every man to be great in the same direction. One man may be qualified to do one work, another man another work. The one that does a work which attracts great attention in the world may receive no greater blessing from God for his labor than he who does a more humble and less conspicuous labor. It is not the man who shines most, it is not he who attracts most attention that is necessarily doing his work best and who will necessarily receive the greatest commendation from God. I believe whatever calling a man finds himself in, whatever duty may be placed upon him, God approves that conduct most and blesses that man most who does most perfectly the duties which He has placed upon him to do. If to me the lot has been given to act in an humble, unknown capacity, it is God's will that I should work in that capacity, and if I do my work in that calling faithfully and well; if I have elevation of thought, a pure heart and high motives, and a desire to do perfectly the work God has given me to do, and I do it, I shall receive the commendation of the Almighty. I believe that a life spent in this way is the one that receives the blessings of God, no matter what the station in life may be.

How unsatisfactory must be the existence of one who is never satisfied with himself and always desires the life which some other one is living. It seems to me that when one is not at all satisfied with his life, it is proof positive that he is not doing his duty in the world, or else he would find some little satisfaction at least in the work he is doing. I was thinking, as I was walking about the grounds this morning, that as well might the rose complain of the pink because one is red and the other is white; as well might the flower that

blooms early in the springtime feel to complain because it does not bloom all the year; as well might that flower which results in beautiful fruit, and whose life is short, complain of the one which blooms a long time, as one man complain to his God because he is not like another. Each flower is beautiful, and why is it beautiful? Because it is developing perfectly in its own way. Would the pink be beautiful if it were half rose? Each flower is made more beautiful as it is made a more perfect flower of its own kind. As each flower is developing more perfectly, more beauty is added to it. The same thing is true of man. The life of man becomes more beautiful as he develops more and more those qualities which he possesses himself. He will never attain beauty of character by aiming to make himself like some other man; he will never acquire distinction or obtain satisfaction by seeking to live the life which some other man lives and neglecting to develop his own possibilities. But every man becomes beautiful, not only before God but before his fellow men, by living his own life. He will acquire satisfaction, pleasure and contentment in life by developing to the greatest perfection those qualities which God has implanted within him.

In one respect it is well for a man to try to imitate another. We may profitably aim to imitate that person whose life is God-like and endeavor to follow it. Why? It may not be that by imitating such a person we shall be called upon to do some things, or the same things, that he is doing. It may not be that our lives will be exactly the same, but the life of a pure, holy and God-like individual is made so because that life is prompted by the great love and power of God, and it is the acquiring of this love and power that we should all strive for. If we see it in another person, we see it can be lived, and we may, by looking at such a person's life, learn how to live it. Although the development of this life in the different individuals will not give them the same duties to perform, of one thing we may be sure, if we develop and acquire that God-like life, we shall be active in the way in which God intended us to be active and be doing those duties which we are best qualified to do, and whether they be humble or exalted, if we do them perfectly we are doing all that God asks us to do.

To do these duties, it seems to me, is the highest calling to which any one can aspire. To do one's duty unselfishly; to do what God wills him to do, because it is God's will, and to do it perfectly, is the highest object that any man can have in view. To be a child of God, to be His servant and to act in the way in which He would have us act, is the highest calling to which we can aspire. And I firmly believe that if we have this desire in our hearts, if we have the determination to do our duties, God will make plain to us the way in which He would have us walk. If, as I have said, our duties seem humble, if we have an opportunity to come in contact with only a dozen people each day, it need not matter. If we bring to them a cheerful countenance, a friendly feeling and a kind word; if to each one we bring an influence that shall give him a desire to live a higher and more elevated life, and strengthen him in his desire to overcome that which is not the best, we have done more good to our fellow men than that one who comes in contact with hundreds of people each day but is selfish and unconcerned about their development, prosperity and happiness. It is not the calling that is most attractive to the natural man that we should aspire to, but it is that in which we may best grow and develop our spiritual natures and become pure and God-like beings and help others to become such.

J. O. HAYES.

The public idea is that the person who has wealth and property enough to support him without his having to resort to labor of any kind is to be envied. Hence to reach that condition is the aim of people's effort and so they fail to receive the rich blessings of honest labor. If it were thought a disgrace for a man not to work and do something for himself and the community in which he lives, and nobody would associate with a man that would not work to earn an honest livelihood, there would not be so many tramps, thieves, robbers and swindlers in this country as there are. But society leads on, living in gaiety and idleness and scorns honest labor, until people have come to look upon labor as a curse and something to be gotten out of just as soon as possible, and if they can not do so by honest and fair means they will do almost anything to accomplish that end. Labor, instead of being a burden or a curse, is the greatest blessing that ever was bestowed upon humanity. Without it life is not worth living.

E. A. H.

### *What We Believe.*

As a general thing people are reticent about speaking of their religious belief, not from the feeling that it is too sacred to be spoken of, but because its outlines and details are so vaguely formed in their minds that they really can not tell what they do believe. It has been a matter of much comment that we talk so freely of our religious convictions and that we live our principles so openly. It was prophesied long ago that if we should live the principles of truth and right, be unselfish to one another, living harmoniously together, that we would be objects of curiosity to the world.

It does not make God any more sacred or holy to put Him far away from us and never speak of Him; we would forget to think of Him if we should do this. God manifests Himself in the flesh and comes into the very heart of man to lift him up unto Himself. Christ does not remain in a far off heavenly place where we can never feel His presence nor know anything of His love and power. Though He is imbued with the spirit of the Holy Ghost and is one with it, He is on earth, He mingles with the publicans and sinners, He breaks bread with the fishermen, He washes the feet of the disciples and does every physical duty with humility. He and the Father are one, where He is there the Father is also. Christ can not be on earth amongst men and the Father far away. Heaven is a condition, not a place, and Christ is in heaven when on earth.

The question is often asked why we believe as we do, what ground we have to found our belief upon and why we are so positive that we have the truth; how we know that we are living and growing the God principles within our hearts when we follow our leader's teaching. It is my greatest desire to show to the world the light that we have received through our leader, and it is this desire that has prompted me to answer this question to the best of my ability in so short a paper. The theme is one so full that to limit it to a few words is difficult, but I will endeavor to present, at least, the outline of my thought. It would seem almost unnecessary to write the reasons for our belief when they are so evident to us all, but the world is not in a condition to judge fairly and demands that the story be told in many ways before it will receive it.

When man will not open his mind to receive a

new truth he is bigoted and prejudiced and God is not active enough within him for him to see the fog surrounding him. We have no duty with him until his God is developed enough to create in him a desire for more light; then he will brush away these fogs of prejudice. Until then he has no captain, no pilot, but drifts about at the mercy of the winds and the waves of others' opinions. God is the ruler of the storms. The hurricane as well as the gentle breezes may eventually bring the ship into His harbor. But those who have come through storm and fog and hardship might have evaded it all and had the most pleasant weather during their voyage had they been obedient to His will. He has shown us the way, has mapped out our voyage and we can not be independent of Him. There are great truths beyond this which we can not grasp with our minds as they are now. We shall never comprehend all of God and His laws, and it is only according to our growth that we know Him in the least. Does it not look childish for us to imagine that we, with our finite minds, can understand the action of the infinite God throughout the Universe? That we can measure His life and law by our speck of a mind? That we can fathom the height and depth of His being with our yard stick? To compare the great flame of his love and power with our spark of intelligence is like the glow worm assuming that his capacity to measure the heat and light of the sun by comparing it with his power, is fully adequate. Let us set aside our prejudices, be they ever so strong. God says, "Let us reason together", so be not fearful that you do a wrong by opening your mind and heart to judge candidly and honestly of what I may say.

I would first draw your attention to two pictures, the first the life under the physical law, the second that under the spiritual law in the glory of the presence of the Mediator between God and man. Pain and suffering, I see in this first picture, no relief in man's power, nothing to satisfy the yearnings of the soul, no visible way to turn for light, but stumbling on blindly in the darkness, gasping for air, starving for food, thirsting for drink; surrounded by inharmonious lives, contact with whom jar upon the nerves, making them respond with a cry of pain to every touch; hurrying restlessly from one place to another, seeking a balm for aching hearts and gaping wounds; chas-

ing the will of the wisp which ever eludes the grasp. To him the world is to blame and all goes wrong. He looks outside of himself for the cause of his misery and finds fault with every one about him for making him unhappy. Unhappy man, go look within yourself, into your own soul, search deeply and carefully and you will find that the cause of the trouble exists within yourself. You have sharp, projecting corners in your nature that must be rounded off symmetrically by your contact with others, and though it hurts every time you get a rub and forces you to cry out in pain, the action is just what is essential to smooth and round off your nature. The corners are in you; if they were not you would not be hurt when they are knocked off. Do not think that all the rest of the world is happy and that you alone are miserable. Each man draws the veil across his own picture and endeavors to make the world believe that behind that coloring is grace and beauty.

