Vol. IV. No. 19. EDEN VALE, CALIFORNIA, JUNE 1895. Subscription Price 50c. Single Copies 5c.

THE TRUE LIFE.

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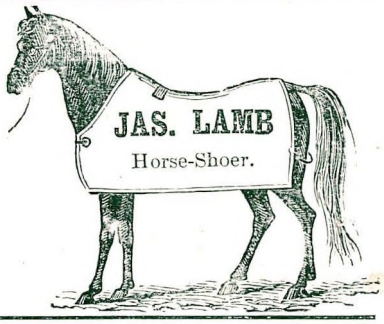
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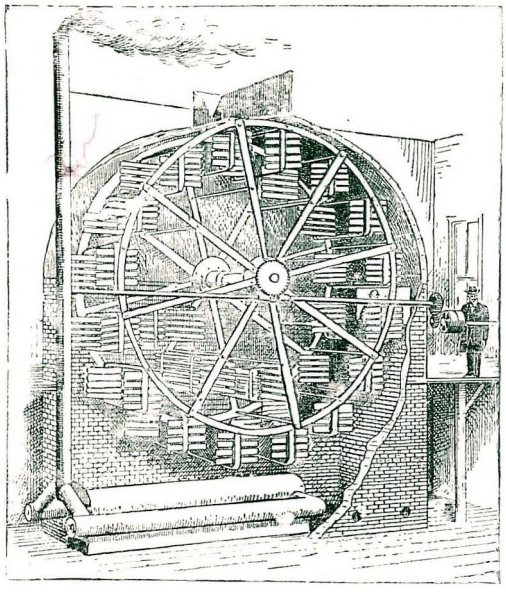
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THE TRUE LIFE

AS LIVED
AND TAUGHT BY

MARY HAYES CHYNOWETH.

VOL. IV. EDEN VALE, CAL., JUNE, 1895. NUMBER 19.

HAS CHRIST EVER LIVED?

The object of our gathering together is to make us all better men and women, good people and children of God. If we mingle together and exchange thoughts, and let God give us the truth, we help one another to be better, wherever we are. Not merely will we help each other while we are here, but wherever we go we carry ourselves with us. Our atmospheres are felt as we give them out; hence, we come here for the greatest and noblest purpose, and if we only realize it, we will receive all we can from the great Father's life. If the Father be spirit—not an individual spirit like one of us, but spirit—He permeates all things in the universe. If this were not so, that life could not be felt in its fullness, in its perfection, with any of us here or anywhere else. It would destroy our lives, it would be so perfect and so powerful that we could not resist it. We could not partake of it so that it would do us any good, such as we now know that it can do for us.

God gives us sufficient of His life to make us see and know Him in part, so that when we grow and unfold into perfectness, as He is perfect, we shall see Him plainly face to face in everything. If we make good use of all that the great Father who has created us is now giving us, and cultivate ourselves in a higher way and overcome that life that is not the most perfect, then we shall see that we will belong to God in the true sense of spirit individuals. We cannot worship God in spirit and in truth, until we become spirit in the actions of our every-day life. We must overcome those things that make us brutes and make us live so far away from the Father. The brutes are right in their condition, and we do not despise them; they are a necessity to the whole world, but when we know of this higher life, we are not willing to live as they live, we are not willing to do the things that they do. Hence, we see the necessity of our unfolding and developing away from them, and when we get further away from them in unfoldment we can treat them better. We will know what they are to us better than we now do. We will see that God has created them for eternity, just as much as He has created us for eternity; so, through kindness and love, we will help them to unfold, just as we help one another to grow into more perfect harmony.