How different is the portrayal of life under the spiritual law! The Mediator has drawn the veil and blotted out the picture, and with the hand of the Master puts in new, rich coloring and perfect hues. A great, warm light floods the soul, a new hope springs up. Thirst, hunger and all the spirit needs are supplied. With full, sweet draughts of the pure air of inspiration the system is suffused with the new God life; the nerve tension is relieved and entrancing melodies of spiritual harmony respond to the touch of the Master upon the heart strings. Wounds are healed, repose and content fill the being and a new life makes every part of the system spring into activity.

What more than the contrast between these two pictures does one need to convince him that it is the hand of the Master alone that has wrought the change. When one has felt this change in himself, does he need logic and tedious argument to convince his intellect that the God life has become a part of him, that his feet have touched the portal of a new life, and that new life is the true God life? But while one is writhing in the tortures of the physical life, before he has come into the peaceful repose of the new life, he must have some reason to make him willing that the Master should shower upon him the wonderful blessings which are in store for him. He must accept the invitation, "Come unto me," before he can receive.

Nature's law is progress; everything must grow in order to fulfill its law. Man's body grows and his mind and heart develop harmoniously with it. Growth is the law of his being. Hence the life and principles which develop and unfold his nature into a higher condition are in harmony with God—are the life of God within him. "Who is not for me is against me," is the word of God. Whatever does not unfold man's nature is against God, be it the worldly life, the life given to pleasure, the life of the recluse, of the priest, the test of each being the development of the man into a purer, nobler, more God-like character, lifting him out of his gross earthly tendencies into an atmosphere of purity and love. It matters not where man is but what he is.

The fundamental principle of our belief is that no God, no faith, no baptism, no religion will have any efficacy in the salvation of the soul of man that is not grown within his own nature by right living. Look about you in the world. Where do you find those who are resisting unto blood, striving against sin, working with their might to root out ignorance from their nature and to build up in its place those principles which grow man into perfection? There is such a condition as "resisting unto blood," and writhing in prayer. Do we see people in the world living this principle? Every man is striving to gain happiness. The pursuit of happiness is the common aim of all mankind. Each one works in his own way to gain it and in the end he confesses that he has not reached the sought-for goal. What is the cause of all these failures? Simply this, that man's happiness is due to his own spiritual condition, that only under the spiritual law can happiness be found. Two men may have the same surroundings, similar circumstances may come to each, yet one man is supremely happy, the other is intensely miserable. What is the cause of this, unless it is due to the difference in temperament and development? Two persons lose a loved companion. One raves, curses God and is frantic with the pain of his loss. The other says: "God knows best. Thy will, Oh God, not mine be done. Thou hast taken my dear one to Thyself for his growth and happiness. Give me strength to endure." God sends His Holy Spirit in answer to such a prayer and the man is sustained and comforted in his trial so that there is

peace and happiness in his soul. The same circumstance has come to both. Why is one happy, the other inconsolable? "Every good gift and every perfect gift is from above." Happiness is a gift of God, and with His development within each man's soul come to him the gifts which God alone can bestow. By seeking first the kingdom of God and His righteousness, by growing His principles in our lives, these good and perfect gifts are added unto us.

When we are striving to grow in any direction we must have a teacher who is beyond us in wisdom, knowledge and power; else he will be a blind guide who will eventually lead us into the ditch. He must have a light beyond us and know, by having travelled the road himself, just what lies before us. For this reason Mother Hayes-Chynoweth is our leader. We are told to test the spirits whether they be of God; and this we have done fully. In no instance have we been deceived, led astray or permitted to make a mistake when we have been obedient to her instructions. She has never made a mistake by pointing out any obstacle in the road that we did not find when we reached the place where she had prophesied that it would be. There has never been a false impression, the slightest error or mistake, an unverified prophecy or the smallest deviation from the true, Christian life as depicted in the Bible. Were not the truth of the principles as perfect as God Himself, I would accept none of them, but give them all up and begin a search for something that had proved itself perfect in every way. I have found in our leader and her principles that perfection that proves conclusively to me and to every one else, who has the desire to know the truth through her, that they are in perfect accord with God's laws and life—that they are His laws and His life. Though all the world would rise up before me and say that I was mistaken, they could not move me or change my opinion, for what I have lived that I know. I do not take the opinion of any one else, for I have repeatedly tested these principles for myself, have had them fulfilled in my own organism and can speak from the experience which I have thereby gained. Has any one ever seen us led astray, when we have been obedient, or have we ever had any experience of suffering that we did not recognize as the direct result of disobedience?

Having, then, perfect trust and confidence in her, what is our duty? "Obey them that have the rule over you and submit yourselves, for they watch for your souls as they that must give account, that they may do it with joy, not with grief, for that is unprofitable for you" "Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow considering the end of their conversation." Our duty is plain. While we are under the tutelage of the leader we are to submit ourselves to to that leader, knowing that we are weak and ignorant and that the higher powers must help us. Christ Himself said that of Himself he could do nothing. Our duty, then, is obedience, what is there more?

She has brought us into a new kingdom where all is light, peace and happiness. We can say: "For where I was blind, now I see." We have never needed nor asked anything that she has not granted, she having power given her to bestow upon her children what they need. She draws upon her own life and strength to give strength unto us. One can not give what he does not possess; and as we have sensibly felt some of that power to overcome all things flow into our soul from hers when, believing, we have asked for it, we know that she has it to give, and that it is her life that she lays down for her friends. "Greater love hath no man than this." Can I speak worthily of the great, noble, beautiful characteristics in her that make her our leader? This paper is too short; but when those are written we will have a new Bible. I can but say that in her is our whole trust, confidence and salvation. She is the author and finisher of our faith and has brought unto us eternal life. Could aught but the true principle of Christ do this? She lives all the Christ story. Does not the world say of her: "Why is not this Mrs. Chynoweth a person like the rest of us?" as they said of old. "Is not this the carpenter, the son of Mary, and the brother of Joseph and James and Judah and Simon, and are not his sisters here with us?" She shows the Christ life in every way by showing the signs of the Holy Ghost and doing the things that Christ is said to have done. She is even obliged, at times, to scourge the synagogue. She reproves the scribes, pharisees, hypocrites, and finally wails, "Oh, Jerusalem, Jerusalem, thou that kill-

est the prophets and stonest them which are sent unto thee. How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not."

There is no force under the spiritual law, and though God forgives seventy times seven, there comes a time when he strives with man no longer, and he must go out into the world to have his experience of suffering until he wishes to be helped and grow into spirituality. The love that is about us all shows us where we are, but it will not force us to grow unless we have a desire to be lifted up. Does she not live this life constantly? Is she not ready to gather the whole world to her great, loving heart, and it will not. Oh, could we know of the intensity of the love which fills her being, know that throbbing heart pulsating with power and infinite wisdom, of her sweetness and tenderness toward us all, of her life in which spring the fountains of eternal life, for which our parched lips long, and yet we will not come and drink. Her voice is ever, "Come up higher, come up higher." What great charity! What love! Oh, what art thou, that thou art mindful of us! Thou alone hast the knowledge to know what we may become, and thou liftest us into the light of thy presence.

CLARA L. HAYES.

Oct. 1888.

Public opinion is made by one person in a hundred, perhaps, and not the best person either. The others simply follow. If those in the lead say it is right and fashionable, the others follow without thought whether it is so or not. If the leading society people say that this play is good, people rush to see it, no matter how demoralizing, indecent and shocking it may be.

E. A. H.

THE resurrection comes as often as the crucifixion. Man is nailed to the cross by degrees as he forsakes the old Adam, and the new man is then made active or resurrected. After the final resurrection under the spiritual law, you can arise and become glorified with God

M. H. C.

"LISTEN unto me and ye shall be saved," is the voice of God through the angels. Be obedient and the reward comes, and if not obedient sacrifice will be the result—sacrifice upon the altar of God.

M. H. C.



***“Choose Ye this Day Whom Ye Will Serve”***

The Bible says: “No man can serve two masters, for either he would hate the one and love the other, or he will hold to the one and despise the other. Ye can not serve God and mammon.” Do we not see every day these words verified? Can we not see the results of serving two masters? Can we while serving God please the eyes of the world and do all things which are worldly? One might ask, if God’s life be in everything, why are we not all serving the same master whether it be on an animal plain or a spiritual plain? Does not God harmonize with himself in all things in the universe?

In explaining this I will also explain why we set ourselves away from the world. There is but one God and He has but one life. That is the life which is in all things. I do not mean by this that He has given the same part of His life to man that He has given to the animal but each has that part which is necessary to fulfill its law. If man be under the highest law, as we know he is, in order to fulfill that law, his aspirations and desires must be above those of the animal. He must seek the highest and most God-like position which can exist on earth and become lowly as Christ was lowly. He must seek to do good to humanity and as the Bible says, “Bear ye one anothers’ burdens and so fulfill the law of Christ.” Then it is that man has fulfilled his law for the law or life of Christ is that part of the God-life set aside for man. It is that condition attained by growth and is as a guiding star to all who know Christ as a principle.

We have among us one who has attained this condition by growth and has fulfilled her law, which is the law of Christ, each day of her life. She teaches Christ as a principle and lives the life perfectly. Mrs. Hayes-Chynoweth, is our guiding star, and is such to all who desire to develop and grow this God germ which is within every one of us. This is why we say we are not in the world. We are willing to give up every physical characteristic which we possess and work only for the highest and most divine life and serve the one master which we have chosen to lead and direct us in all our life.

Now, one might say that we are exalting ourselves or that God was a respecter of persons. It

is neither I will say. We, as children of God, must appreciate all that He has given us in the way of life and growth if we wish to receive more, and He will give to each of us just so much as we can make the best use of and no more. Has not our leader preached to all who have heard her voice that this same life is for all who desire it? And most of us have been in the same condition in which the world is, so that we then know that the condition in which we were born and brought up is not the condition of life which God intended for us always to remain in. We have a work to do and a master to serve, by developing that master within our own natures so that it may be the controlling power of all the animal life which is beneath it. There is no half way living with God, all that come under His law must live strictly to the law or be cast out as worldly and ungodly. We must obey every command. The Bible says: “Behold! I set before this age a blessing and a curse. A blessing if ye obey the commandments of the Lord your God which I command you this day, and a curse if ye will not obey the commandments of the Lord your God but turn aside out of the way which I command you this day, to go after other gods which ye have not known.”

Let us not turn aside out of the way and go after other gods which we do not know, but let us choose this day the God whom we will serve by living a highly moral and spiritual life.

MRS. AURELIA CHYNOWETH.

The man that fears the world, and by the world I mean public opinion and society, does so because he does not know what society is. People like to stand well and be popular with the public, and that is just as great a weakness as anything else. The fear of the world makes a man a hypocrite. It makes him live one life in secret and another and quite different one openly. A man can not be good if his whole object is to shine in society and before the world and be thought well of by everybody. It is only an expression of selfishness. E. A. H.

The only truly independent life there is in the world is that which is lived according to the dictates of the God within; which does not care what people think, say or do, but goes right on doing what God speaks to the heart in plainer and plainer language as the development goes on. E. A. H.

*The Resurrection.*

There have been many theories advanced on the subject of the resurrection. The ideas upon it, however, have changed for the better, but the prevailing idea of the past still remains, that the body that dies and is laid in the ground is raised, and that one who inhabited it re-inhabits it on the Judgment Day and comes into the presence of God in that body. God has established all the laws in existence and never works contrary to them. The natural law that works when the body dies and is put into the ground can not long be checked, and it is wrong to try to long check the action of the law that is natural to the dead body. Decomposition takes place as soon as the spirit leaves the body, and if nothing is done to hinder its decay, the form of the body soon vanishes and its substance returns to its natural elements and can be seen no longer. It has performed its mission and the spirit apparently needs it no longer. If the spirit of man also lies in the grave with the body, as some think, one might say that the spirit also dies, but that is impossible for the life of God can not die, and the spirit, which is the life of the body, can not remain so long inactive and does not die with the body and can not possibly remain in it, else the body would still have life and could not decay. The spirit after it leaves its encasement of earth has a body just as natural to it in its changed condition as that which it has just laid aside and can never go back into what it has once grown out of, any more than any life of God can retrograde. The spirit does not lie inactive in the grave with the body but has a work to do of its own, irrespective of the body which it has laid off, and that is to grow the qualities of its spiritual nature, which must be done before it can come into the presence of God.

There is nothing in the Bible that plainly declares that the physical body is re-erected as many of the church people of to-day regard the resurrection. There is nothing that declares positively that the old body remains in the grave until the Judgment Day and then is raised up with the old, familiar appearance. In 1st Corinthians, Ch. 15, is given a very clear explanation of what is meant by the resurrection, and if one has any spiritual knowledge whatsoever he will see that the natural body can not possibly be raised up into life

after its death and decomposition and that it does not mean that it should be raised. It says:

"It is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening spirit. How be it that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthly; the second man is the Lord from heaven. As is the earthly such are they also that are earthly; and as is the heavenly such are they also that are heavenly. And as we have borne the image of the earthly we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption"

If one thinks that the Bible is true and believes it just as it reads, these passages taken literally, are plain evidence that the natural body can never inherit the kingdom of God, and that nothing of an earthly nature can make its home in the heavenly atmosphere. So we must give a different meaning to the resurrection than given by the world at large, but not different from the few passages above quoted. That which is natural comes first and afterwards that which is spiritual. We are born into this world with a natural body, and in that body, or through that body, is first manifested the characteristics of the earth or the physical nature, and just as it says, "the first man is of the earth, earthly," that is he manifests the appetites, desires, propensities, lusts and passions of the earth nature. "It is sown," it says, "in corruption," that is, all the manifestation and action of the earth nature is nothing but corruption and rotteness. "It is sown in dishonor," that is, all the tendencies of the earth nature render active its attending characteristics, such as anger, jealousy, envy, hatred and malice, any manifestation of which corrupts and brings dishonor. Then it says: "It is raised in power," "it is raised a spiritual body," "the second man is the Lord from heaven." These conditions necessarily come out of the first. The actions and manifestations of the earth nature or

of the natural body can be changed and raised into manifestations and actions of the heavenly nature or spiritual body. As there are characteristics within the natural body that correspond to its life, so there are characteristics within the spiritual body that correspond to its life. Both kinds of characteristics, both the natural and the spiritual bodies, are within each individual at his birth, and as the physical characteristics are active first, so must the spiritual characteristics afterwards be grown into activity. Man must grow the characteristics of his spiritual body by his own exertions, by receiving the knowledge that he gains from the effect upon his nature of the promptings of his physical or earthly appetites. He will sooner or later find that there is no lasting enjoyment in such life, and the more he indulges the sooner comes into his life remorse, unrest and dissatisfaction and the sooner comes over him a desire to grow the qualities of his spiritual nature which will bring him happiness.

If a man constantly yields to his physical appetites and propensities his body becomes correspondingly gross and inactive. As he grows the characteristics of his spiritual nature, called in the 5th chapter of Galatians, the fruit of the spirit, such as love, joy, peace, long-suffering, goodness, faith, meekness, temperance, and as these characteristics become more active, his body changes in its appearance, becomes more refined, active and flexible, and he takes on by growing to perfection these characteristics his spiritual body, and before he knows it his natural body, which is sown in corruption, dishonor and weakness, is raised a spiritual body in incorruption, glory and power. This is the resurrection of the dead, for as long as one yields to the passions and lusts of his physical nature he is dead in comparison to one who has grown the characteristics of his spiritual nature in which are all life and activity. These few verses that I have quoted explain not only the resurrection but also explain perfectly the law of growth. A man need not have much of his spiritual vision awakened to see what is necessary for him to do to inherit the kingdom of God. The kingdom of God is a place where none of the characteristics of the fleshly life can be active. Man must have grown out of the propensities and appetites of his earth nature before he can inhabit such a pure place as is the kingdom of God. There can be nothing

but what is spiritual and refined within that kingdom. It is a false idea that when one lays aside his physical body he lays aside the characteristics of his earth nature, and if one has not overcome the propensities of his earth nature while in the physical body, the work must be accomplished and he must become pure in heart before he can inherit the kingdom of God in which is nothing but purity and the life in which nothing is active but the characteristics of the spirit. If flesh and blood can not enter the kingdom of God neither can anything of the earthly nature nor anything that is sown in corruption, in dishonor, in weakness, nor anything that is natural. So it is foolish for us to think that our natural body with its propensities for evil and its desire to yield to the lust and passions of its earth nature can ever under any circumstances be made fit to come into and live in the kingdom of God.

Flesh and blood are merely terms emblematical of the life of one who yields to the characteristics of his earth nature and if all leave behind them their physical propensities with the death of their bodies there would not be such a thing as an evil spirit, and does it not plainly speak in the Bible of evil spirits as well as of good spirits? So how did the people get the idea that the laying aside of this body would change their natures, for the manifestations of the body are prompted by the nature of the spirit that actuates it. And if one dies with all of his physical propensities and appetites still strong upon him, he must manifest when a spirit the same life that he manifested here until he has worked out of it, and must be termed an evil spirit if he continues a similar existence, and such a spirit can not possibly inherit or live within the dominion of the kingdom of God; and the nature of the spirit that makes it evil must be worked out of and the spiritual qualities within that spirit must be rendered active before he can overcome his natural condition and truly inherit the kingdom of God.