When we have this power to discern the things of God by our spirit unfoldment, then we are in a condition to worship God in spirit and in truth. But we cannot worship anything until we become better acquainted with it and know the qualities that it possesses. So we must see the qualities of God's life in our own nature, and we cannot know Him in any other way. But when we know Him through another who has grown and developed to live principles higher than we, we can say that we love that better than what we have, and we can try to attain to a condition where we, too, can

possess that life. But in all our life, it matters not how long we live on earth or in another world, we must recognize that there is a source of all life. There is a divine goodness, else man can never do good or be good, and if it were not for that fountain of life, we could not increase in goodness, we could not increase in spirituality. There could be no unfoldment, hence we know that this is our first duty—to see and to understand that of ourselves we are weak and in the gross, animal state. We say "animal" because we are allied to the animal kingdom. Our physical natures are animal, so far as we give way to the same propensities and appetites that the animals do. If we have jealousies and temper and live under the law of selfishness, we are animals in just so far as we do, because animals know of no other law, unless they are forced to. Man brings them into subjection to himself, but he does so through force, and God will lead us in the same way through that forced law of obedience, if we do not obey without force. If we obey because we love to obey, because we love to be made better every day of our lives, because God is the love and the principle of truth in all things, He is not obliged to use the law of force with us. If we can only believe this, we are willing to submit ourselves immediately to His will. When we submit ourselves willingly to His will, we possess His power and discernment. Then we have wisdom through that discernment, and the discernment or sight that we have through wisdom gives us a knowledge of God and ourselves and all humanity. In this way men can benefit one another and be brothers and sisters in the great family of the Father who has given a germ of His life to every one, and who is in a condition to strengthen and feed us, as fast as we need it.

There is a law in man that makes him worship something that he does not know much about. The heathens do this according to the Scripture and according to our knowledge. If they do, we can see that it is ignorance of the Father that makes them worship as they always have worshiped. They have no knowledge of the Father in the true sense of spirit and truth, intelligence and wisdom. Hence, they must worship what seems to them the grandest and noblest thing; they take as an idol the sun or moon, and they worship it because they look beautiful and appear powerful to them.

We do not want to worship blindly, and whatever of God we establish within us, we shall know just that much of His character, of His qualifications as a power and principle of truth. When we understand Him as He is, we will want to worship Him, and we will feel more and more like His children, loving Him in the true sense of the Father. When we are in that state, we are ready to give up all traditions, all superstitions, all bigotry, and love only that God and His kingdom within us. We will live only for that perfectness that comes from the almighty Father, we will live only for that glory that is the light of His countenance, and when we have that within us, it shines around and about us and leads us into all truth. That light is His wisdom, and if wisdom is the light of God, we have the knowledge to show us what to do and where to go. All our life is light because we are filled with wisdom; hence, we need no artificial light to lighten our path. We can see as we are seen and know as we are known. We will be moved by that sight that we cannot observe in others, because they do not have that sight that enables them to walk in the light and in the truth; we cannot observe it, but we can be led by it, by that Holy-Ghost power which is the highest part of God and possesses the wisdom and the truth that we have told you about.

If we expect to have the attributes of God within us we must work for them. We may read about God in books, but we cannot learn what He is nor how we can obtain His power and life in that way. So the only thing for us to do is to become obedient to Him and make our hearts clean and pure, and have our thoughts elevated above ourselves into that divine atmosphere of love, peace and truth, of faithfulness to all duty, and then we shall be-

gin to know something about the God within, so that all the animosities of life will be gone and we shall find ourselves clean and pure and free from everything low that has ruled and controlled us in our natural lives. The baser appetites and propensities are all gone and we live for something that is much grander and purer and holier than we can now imagine. Then we have the kingdom of heaven within us and God rules us. He is on the throne of our existence, and that is the only Christ that we can ever know, the only Christ that we will ever find to guide and direct us into all truth.

According to the Scripture there has been no Christ only the principle of God in man, and when mankind believe this they will be-begin to work faithfully before Him, instead of looking back into the past for a savior. We must work out our own salvation. The looking back destroys this action. Looking back into the past, instead of living in the present, is the destruction of the whole world. If you even look into the future it should be only for the purpose of making yourselves better in the present. So if this be the truth, and we know it is, we will perfectly understand that he was no man but a principle, for he had no father or mother, no beginning of life or ending of days, and he could not have been a physical child. It says in another place in the Scripture, that no man has ever seen Christ, nor can see him. In another place it says that if man were to behold God he would die; that is to say, that God cannot abide in the physical man. Then you can see at once that there has been no Christ, as man has been taught. We find again in the Scripture, in Revelation, that "The testimony of Jesus is the spirit of prophecy;" that means that the testimony concerning Jesus is the spirit of prophecy. Then we can look back in the Old Testament and we can find there many passages that show that the whole thought of God in the flesh and of Jesus Christ was all in prophecy, and it is still in prophecy; and it will be in prophecy until mankind comes to that condition to live it and do the works, to live the principles of the Christ in the Bible. When that is fulfilled, when that law is perfected in man, we shall have a greater power and a greater light and a greater wisdom than the Christ in the Bible ever possessed. But until that time we must work and overcome our natures and fulfill that part of the Scripture, and no man need look in any other place for Him only in himself. Let him overcome the physical characteristics there that confine him in that little, narrow house—the phsyical body.