We should not think too much of our form. We should not worship it. In reality it should be regarded more as a garment or as something for the soul to portray its character through. Man should work more to render visible and manifest in his countenance the life and characteristics of his soul, and thus change his natural body into a spiritual body. We will retain these natural bod-

ies of ours as long as we can use them to advantage, as long as we can grow in them, and so if they are not used properly as temples for the living God to inhabit, God's natural law comes to remove them. We should not regret the departure of any of our friends but regard them as having laid aside an old, worn out garment, and we should be thankful that God has removed a stumbling-block from their pathway and has given to them a circumstance that will render it more possible for them to grow the characteristics of their spiritual natures, but still it is best for man to remain in his natural form as long as he can work in it advantageously and if he really knew its proper use he would merely use it as a house to live in and work to grow the qualities of his spiritual nature instead of indulging in the propensities of his earthly nature which cause his body to grow old, die and decay. But according to an established law of God, when the body dies and decays it can not be brought together again so as to be inhabited by the spirit, because in the spirit is life and in that life are the qualities in germ of God and those qualities by the proper action become active within the spirit that has left its mortal body and taken on its spiritual form adapted to its changed conditions and circumstances, and that body grows more refined as the qualities of God within the spirit grow into more perfection. If we could realize the truth that by growing the qualities of God that are in us we could refine this natural body of ours and cause it to grow young with the development of those qualities, and that we would never have to lay it one side but could grow throughout all eternity in this body and have it raised a spiritual body without this law of death that has thus far come over the people of earth, we would work harder to understand the law and would try to be more obedient to it. The reason that death has come to the people is because they have not lived to the injunction of God; they have not obeyed the instruction of the Book they read to lay aside all the filthiness and rottenness of the flesh and grow the qualities of the spirit within. If people could do this it would come to pass as is said in the last few verses in the chapter that I have quoted, "O, death, where is thy sting? O, grave where is thy victory?" "The sting of death is sin; and the strength of sin is the law." Death; therefore,

comes because there is sin and if man did not sin he could not die. He sins on account of his ignorance because He has failed to grow the qualities of God in which is life and wisdom. People cling to the life of the flesh and the promptings of all of its appetites because they have been shown no other life, either by example or in reality by precept. They have all of them gone out of the way, there is none good, no, not one. There is not developed the life of God at large that will bring nothing but peace and happiness, so that man sees no other way for he knows no other way except to continue the same life he sees existing and has seen from his birth.

There is to be a new life presented to the inhabitants of this earth. That life is entirely opposed and contrary to the life now lived, and I believe that people will eagerly accept it when they see that living it will remove from them the darkness, suffering and sin that now surround them. That life is the life of the spirit, and one who lives and teaches it must be raised out of the natural condition into a spiritual one, must have grown out of the life of his natural body and grown into the life and inhabit his spiritual body, must have been lifted out of the life of yielding to the propensities and appetites of his physical nature and raised into the life which comes from manifesting nothing but the promptings of his spiritual faculties. The life of the natural body brings no lasting pleasure. In seeking its pleasures and indulging in them there remains a sting and regret. In the life that comes from the yielding to the action of the characteristics of the spiritual nature there is nothing but joy, peace and happiness; not only that, there comes wisdom because in the life of God is wisdom, and there comes power to alleviate the sufferings of humanity and to teach people how to get out of their life of sin into the life of the spirit. This is the resurrection and the only one that satisfies me and can be gained here as well as any time in the hereafter, because it can only come after one has overcome his earth nature and been raised into the life that comes by growing the qualities of his spirit.

LOUIS CHYNOWETH.

Eden Vale, Cal., Oct. 5th, 1890.

*Is Doctrinal Religion Practical?*

The time has gone by when the people of earth can be frightened by spectres and imaginary gods in the clouds. We are becoming intelligent, and superstition vanishes in the same ratio that knowledge increases. Thousands of years have passed since Jove with his thunder-bolts was hurled from the top of Mount Olympus. We are beginning to value things only when they are practical and we get adequate returns for the time we spend upon them.

While much that is imaginary and untrue has vanished from the doctrinal religions of the Christian world, we need only to step into the nearest orthodox church to see much of that form and ceremony clinging to a dead faith inherited from the ignorance and bigotry of the past ages. We see people depending on an open confession of Christ for their salvation, and in one and by far the strongest sect it is only necessary to be a regular attendant at church to get all the benefits which are promised by that religion. That the religion should make us better in this world seems to be a secondary matter.

The form and ceremony which still cling to what is called religion doubtless had its use in very ignorant times when people could comprehend nothing else. But the increasing wisdom of these times sees nothing useful and practical in them. This is the secret of the trouble in one of the churches of to-day,—the people belonging to that church no longer believe in all of the confession of faith, and the preachers of that denomination are forced to give the people something more liberal.

It would seem that whatever is practical and true could defy all the intellect of the world. It would be its own evidence. Men imbued with the true religion, one that is practical and forms part of their daily lives, need pay no attention to theories which stand over against their faith. Yet a couple of years ago the whole Christian world was thrown into convulsions because a woman in England had written a novel in which the hero, Robert Elsemere, once a preacher of orthodoxy, had left the church for a more liberal and reasonable belief. I well remember how excited the preachers of Chicago were at that time and how they hastened to warn their flock not to read the

book. But somehow the more they talked the more the people read. In a few months two other novels came out, entitled "The Story of an African Farm," and "John Ward Preacher," both written by women, and the preachers again were compelled to explain why these books should not be read. Things have come to a very narrow pass when three second-rate writers of fiction can shake the faith of the people in what should be so practical that their living should show its results. Yet after eighteen hundred years, we find the faith so weak that a work of fiction seriously disturbs it, and ministers of that faith try to check the wave of infidelity from sweeping away the weak fabric by warning people not to read.

The greatest evidence of the fact that doctrinal religion is impractical is that the people going to such churches are not one whit better than people living under the same circumstances and surroundings who do not make a practice of attending the church. The people going to such churches have a conceit that by belonging to the church, and by that act openly saying that they are Christians, that they will in the end be favored by the great God of the universe. This belief may bring them comfort, but in the end they are no better off, for God is either there or not there, and if he is not there what good will their comfort do them? They are simply deceiving themselves. The trouble is their God is too far off. If, instead of looking away to some imaginary place in the heavens for God, they turned their sight inward to see the condition of the God within their own beings, and after thoroughly knowing that condition strive daily and hourly to elevate it by right living, the time would not be long ere they would get substantial returns from their religion.

The doctrinal belief is full of technicalities which are of no practical value. Last autumn I heard a man in a sermon say that no man would inherit eternal life that did not preach a sermon at least once, basing this belief on the saying of Christ to his disciples, telling them to go into all the world to preach the gospel. Just one sermon would carry out this technicality. A very intimate friend of mine held that an open confession of Christ was the most necessary thing in religion,—that no matter what a person did he could not be saved unless this public confession was

made. These are not isolated examples of the beliefs of the church-going people but are a fair sample of what the people of to-day generally believe will save them. Is there any wonder that so many of the young men of to-day do not attend the churches, and are growing up infidels, when their parents do not show the efficacy of their religion by their lives?

The religion taught here, besides being altogether reasonable, has shown itself to be practical by the lives of those who attend here and take part in the exercises. Besides making us better men and women, and putting us in harmony with all good things in the world, we have the glorious hope of gaining the power of the Holy Ghost. Then shall we be free from all that makes man unhappy, and shall have the eternities under us.

L. E. BONTZ.

HURLEY, Wis., June 15th, 1890.

I have been thankful many times in the past that I became acquainted with Mrs. Chynoweth when I did. Especially am I thankful that I have learned one truth among many others, from her that has impressed itself upon me very deeply and has affected my whole life. And that truth is that there is a possibility of man's developing all that God has implanted within him, the spark of Himself, and by developing this he may overcome all tendencies, all of the propensities and appetites of the natural man. It is the greatest truth, as I look upon it, that has ever been presented to the children of earth. Man as we have seen him, and see him to-day, is full of the fleshy life, full of materiality and desires for gratifying the propensities of his flesh, and he has not been taught better by the teachers of the world, and is not being taught better now. He has not been taught that it is possible, while yet in the flesh, to overcome the propensities and desires of that flesh. But from my own experience I know it is a truth; I know it is possible for men, while in this body, to overcome their natural passions and desires and every particle of them, and come completely under the control of the spirit of God that is within and develop into that perfection, represented in the Bible by the character called Christ. I know it, and I hope that every person in this world may also be impressed by this truth and strive with all his might, power and strength to resist the tendencies of the flesh and strive to develop the spirit of God that is implanted within him and manifest in his life the power and wisdom of that spirit.