Let man's mind expand and let his thoughts and soul become elevated and grown to a condition where he can see God within himself by the works that he does. He need not look at any other one's works. Let each man do his own work, and let him come into a condition to see whether God can become manifested in the flesh equal to the Christ of the Bible.

No man will lose anything by trying to be a good man. No man will lose one penny, if he puts his mind and soul at work to develop the God within him to that perfection of the Christ of the Bible. He never will lose anything, but health and prosperity will be sure to be the result of such a life, as truly as God takes care of all His work in nature. When all mankind come into the kingdom of heaven and enjoy life as the Christ of the Bible says they must, he must become a power within them.

We speak of the Christ of the Bible because we feel that that is the example for the whole world. When we go back to the old book, we can see that that has been lived ever since man has known anything. He has had tumults and ignorance and selfishness around and within him to contend with, just as is narrated in the old book. When you can understand this, you will not want to live the life recorded there. You will want to leave it all and go to the New Testament. But you cannot follow the New Testament by reading it and thinking about it; you can only follow it, if you overcome as the Christ of the Bible was said to have overcome, and you can come

into his life in that way. You may go into all the world and try to find one that will give you light and wisdom and you cannot find him. You cannot get the truth that you seek from humanity, you cannot get the truth from any person, unless it be from the Father through the instruments that He has chosen for that purpose.

If the Christ of the Bible be God in the flesh he must be that mediator, and he must be upon the earth, else man has no mediator. Or, in other words, there must be a beginning of life under the law of spirituality, while man is in the flesh, else he cannot be brought into a condition to enjoy the life of Jesus Christ. After people pass over to the other side, if they are not born again so as to do the works of Christ here, they must be born again there, and they need the help of the mediator there.

The Bible has placed this law before man concerning the Christ life: that man can grow here to a certain condition of unfoldment, which is the Christ life, where he can communicate with people who have been dead hundreds of years, because it says there that Christ communicated with Moses and Elias, and three other people saw them. If this be so, it is just as much a command to us as anything in the Bible—that we must live the principle of Christ, that we must be transfigured and be in the spirit of God sufficiently strong to commune with the angels, or those who have lived here on earth and who have passed over hundreds of years ago.

If this be so, why do the people ignore it? Those who are preaching God and Christ ignore that part of the Bible, but we know that this is just as much a law for them to follow as anything in it. Why not realize that this is a truth for you just as much as anything else; not to be controlled by spirits, but to have the knowledge and wisdom of God to direct your life? Then you can attract these people to you and you can let the world know that their sins and weaknesses will follow them when they leave this body. We have a knowledge of this, even though we had never seen the Bible, because these low, undeveloped people come back and obsess people so that we have to cast them out. This is even much worse than to see a man have a spasm, because we know that that person has given way to his weaknesses, so as to attract the lowest minds unto him to possess his individuality; so there is no safety only in working for this higher life of God, and possessing His wisdom. When we live pure lives we attract nothing but the purest element of life and the highest spiritual principles unto us. If we possess the purest element of life through spirituality, then we are in a condition to attract the highest principles of God into our hearts and our beings, where all our life can give us a knowledge of Him, that we may be perfect in our life as He is perfect in His.

I will ask a question of the audience: If heaven is over on the other side and we must die to get there, if man has lived a vicious, immoral and uncultivated life, and just before he dies some person tells him that if he only believes he can be saved, what is the incentive of ever doing anything in this life only what one pleases to do? What action will ever produce the results of a perfect life? If this is all that is necessary to salvation our efforts are vain. There is no use of talking this, because we know that it is not so. We have seen and known and have understood more than that; hence, we say that all such salvation is of no avail. One who passes over on the other side will find himself there as he was here, and he will know that this is all that he has when he looks back upon the world. He will know that he is no nearer the kingdom of heaven there than he was before he passed away. So I say that no man who professes to be a Christian and never has done the works can enter the kingdom of heaven, I care not whether it is here or hereafter. If you do not come into that condition before you go, and if you do not fill your life with God's divine truth, either here or hereafter, you will never have that kingdom of heaven.

No man can give to you the eternal life any

more than he can live for you while you are in your natural body. No man can give to you the Christ principle that you must live. He may show to you his life and give to you the evidence of a pure, holy thought and give you the knowledge how to come into possession of that thought. That is all he can do, that is all the Christ of the Bible is ever said to have done. He is the example, and he says, "Do as I do and ye shall inherit eternal life." "Come, follow me," is the voice of Christ. "Live my life, forsake all the world and follow me." Those are the principles of the Bible.

If man follows Christ he must overcome; he must not be an animal, but he must be a spiritual man. He must be born again before he can be led out in the power of the spirit and do the works of Christ. And if the ministers of the gospel today have not passed through this new birth and have not brought themselves into a harmonious condition to do the works of Christ, then they are not true ministers of the gospel. They have not that life that can help the world out of error into a true, holy life. They do good, they have done good for years, but they have been preaching an error, although they are innocent in it. They have been preaching a Christ that has never lived, and all the world has followed the Christ that they have preached. If they have not done the miracles of the Bible, if they do not possess the power of God sufficiently so that their physical appetites are destroyed, then they are not baptized by the true baptism, they have not put satan behind them, and so they have led others into darkness.

Look at the many churches of today, in this country and in the old countries, and you will see that not one of them is living the Christ life and is doing the works of the Bible that they must do to inherit eternal life.

If they have not the Christ principle developed and have not the light of God sufficiently to give out the principles of love, wisdom and truth by their own lives, then they are just as apt to give error as truth. If they give you only what they have learned, what they have read in the Bible and other books, they are giving you only the results of their intellectual action and of their own judgment, and that is not the judgment of God. That is not the wisdom of the Father that comes to the heart, that is not the truth that is the way, the truth and the life. It is not the life of God that they have felt in their lives, and such words have not eternal life within them.

It is necessary for some one to be awakened to this truth. It is necessary for some to be true followers of the principles that have eternal life within them, that are the principles of life that have been given by the Father to the heart of some individual. After thousands of people follow these principles, you will see more spiritual work done in one year than has been done in all the years that history says the Christian religion has been upon the earth.

Let us all work together that we may be united under the law of harmony and peace, that we may fulfill the Scriptures and do the works that are recorded there, that have been prophesied so long. Do not let your whole being go through all of this life on earth without being brought into that condition, but let us work for it, so that all the world may be doing some of the greater works that have never been seen.

I pray God to help all to realize what we have within us and around us here. I feel to say that I am thankful to God today for the greatness of His life that has been shown to me since I have come into this house. I thank Him because of you who are here, and if you are in a condition to listen to these words and make these principles a part of your own nature, I know that the seed will be sown in good ground and it will bear fruit. Let your heart expand and attract God within you. If your heart is developed within you, then you can attract God outside of you, and when you have established Him as a principle of action, He will asist you in all your work of unfoldment and salvation.

May God help you to realize that this great

day shall be everlasting to Him and to you, for I feel that you who are here today have been benefited more than you know. Let you search the Scriptures and know that there has been no Christ, and see how much more life you can attract unto you and establish the life of God within you. Then do not look into the past for that dead Christ. Know that Christ is God in the flesh, and let you labor, so as to make that life stronger within you than you have ever felt it. Then you will know yourselves that you have God active within you, just as He knows it, and no one can make you think otherwise.

I wish all of you could see the effect of my work. If you were not here I would not have these meetings, for I could not have them without people. So each one of you are helpers in these great miracles that I am performing, and by these miracles being performed the world becomes confident of a living God or living Christ, and when they become convinced that His life is a reality, they will work for it. They will have God in their flesh, in their hearts. They will work to develop and unfold Him, so they can live the Christ principles as plainly as they can be lived, not merely in theory, not with the intellect, but with the soul being filled with His divine life, so that they may be lifted up above themselves into one grand harmony and peace and contentment, where they shall have the glory of God within and shining round about them in all the lives around them. May we work for that one grand end—to perfect our lives and bring ourselves into harmony with God, that we may know that heaven is within us a truth, and God with His divine love and wisdom may reign there supreme.