L. C.

### *Search the Scriptures.*

This is a command in the Bible that is more obeyed in a literal sense than any other command contained in it. Some are led to search the Scriptures through curiosity, others for information on debate, others to see if there are any flaws to pick out, and others to see if they can find something to contradict, and they all get just what they want out of it. Look in the scriptures for what you may and you will find it. No matter in what condition a man is, if he looks into the scriptures he will find something which he can misinterpret as justifying that condition.

There must be a deeper meaning to the word *search* as used in the scriptures, than we generally get from it, because we know that there are hardly any men with whom we come in contact but can quote scripture, no matter how low, and how deep they have sunk in degradation. They will quote scripture showing that they have studied the Bible, and are quite familiar with its doctrines as they interpret it. For instance: the rum-seller will tell you that Christ made wine at the marriage feast and if that Christ made it, it surely can do no harm for him to sell it; and the same with people who are running dens of shame and infamy; they will show you instances of men who were after God's own heart who were given just as much to vice as they are. God never intended that a book should be written through His inspiration that could or would justify anything that is sinful. We know that He is pure and that anything that comes from Him must be pure also. I think the reason that man misunderstands the scriptures as much as he does, is because he is naturally physical and can read and see the truths that are contained in the Bible with the physical eye only, and the physical man being naturally selfish, misconstrues the scriptures in order to satisfy his own selfish state and justify his own physical actions. We all know that the Bible is a hard book for a person to understand who lives a purely physical life. I believe it is hardly possible for a person who is living on a purely physical plane to understand it. In order to understand the scriptures we must get ourselves into a condition to receive them so that we can live them; else we can never understand them. God never casts pearls before swine, nor yet does

He scatter His truths and principles before them who are not able to receive them but gives them just as much as they are able to appreciate.

We have an example of this in the life of Mrs. Hayes-Chynoweth. She never studied the Scriptures, that is she never made a book study of them like the theologians of to-day, but she lives them, consequently she understands them and can give them to us as God intended they should be given to man. If what she tells us is wrong then I for one must say there is no truth in the Scriptures. The doctrine that is taught in the world is, "Only believe on the Lord Jesus Christ and ye shall be saved," that is, simply acknowledge that there is or was such a person and that he suffered for your sins, and then believe that you are saved and all is well with you. But Mrs. Chynoweth tells us that every good action, every good thought goes to make up our condition in the next world. God is not satisfied with praise. We may call Him all the high-sounding names we can think of but we can do more to increase His power and further His growth by one spiritual action for the benefit of our own and others' spiritual advancement than we can by years of lip-service. My prayer is that I may come into a condition to understand the scriptures.

D. REID.

HURLEY, Wis., Aug. 24th, 1890.

When I look over the world and see women suffering for want of labor I feel to say, "Oh, my God, let me spend my life teaching that strength comes only by action, and that they need action of the body to enable it to throw off its weakness and disease." Of course, action of the spiritual nature of man is necessary to save him from suffering, but it is of no use to spend time with that without physical health and strength. When you have had the necessary physical action, then take mental and spiritual exercise. I say spiritual exercise, for you will find it requires effort to become a spiritual man, but it requires no effort to be a brute.

M. H. C.

If public opinion is above ours, if the people around us live purer and better lives than we do, and if their standards of right and wrong are higher than ours, then we should be careful not to ignore public opinion. Otherwise it is our duty to pay no attention to it, only so far as we can help to change and reform it.

E. A. H.

### *Our Schools.*

Why should I condemn a thing because I do not understand it? Many things seem mysterious and incomprehensible, but a doubt does not disprove an existence by any means. The materialist no doubt is honest in his opinion as regards this life and the next. He has a perfect right to express that doubt, but he has not the right to ridicule and sneer at that which he knows nothing about, or that he can not comprehend.

I have heard the greatest preachers in the world preach, Spurgeon, Beecher, Cooper, Brown, Swing, also Bradlaugh, but never heard such principles as are taught here. After investigation of these principles, as far as I understand them, they harmonize to a great extent with my own ideas. Man's ideas of himself are mysterious. We never realize or comprehend what we are, and never will. In the gyrations of life we are going ever onward without limit. We can not die, we can not stand still, we can not again retrace the steps of our early pilgrimage, we must move forward, and upward forever. We are journeying to a haven of rest to be re-united with the loved ones gone before. If the soul be immortal it requires to be cultivated with attention not only for what we call the time of life, but for that which is to follow (I mean eternity) and the least neglect on this point may be attended with endless misery. If death were the final end of our being, the wicked would be great gainers by it by being delivered at once from their bodies, their souls and their vices, but as soul is immortal it has no other means of being freed from its evils, nor any safety for it but in becoming very good and very wise; for it carries nothing with it but its bad or good deeds, its virtues or vices which are commonly the result of the education it has received, and in themselves constant causes of eternal happiness or misery.

A. J. SIMPSON.

HURLEY, Wis., May 25th, 1890.

### TRUE HAPPINESS.

Happiness is the desire of every man, and when we enjoy it to its fullest extent we realize it is worth living for. We have often heard people say, we can never enjoy happiness while in this world. But we are taught there is real happiness in this world and in the world to come, and it is

certainly attainable by man. We can become happy if we live for it. This being the case, there must be certain paths that lead to happiness. We must have spirituality in order to get it; we must practice certain rules of action that insure it.

Why is it that man seeks happiness, yet works entirely in opposition to it? The result of a good many of our efforts is disappointment, failure, misery. We have been told by our leader not to be always looking over our past lives, for it tends to keep us down instead of helping us onward in working for happiness. We make a great mistake in not seeking the true source of happiness. The Bible says that God is the only source of all true happiness; He is the author of all that is pure and holy, He has the wisdom that sees all our actions, and He understands all our discords and in-harmonious feelings. He will teach us how to avoid all these obstacles that stand in the way of our growth and development. He has the power to impart happiness to all them that make Him their friend.

When we look at the world as it is, we wonder how people can leave the little spark of God within them so neglected and crave worldly things. If all looked to God for help and had their hope in Him, there would be continued peace and happiness. But we too often seek our pleasures in the world and cleave to worldly ambitions and leave God out of the question. Then is it not plain to see why there is so much unhappiness in the world?

How can true happiness be attained? I understand there is no peace until the spirit of man is aroused into action. We must be born again, says the Bible. This is what man needs in order to enjoy real happiness. A new birth, a new heart, a new mind, a new life will lead him to new duties, new pleasures, new associates. It says in the Bible that when the new birth comes we shall see all things differently; our condition is changed and it is one of perfect happiness. A new heart has been given us; we have repented of our old ways, and by so doing are just beginning to realize what happiness is. "Blessed are ye, for great is your reward in heaven." This is happiness.

Shall we refuse this for the beggarly elements of the world? Let us keep our minds on high

things; then God's purity will flow into our hearts and express itself in our every action. True happiness in this world is found in growing the God part of our lives. That I may work less to gain the pleasures of this world, and work more earnestly to gain that heavenly condition of happiness, spoken of in the Bible, is my desire.

RICHARD GRAY.

#### WHAT SHALL WE DO TO BE SAVED?

Many people in this world think that for one to be saved he must belong to some church. But, my friends, the church will never save one. He must do that himself, and no one can do it for him. If he wants to be of some use in the world he must work for it himself, for God is no respecter of persons. Success is given to those that are willing to work for God, that never give up when any little misfortune comes to them. If we could know that everything that comes to man is for his good; if we could look at everything that comes to him in this way, how much easier it would be for us. We may know that God's ways are easy, only we are not in a condition to understand them. My friends, if we can't show to the people that come here that we have something better than the world has, we had better stay away. Let us not come here saying that we have this life, for if we have it, it will be seen without our saying so. We do not have to tell people that we have it but it will show itself. Let us have an aim in life. If our desires are to do good in the world, and help fallen humanity, and as we work with that aim in life, God will reward us for it. The reward may not come as fast as we would think it ought to come. But that shows that we are not in a condition to judge, and it shows that man's foes are those of his own household. There is where he will have to work and overcome self first. These are the foes of his own household, and the sooner he overcomes these the faster he can grow and develop himself into something that God would have him become. His selfishness, jealousy, hatred, malice, and all such things are what keep man from growing. The only way for us to overcome these is by trying to serve God and by purifying our bodies and having pure thoughts at all times.

I desire to do this and I ask God for help, that I may go to work and get more of this life. By



the Help of God, and the good people that have taken so much interest in me, I hope that I can show that the work has not been in vain with me, and that I may not have to wait for some time way off to show that what has been done has not been in vain, but that soon I may be far enough along that you can see for yourselves.

JAS. SHINES.

HURLEY, Wis., Jan. 25th, 1891.

SELFISHNESS.