MARY HAYES-CHYNOWETH.

HAPPINESS AND PEACE OF MIND THE REWARD OF LIVING A TRUE LIFE.

Happy is the one who has grown to that state that his heart is ever ready to receive, that he is ever ready to seek God's life under all circumstances, that he is willing to work for it and never tire! This is the true life for every man to enjoy. If this world were the only world for us, we would strive to enjoy it to the fullest of our capacity merely in a physical way. But as we have a hope in something higher and we have a knowledge that this is only the beginning of time and eternity, that this is only a place to begin an action toward the right, then we are active as fast as possible to develop out of self into godliness, so that we can be something more than the children of mankind.

All the world are laboring for something. Every individual is striving to please himself, and when he is in this state there is a constant action going on, and that action produces development. If there are several ways for him to act and he does not know which will bring him the greatest pleasure, he is in doubt. When man is in doubt he begins to study and think, so that he may learn the best way to satisfy himself. When man is in this condition of doubt, if he could only stop for a moment and plan and calculate, that, if he does this or that it will benefit him or give him the greatest pleasure, he would do better than he sometimes does. But if we were in a condition to say, "I know nothing of what is best for me, I cannot decide for myself, but I have a Father who has passed through the struggles of life in every department, and that Father is the Father of His children and He has grown Himself to a condition to create all things and continue His creation through unfoldment, and there is no end to these individualities, because of the germ that we find within them;" if he could only feel that one moment, and think, "Is it right in the sight

of God to do this?" he would not desire to do it if he were honest with himself.

If we are just in our lives we will be just to ourselves before we are just to others. So I say, learn to obey that feeling that says, "I know nothing of what is best for me, but I will trust to my Father who has knowledge of what is best," and when you do this, you cast yourself, which is the only satan that you will ever find, behind you. This earthly life is the only satan that man can ever find. It is the appetites, the tempers and jealousies, and all the physical characteristics of man's nature that he must cast behind him, and when he has done that he is able to travel on in this path, in this clean and holy way, where he cannot partake of anything but the very thing that is best for him in the highest sense of unfoldment. Then he is growing into more and more godliness, purity and goodness.

A man may have a good heart, he may desire to do right as much as any one can and be so tender in his feelings that he cannot see one abused by any other person, and yet he will partake of the things that destroy him in the way of the pleasures of life. The pleasures that seem to him to be the most attractive and all the appetites that are so injurious he will cling to, because they give him satisfaction. So he continues in this life until he has ruined his constitution, before he begins to feel that there is something better for him. His life, perhaps, is nearly spent, and yet he knows nothing of the God within that will save him from all trouble and misery. What are we to do with a man when he is in this condition, is the question that we will ask you. Are we to let him go on and on, thinking of a God that has no power, thinking of a Christ that has never lived, and allow him to go on through eternity in this darkness, without doing anything for him? Or should we be willing to show our light and not hide it under a bushel, and let him know that these things are false? We must have enough of God's life within us, that he may feel that we have it, and let that life change the individual, bring him from death unto life, that he shall have something that he knows is best for him.

The peace of mind that comes to one by living the true life is sufficient incentive for him to labor for it, if there were nothing else. If that peace and contentment were his to enjoy, knowing that God is purity and love, and that by living a pure, holy life he can possess more of God, so that he could have power to overcome all the difficulties that he meets, then he would be happy. He would realize more than ever that there is nothing to make him suffer, because God's life is within him, and he could soar over those things that he has no duty with, and what he has a duty with he has the power to do perfectly before God. In this way man could be happy within himself. There is a God there then, when he finds Him and that God has all the principles and attributes of the great God. This is what he must know and worship. He may worship the personality because it is great, but he must worship that that will build him up and bring him in rapport with the higher life, to establish within himself a true, pure, holy character. Thus he can exercise the power that is necessary for him to exercise over all the world, according to the God within.

Wisdom never begins with a man until he has had an experience in overcoming. When he has overcome his nature and left off everything under that old law, then wisdom begins. It is the beginning of wisdom when man begins to know that he knows nothing, and so all of us must come to that condition to know that within the nature there is a germ that can teach us all things and that we of ourselves can do nothing. If we can do nothing we know nothing, and as soon as we truly get to that state where we feel that, then wisdom begins.

How beautiful it is to have wisdom established within us! How excessively satisfying it is when we understand that the knowledge of man can give us no comfort, that it can bring us no enjoyment that is lasting! A satfaction will come to every one, if he has done the best he can under the circumstances,

Man should always feel in his soul, "I will do the best I can under all circumstances." He should search each day in his heart to do a little better, and then he is growing and unfolding into a better life. If he says, "I am going to live a better life," and when the temptations come around him he gives way to them, partaking of the pleasures of life, then he forgets this onward course that will bring him far greater happiness than anything in the physical life. As long as man seeks for nothing but the gratification of his worldly nature, his life is not spent for that that is highest and best, and he has no satisfaction with any one, because he cannot see in others the good that he has not developed within himself.

When wisdom is established through the unfoldment of God's life within you, then you have a knowledge that will last forever and ever. If you have unfolded and made some progress in this life, if you attempt to go back into the old life, you will suffer. But if you are truly developed and grown into this life you cannot go back, because there is no backsliding with God's life. Every step that man takes in this life is beneficial to him. If you grow and unfold towards that life, all of God's attributes will be treasured up in your whole being, and by and by they will spring up within you. If you have a little struggle, so that you feel that you cannot go on any further, God will help you if you only seek in the right way. If you only exert your whole will power towards the right and raise yourself above these things that give pleasure to you, you will help God.

The lusts and passions and appetites of man's organism are the strongest part of his nature, and when he subdues those and allows his will power to rule him, it will not take very long for him to come into harmony with God's spiritual life, so that he will feel Him in his being, and then he will realize for the first time that he is good for something to God and humanity. When he has confidence in himself in this way, then he can help other people around him, but there are very few people who have confidence that they can become anything and do any good to any one, only themselves. Let me speak plainly and say to you that you cannot do good to other people, until you are in a condition to live rightly yourselves. The first man that ye should benefit is yourself, and the first person that ye should help through life is yourself. Think more of yourself than you do of any man, until you come into that condition to elevate yourself, by the God life within. When you possess that God life, then you are ready to give it out to others, and the true life will be given to the brother, because you have first loved God within you.

So, I say, love yourselves, each one of you, with that godly love that teaches you and gives you an action never to forsake the right. Never do anything that God would not approve of, and be ashamed to do anything else before man as well as before God. When man has that kind of selfishness, it is that that will carry him through eternity, and all the world around him cannot tempt him to evil. Let the true love of himself, to know that he is God's child, spring up within him, and let him feel that he can do something, because God is in him. Let him cultivate his will power for this purpose, so that he can amount to something, and then you will see him growing and coming into that life where he will have God manifest in the flesh, the Jesus-Christ principle of the Bible.

Do you suppose that the Christ of the Bible, the example, could say, "The Father and I are one," if he could not feel himself something more than the physical man, tempted on every side? God was strong enough within him, so that he could say, "The Father and I are one," and he knew that He was strong enough within him not to be tempted, and he loved himself because God was within him. He loved that God and he threw off self, and the natural man was merged in God, so that God was developed within him. So when we all come to a condition where we can imitate God, where we can imitate that Christ principle of purity and go out into the

world and preach the gospel to every creature, then we will see that that self, that little weak man, did not know enough about himself to love himself. Man would find that there is something higher than he has ever been taught, and all that he now believes and indulges in would be behind him. The Bible says that satan took Christ up into an exceeding high mountain and tempted him by offering him the kingdoms of the world if he would worship him; but Jesus said unto him, "Get thee hence, Satan." This represents a man, when he is tempted by the love of worldly possessions, to be able to be positive against himself, that natural self, by the love of the self in the true sense of Godhood or selfhood within him, until he has overcome everything, as this personage, the example of the Bible overcame. And when he is in that condition of growth he knows exactly what he was before, how opposite to his present state of unfoldment.