How many people in the world are troubled with this terrible sickness. If a person chooses he need not be troubled with this terrible disease. Should we not be very thankful to think we have a leader who will show us the best road in which to walk to receive those heavenly gifts which no one can give but God? The Scripture says to do unto others as you would be done by. I think if when a person has a mean thought he would only think of these few words of the scripture, there would be a vast change in the world. How many times has a person said, when in a mad rage, something that he would be sorry for in years to come? It is a very good habit to think twice before you speak.

I have heard so many times the expression that no wonder our leader can work without money and without price, when she has the money and the time. But how many other rich people in the world would work to uplift the low characters? They would say: "There is no good in them and we can do nothing with them." But there is some good, little as it may be, in every person and thing.

ARTHUR M. FREE.

EDEN VALE, March 8th, 1891.

TRUE LIFE.

I have tried to write a few lines on the subject of true life. I may not be able to write much, but I have at least made an attempt. We all are striving to gain this true life, at least I am, and I think we all are, and our leader tells us we must work for it. No one can do it for us, and I think if every one could know the real, true happiness it leads one into, he would try and live the best he knew, and keep the mind elevated, and not let it dwell upon low, mean things. It is just as easy for us to have love in our hearts as hate, if we will only think so and strive to grow better and more

God-like every day of our lives. I can tell you, my friends, you will have more happiness than ever before, if you do this. I know this by the little I have lived, but I try harder every day I live to do the best. I know I have much to overcome, but I know it can be done.

I was thinking as we listened to the talking a few evenings ago that we did not give our leader half enough praise. Where is there any other person on earth that would devote all his time to the upliftment of humanity, asking no pay for all he does for us? It matters not how slow we are to come under her teaching, she is always ready to help us when we are in a condition to receive it. How many have left after they thought they had enough of these principles, but when they are ready to come back, her heart is just as full of love for them as ever? Why should we not worship her? Would we ever have had this straight and narrow path pointed out to us if she had not shown it to us? No. I think we would have gone on and on in the old lusts of the flesh and thought we lived as good as that one or this one, and that is all we would have thought of a true life. I thank God that I am here where I can come so often and listen to the good principles she teaches. I not only thank her for what she has done for me, but for my husband also. I know I have had more real, true happiness, and I think he will say the same. It seems there are circumstances occurring every day to try me, but things that I have heretofore got angry at do not now move me in the least, and to whom do I owe this if it is not to our leader? It is true that I can not find words to express my gratitude toward her for all she has done for me.

EMILY D. CLIFFORD.

EDEN VALE, March 22d, 1891.

RESPONSIBILITY.

I have thought a great deal on this subject. The first time I heard Mrs. Chynoweth speak upon it she said there was a great responsibility resting upon each and every one of us for our spiritual growth and development. I thought like this: "As long as I do my duties without interfering with any one, I wonder how I can be responsible for those around me." While one is in a condition to think like this, he will not make much progress in the spiritual. I thank God

through Mrs. Chynoweth that I can see that cloud fading away that used to make me think I was not responsible for any one but myself. I see plainly that we are all in a great measure responsible for one another's actions.

Now, for instance, if we go around with jealousy, selfishness or hatred in our hearts, we cannot help throwing off the same feeling. Those we come in contact with will feel these same influences and they will cause a discord within them. We cannot tell in our natural condition how far these evil thoughts may extend, or what destructive results they are going to bring to some one. This goes to show that we are responsible for one another's actions and for their spiritual growth. On the other hand if one has his thoughts elevated on high principles, has God within his heart, all cannot help but feel the good thoughts and good influences coming from him.

It behooves us to strive more and more to keep these grand and noble principles uppermost in our minds, and the more we think of them and also of Mrs. Chynoweth and her family, the better lives we shall live, and the stronger we shall be to resist the temptations that surround us. The whole aim in life of most young men in the world is to try and gain as much worldly pleasure as they possibly can. They may succeed for a while, but God will bring the circumstances around to make them realize that they are working with the wrong motive. The command is, work out your own salvation with fear and trembling. This is a true passage, and I have had experience of the trembling when I have made an effort to express myself in the meetings. If we attend to our duties and do them faithfully, it will smooth our path in life. It will give us strength to overcome difficulties, to resist temptation, to do that for which we strive, to become honest, kind and true.

Our experience teaches us that we become that which we make ourselves, and so we should strive to avoid all that is not highest and best for our spiritual growth. We strive to do that which is right in the sight of God, and little by little we become that which we strive for, every day's effort making the struggle easier. I hope and trust God that my life may be such that I may be able to do my duty faithfully to those whom I come in contact with, and that people will see by my actions

that I am trying to overcome, and have overcome to a great extent.

From this time forth, when I think there is any responsibility resting on me, I hope and trust that God will give me power and strength to do my duty manfully, with a feeling that some one is going to derive a good from it. Let us not be weary in well doing, for in due season we shall reap if we faint not.

ROBERT KING.

Sunday, April 30th, 1890.

#### HOME.

Home is the first and most important school of character. It is there that every human being receives moral training, whether good or bad; it is there that he imbibes those principles of conduct which endure through manhood and leave their influence behind when life ceases. It is a common saying that "manners make the man," and there is another that says, "Mind makes the man," but truer than either is a third, "Home makes the man." The home training includes not only the manners and mind, but it is there that character is moulded for good or for evil. It is in the home that the heart is opened and habits are formed which will undoubtedly be carried all through life, whether good or bad, unless circumstances bring something higher to change his character and awaken the God part of his nature and start into action a desire for a higher and better life. From home issue the principles, be they pure or impure, that guide a man's life, govern society, and effect and enter into the laws of the land. Then the home may be regarded as the most influential school of civilization for the training of any man. Even the wisest cannot fail to be powerfully influenced by the moral surroundings of his early years.

The infant comes into the world helpless and absolutely dependent upon those about him for nurture and culture. The happiness of the child depends upon the life the parents live. From the mother the child takes its life, has its nurture, and under her influence its intellect becomes awakened and its first lessons learned. The mother is the model that is constantly before the child's eye. The mother has it in her power, if living a true, spiritual life, to instil into the character of that child the principles of honesty, truth, and love, which will guide and direct him all

through life. "One good mother," said George Herbert, "is worth a hundred school-masters." In the home she is the lode-stone to all hearts and a lode-star to all eyes. In the home the tiniest bits of opinion sown among the children in private life afterward come forth in the world and become active. It is in childhood that the mind is most open to impressions and ready to be kindled by the first spark that falls upon it. Childhood is like a mirror which reflects in after life the image first presented to it.

It is because the mother far more influences the action and the conduct of the child than the father, that her good example is of so much importance in the home. But how many mothers are there that realize this fact? You may see beer brought into homes and the child allowed to sip from the mother's glass until it cries for more. The father sets the example that will coincide with the beer-drinking by using that noxious weed, tobacco, until the air in the room is perfectly poisoned by its odor. By and by you hear the child asking for beer and if you watch the action of the child you will see him with a stick of some kind in his mouth, imitating his father by pretending to smoke.

If the parents are informed that they are instilling in the child habits that will eventually cause him suffering, they will reply by saying, "Oh, he is but a child." Year after year passes by and no higher life has been shown to the child and finally he reaches manhood and goes out into the world to seek a livelihood. There it will be required of him to show his character by his life, but what is he? There is that in his nature that calls for something to satisfy it,—a longing desire within. The tempter comes; he yields, and finally loses self-respect and becomes so degraded and dissipated that no one cares for him and he is thrown upon the cold charity of the world. Such is the result of the influence of the home. Some may say, "Oh, that is not always the case." But think you, my friends, if in the home there was more influence exerted by the father and mother on the training and development of character of their children and less to gratifying their appetites, there would be so much sin and crime in the world as there is to-day? But we can not blame the world for it is the reflection of the home, and truly it has been said, "a tree is known

by its fruits." If there was a higher life lived, we could not help seeing its fruits. But while parents live no higher life, we can not expect better examples than they are living. If in the home there was more love and harmony and less of discord and contention, its attraction would be stronger and there would be more happiness. If we would have our homes filled with sunshine so there would be no desire to seek pleasure or enjoyment elsewhere, we must live true, spiritual lives, having in our hearts that longing desire for a better and a higher life.

In conclusion I will say, Let us desire and pray that we may live so that our homes may be filled with peace and happiness, and the love of God be shining in our hearts.

W. J. SPARGO.

THOU SHALT NOT DEFRAUD THY NEIGHBOR,  
NEITHER ROB HIM.

This is a commandment from God for us to live up to. We must not only keep the commandment in a worldly sense, but in a spiritual sense. We must not feel that when we do not rob our neighbor of his worldly possessions that we are keeping God's command. We have to do that which we are willing to let Him see and must always be actuated by the sole purpose of satisfying Him and not the world at large. When we get into that condition that we will always have only the desire to deal justly with our brother, then we will find ourselves incapable of defrauding him of the least thing. We must obey the commandment because we know it is right and honorable and know and feel that when our God lays down a command for us to follow and emulate it must be just what is best for our growth and development.

Nobody can ever develop spiritually when he is willing to take advantage of his neighbor in any respect, or be willing to take anything that is not his own. It is not enough for us to try and keep this commandment for fear of punishment, or evil repute in the world.

We owe higher debts than those due to man. We owe them to our heavenly Father. Just think of those debts? Have any of us paid them? I am afraid not. We can not pay them in money, but must pay them with our lives; that is, we must always do as our conscience tells us is right.

God is our neighbor and when you do anything that is not the highest and best you are defrauding Him of His dues. Just think what we owe Him, and still you will hear people say, I am out of debt. Of course they mean their worldly debts, and think that is enough for them to look after, but it is not enough for we can never pay our debt to God. We owe Him as long as we have breath to breathe, for does he not give us that breath and can we ever pay for it while we are still receiving? And so you see when we die we still have more or less debt on our head.

There are many people in the world who think if they cheat or defraud a person that they are just so much in pocket, but it will never bring them joy or happiness. It will always bring them sorrow. We must always remember sacredly the difference between that which belongs to another, and that which is our own. We must try to be contented with what we have and never have that feeling of covetousness which is so prevalent in the world to-day. When we do not have that which we want, we should know then that we are not in a fit condition to receive or handle it properly according to God's wishes, but when we have grown and developed sufficiently He will shower His blessings upon us. If we could know and feel that we are guided by the divine power, I do not think there would be as much envy and jealousy as there is existing in the world to-day, but the cause of it is, that people do not give their lives into God's hands to deal with as He will. They think they can steer their own boat down the river of life. It is just the same with us as it is with a person sailing down a stream, for if he does not know how to handle the boat he will get stranded or capsized, but, if he has learned how to row he will land safely on the shore. So it is with us if we study how to live a pure and upright life we will enter our heavenly home in safety, but if we neglect it or try to cross without any preparation we will be upset and will float to shore in a very poor condition. Now we want to make up our minds as to how we wish to enter the spiritual realm, whether we shall go in with radiant faces, knowing that we have worked for our homes to the best of our knowledge, or go in with the fear that we might be punished.

Why should any of us ever want to defraud or rob our neighbor, is he not our brother; does not

the same Father watch over us and did he not implant in our beings the same germ of Christ? What then could be our incentive to rob him? The Christ principle in germ is the only thing that we have that is worth stealing, and he gave that to us all equally. What we are sure to do is to defraud and rob ourselves. For when we believe that God gave us that germ to develop and grow and we let it lie dormant, or perhaps do all that is within our power to destroy it, then we are defrauding and robbing ourselves; and if everybody would only be careful not to defraud or rob himself, then there would not be that same feeling that is predominant in the present day.

Our spiritual growth and development depends to a large extent on what we see manifested in others. Therefore when we are not living the highest and best we know, we are robbing our neighbor of something higher, better and more precious than his worldly goods, we are robbing him of his spiritual development. If it were not for the belief that others are striving as hard and earnestly as ourselves, to grow within them the God-like qualities, we should make but very slow progress and advancement. We all realize this. Then let us all realize that others will be looking to us for help and strength in their lives; and if we fail to give that help and strength we are defrauding and robbing them of that which is to aid and assist them in their spiritual growth and development. When you take this away from them you are depriving them of something that is more precious than all worldly things. If you prove untrue to duty or principle you will deprive everyone with whom you come in contact of the privilege of seeing the manifestations of God's love, goodness, power and inspiration through you, which you, if you are true and faithful, will be able to exhibit in some way or other.

EFFIE ROBERTSON.

EDEN VALE, Sept. 27th, 1890.

REMEMBER that you must work out your own salvation, a merely physical life will not, can not give you lasting satisfaction. There must be an effort to give it up, that you may gain the true life—the life of the spirit—then you will have eternal life. In that life all your needs will be satisfied.

M. H. C.

## Question Department.

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

30. QUESTION: Can the knowledge of mere facts, the positive knowledge of things that are true, help us in our spiritual growth?

ANSWER: If it prepares the mind to receive greater and greater truths and principles of life, it is of benefit to us. But remember that intellectual knowledge is not to be depended upon, nothing but the wisdom of God is eternal and everlasting. Knowledge that has been obtained by the study of books, is to the natural man what wisdom, which has been gained by the soul action, is to the spiritual man. Benevolence and charity stand in the same relation to each other, the one belongs to the natural, the other to the spiritual man. The one sees the need of humanity and seeks to help, the other actually gives the right kind of help.

31. QUESTION: What do you mean when you say that the natural characteristics and propensities can be raised and spiritualized? Take anger, for instance. While I can understand that it can be properly controlled and subdued, I can not see how it can be raised and spiritualized.

ANSWER: There is nothing in man's nature that can be destroyed, it can only be grown, elevated and refined. It all has its particular function, but instead of being active in a low way it can be raised so as to be active in a spiritual way. The anger will then be your positive, energetic and propelling force to make you work with zeal and energy for the right and truth.

It is the same with any other characteristic. Take selfishness. That is considered a very low trait in man, and so it is while active in the natural man. But when it is raised up and spiritualized and is a selfishness towards God, a selfishness that is centered on God and on nothing that is low, trifling and small, but is determined to forsake everything for God's sake, then it is an entirely different thing and becomes an aid instead of a hindrance and a stumbling block. It is the same with combativeness. A man with this characteristic prominent, and while he is yet under the natural law, will fight everything that he does not

understand and everything that does not please him. But when this trait is developed in him he will combat only for that which he considers right and true, and instead of an animal trait it is a spiritual trait that makes a man a zealous exponent of the principles of truth and right. And this is why I say that those who are apparently living a vile life, as soon as a new and higher action has been started in them, may overtake those who do no evil or bad things but are not spiritually active and doing good deeds. There must be action and life, and the one who is active under the natural law will, when he comes to see and understand a higher law, be as active under that, and as his physical characteristics are overcome, raised and spiritualized, he will be as strong and active under the spiritual law as he formerly was under the natural. And so there is nothing in man that is unnecessary, nothing that must be destroyed. It is all given us as a foundation on which to build the spiritual, and all there is in man's nature must be harmonized and spiritualized. The sooner we realize this truth and act upon it the sooner will we become spiritual and harmonious in our natures.

(32) QUESTION: What do you think of Materialization?

ANSWER: Materialization, as it is understood in the world is an impossibility. God has never established a law where he has had to change that law to produce any effect desired. His law is a constant growth and unfoldment. In the next place, there is not the least use of materialization. If man is in a condition to be convinced of the hereafter because a spirit materializes himself and he can see his physical body, he will be a great deal more apt to depend upon that physical part and physical principle than upon the spiritual part, and so he would stop his growth. God's law is to develop the spiritual nature in man, and by developing that spiritual nature he will be able to see and discern spirits by his spiritual vision and not by his physical eye. There is no such thing as a materialized spirit. If you were to see anything, it would not be the spirit at all, because the spirit can not be seen with the physical eye. We can discern spirit with our spiritual eyes and not in any other way. With your natural eyes you would see matter and no more see spirit than you see it now looking upon man's physical form.

The power that has guided me for so many years said once positively and plainly that, in order to see or discern spirits, the power of God must come upon the people to open their spiritual eyes and vision and bring them in contact with the spirits around them. God's laws can never be turned back upon themselves to allow a spirit to take on the body he once inhabited to show himself to the people. When one becomes spirit, he is born into a new life the same as the babe is and he could no more take on a physical body than the chicken could return to the old shell and become an egg again, or the man return to his mother's womb or become a babe again after having grown to manhood. God's laws are progressive and man has to develop according to these laws. He is individualized for all eternity and can no more go back to his old body and first conditions than he can take on the body and form of some other person.

(33) QUESTION: What is your opinion of the "Sun Angel Order of Light"?

ANSWER: I never knew that there was any such order, and I never had the knowledge that spirits or angels joined in secret societies or orders, or any other society, or for any purpose. Such orders are always founded on selfishness and angels are developed above such a condition.

(34) QUESTION: Why is it that some persons receive impressions from angels or God so much more readily than others?

ANSWER: Because they are more sensitive to the touch of inspiration as it reaches them, according to their organization, growth and development.

It is not the purest and best man that you are acquainted with that may receive the Holy Ghost first. One that is in a condition to humble himself before God and live faithfully to his principles is the man that will develop under the spiritual law before one who is even further in advancement in the moral condition of life. Some that come in at the 11th hour still get the penny, and so it is with the Holy Ghost power. Some may work for years and not have the Holy Ghost, and another one, differently organized, may come and work only a short time and he is ready when those who have worked for years are not, on account of his organization and his ancestral conditions. Here in one that has not been with you at

all until within a few days and weeks, and you have been working for eleven or twelve years; does he not understand the principles of God as I understand them because of his growth and because of his ancestral condition? He has lived out his physical life and still the germ of God has never been destroyed that was implanted within him at his birth. So I say unto you, young people, be sure to live so that the Holy Ghost shall be in your life to give to your children before they come into this world. Then they are in a better condition to grow into a spiritual life than if they had to develop it in their own lives afterwards.

(35) QUESTION: What does it mean in the Bible when it says that women should keep silent in the church?

ANSWER: The church in the Bible means the heart, and when man, or woman, is in a negative state they should not speak or act. In the Bible the woman is the negative part of man's nature and the man is the positive. The one receives, the other gives off that which has been received. Adam is the earth, he was the male and was the positive. Eve was the negative, and these are the beginning of man's creation, according to the Bible. And so when we consider the positive and negative forces that produced everything in nature, we must conclude that this is also the case with mankind. Not only that, we have been told and educated to believe that man in his negative state is to receive; and he must not, while in that negative state, consider it a duty to speak or to act while his mind and heart are receiving. But when he is positive, or the man or male element is active, either in man or woman, it is the time to give off the thoughts or principles received while in the negative state. This is what it means spiritually.

In the Bible it says that the angel was with Christ in the church in the wilderness, and in many places in the Bible it tells about people that, as they were walking from one place to another and talking together, were in the church. This simply means a certain state or condition of the heart and mind. All the churches that are formed to-day are formed from the heart-work. People are drawn together by what seems to them the best and highest religion. And so if they are all united on the same plane, this is the time that they

are in the same church, and being negative to God's voice in their natures, and to the impressions made upon their hearts, they are in that state where the positive is at rest, and so they must not act or speak while they yet receive. This is what we understand by the woman's keeping silent in the church. In the old Testament it speaks of where the positive and negative forces were active. Being negative the characters there represented would receive, and after having received a thought or principle, there was an element or force to give that out and produce an action. This is all there is of all our action in life, the positive and negative forces. No man should ever give off a thought or a principle if he were not in a condition to receive it within himself, and when he is in that condition to receive within, he is in what we call the negative state. In that negative state he can not talk nor act, but he must wait to receive the impressions given to him, and then he can speak from the heart. In the Bible the heart-work is all that is ever spoken of, nothing is said about the intellect. It is always the heart-work, and the church means the heart. The literal meaning conveys no sense to any one's mind. No man should try to speak upon any spiritual subject without speaking from the heart. All the intellectual sermons given in this world are failures to God as a real Gospel. No Gospel can be given to humanity or expressed by any person unless it is that that comes from the heart and goes to the heart. The inspiration of God comes to the heart and from that is the wisdom in the Gospel. You can readily understand that the literal meaning of this passage of Scripture, and it is the same with any other passage, would not express the will of God, as it would give men an opportunity of expressing their thoughts and having a spiritual action and would bar women out from all such action and growth.

36. QUESTION: How is it possible there can be any such state as perfection when there is eternal progression and advancement?

ANSWER: Perfection is that which is expressed in the Scripture where it says: "Be ye perfect, even as your Father in Heaven is perfect." You must fulfill every law of your being. Each individual must fulfill every law of his being before he comes into the perfection God is in. God acts perfectly according to His laws, and when you act

perfectly according to the law within you, you will be perfect even as God is perfect. There is no other way in which you can be perfect; you can only be perfect as your Father is perfect, and His works are constantly developing, and so must you be constantly developing. No one of us can grow and unfold without changing his life and beautifying it. It is God's life within us that makes us work. There is something that is necessary for every individual to live in order to perfect the law of his being, to be perfect according to his present law. You have a thousand laws within your nature and you must not neglect one of them. You should live on the highest plane in every department of your nature, in that way you live under the law of your being perfectly. And while you are active under the highest law of your being, you are fulfilling the law of God within you. He has placed His life within your organism, and that life is the actor and developer of matter and materiality if you only give it a chance to grow and act. Hence you see the necessity of that perfect action according to the highest laws within your organism. If you have a law that makes you desire to grow under the spiritual law, you live that as nearly as you know, gaining all the knowledge you can and living perfectly in everything according to the light you have, overcoming all passions and temptations and everything that tends to bring you down, you will see this brings you under the spiritual law, for in that way you advance and increase God within you. It is the development of that God principle within you that purifies matter and passes it through what we call a chemical process by the action of His life. All is changed, and you come into the spiritual life as naturally as you come into this physical life and as naturally as you breathe the air. And so with everything in every condition, if you desire the right and work for it, you are sure to get it. When you have come under the spiritual law, you have completed all the laws beneath it and are born under the spiritual law, but you still have an action, and even an increased action. Were you to stop all action there would be no more increase and no reward. You go from one condition to another; you perfect the law under which you are living, and having done this you will not have to go back to that again, but will take on new conditions.

Perhaps I can make it plain to you in this way; If one organ is active and after having had its action and is absorbed in another, then this first organ has fulfilled its law. And when the other is active with all its addition, its action is fuller and more perfect and another law has stepped in and taken the place of the former. A man may be perfect under his law and yet he has a great deal before him to live. He is perfect in all his imperfections, as you might say, when he lives to the highest law and highest light he has. Take the rose, it is perfect, but it is not God. But it lives out its own law as perfectly as the Almighty does His law. The bud is just as perfect as the rose, but when it becomes a blossom, the law of the bud is outlived. But if the bud had not been perfect, the rose could not be perfect. Hence we see the necessity of living perfectly to the law we are under, and when we do so live we are just as perfect as God Himself is perfect. The little babe in the mother's arms is just as perfect in its condition as the man grown to manhood is in his. There are principles and laws and germs enough in our natures to keep us at work fulfilling, developing and completing them all through all eternity, because a part of all that is beneath us, as well as a part of all that is above us, is within our natures and organisms. Everything in the universe must be developed in man, and that takes eternity. If God within us is the actor, and His germ within us is what grows, progresses and develops us, that principle can never stop until all action is perfected, and that can never be, because God is eternal. When we have overcome everything in our natures, and the Holy Ghost power has come into our lives to lead us into all truth, we have only just begun to live. Before that we have only existed. Yet in that state of mere existence, man thinks he knows a great deal. When he has reached that state of spirituality where he possesses the Holy Ghost power, he sees that God is just as far beyond him as before and will always remain so. Still there is satisfaction in growth only, and there is satisfaction in the thought that we can live perfectly to our law as God does to His law. When we live perfectly to our present law, that law will emerge into something else, into some other. The law is not destroyed but it is outlived and does not exist for us any more. Having lived to that law perfectly we have prepared ourselves for a higher law, and there is satisfaction in the knowledge that whenever a man lives perfect-

ly to his law, God will bring about the conditions to make him active under a new and better one. As soon as he is perfect under one law, that law ceases to have any life for him. The dead must bury their dead.

37. QUESTION. Is it possible for man to lose the germ of immortality or the spark of God within him?

ANSWER. No. Still so long as a man's spiritual nature is not active he is not immortal. Not until one comes to where his soul is active and the controlling and predominant part of his nature is he immortal. That is, the life man is leading while under the natural law is not immortal; its action must at some time cease and die because there is no life in it. It is only a shadow and a ghost. The soul of man is all that lives forever and that can never be destroyed or lost. It may be kept inactive for years but sooner or later it must be brought into action. That action is to go on forever and ever, and that is immortality. The natural, fleshly life with its action must die and pass away, and so long as man lives for nothing but that, without any soul action, his life is not immortal and he has nothing to carry with him that is eternal and everlasting and which he can call his own.

38. QUESTION. Has not the organization of a man a tendency to affect his judgment upon questions before him?

ANSWER. The natural organization of a person affects his views upon all things. This is true so long as he lives under the natural law, but there are no imperfections in a man's organization that can not be outgrown. When the Holy Ghost has taken possession of him, he is untrammelled by anything in the flesh and his natural organization does not in the least prejudice his judgment. Remember that God never made a mistake with any of his children. He has given to each one an organization best suited for his ultimate good and for bringing out the spark of God implanted within him, and it is intended to promote the most perfect development. If you give A the conditions surrounding B, and B the surroundings of A, A perhaps would not grow at all, neither would B. Hence we see that everyone has just the right conditions for bringing forth what is within him. The organization of a man may affect his judgment and views upon different things, but it is for his own best good that he should see and judge things the way he does at the time and according to the law he lives under. Whatever experience a man may have to pass through because of his natural organization, or the germs implanted in his nature, it is all for his ultimate good and necessary to advance him in spiritual life.