It is painful to me to see man think so little of himself, as many do, when there is so much in him. If I had the power of God to penetrate man's soul sufficiently, so that he could see himself as he is, so that he could be a man of God and true spirituality, I would be willing to do all I can do in laying down my life, my comforts and everything that I have for him. But there seems to be a law within him that he must work out, and all that we can do for any man is to help him by our example, and let the almighty God stir an action within him. And when he is stirred sufficiently to see and to know that the only way for him is to come out of this natural self into that beautiful, holy condition where God can rule him under all circumstances and feed him with the beauty of His own life, so that he shall have love and wisdom, peace and harmony, contentment and everything that is desirable within him, then he will feel that all of this old life is nothing but trash; he will say, "It is a strange thing to me that I ever did these things." How many men and women come to me and say, "When I look back upon my past life it is the greatest wonder to me that I ever lived the life that I did. I do not see how I could possibly have done as I did." It will be just so with all the babes that are in the world, and it will be just so with you when you have gotten out of your babyhood.

When you grow to see that greater part, that greater life, that developed man, you will find that he is a beautiful man that cannot commit any sin, because it is impossible for him to do so. So I pray God tonight that all of us shall continue to work together and feed upon the great God's life, the manna that He sends from heaven, until our natures are satisfied, that we may elevate ourselves by our own will power into a determination to resist all of our appetites, back-biting, story-telling and thinking evil, and live for Him and His kingdom.

And let us come into this room the next time with cleaner hearts, with higher aspirations, with more of godliness within us, that we may truly say that our efforts have not been in vain, but that they have accomplished more for us in the last two or three days than we have ever been able to do in a much longer time before.

I know that this is the way to grow. "Get behind me, Satan," you should say, and forsake all evil, and then you will begin to ask for a higher and better life, that you may come in rapport with the principle that hath all life and wisdom within it. This light around us we can see when we look into space; we can see the beautiful atmosphere and the glorious sights that are for us in the hereafter, not after we leave this earth, but in the hereafter on this earth. We will see and know God more and more as we are grown to understand Him better, and we pass by some of the grandest views in the spiritual life that ever were seen. These views in the natural compare not in the least with these others, and yet we say that nothing of this higher beauty, this grandeur and the beautiful scenery that we behold can be seen with the naked eye. Flowers blossom in the hearts and souls of men, and out from their very life shines the greatness

and the magnitude of God's grand and great beauty. Pictures may hang upon the walls, landscapes may be painted and all the house decorated with art and with nature, and it is beautiful to the natural eye, but all this sinks into insignificance when we see and feel and know the truth as we see it in spirituality and nature. There is nothing like it in nature that we have ever beheld. The heart feels all that and it raises us into a state of sublimity, so that we are almost ready to say, "What are we, O God, that Thou art mindful of us, when Thou art so great and so powerful and filled with beauty?"

All this life is so beautiful and grand that you cannot understand it. When we pick a beautiful blossom, or a bouquet, it looks so lovely; but think of the atmosphere that is filled with this divine life and is ten times more beautiful than all of this and you cannot behold it, because the roots of it must be centered within. You have not these started into that growth that will produce the beauty. Hence, you must all wait until it is unfolded and it corresponds with this beauty in the atmosphere or in space. Then we have a garden of flowers, a beautiful pathway, purified hearts and the heavenly music all around us, more beautiful than the bird's song, more beautiful than man can make, more beautiful than all the world beside, and it is all within us as well as around us.

"Ask and ye shall receive, seek and ye shall find," "The glorious tidings of heaven are at hand," will be heard no more, because you will feel it in your souls. You will know that it is a reality because you have it within, and it is God that makes it all. It is God in the flesh, and when God is in the flesh, glory and brightness, beauty and fragrance, and all that ye see in nature spiritualized are around you. This is heaven and when you have it, it is enough. I think your pleasures will be grander and more beautiful and more inviting to you when you know that heaven is within your heart.

Unfold that life until every particle of the natural man is grown into this that we have been defining to you, and you will find nothing in your nature that you cling to but God. And all of this spiritual life is for every one who is in this house, and every one that is in a condition to grow into it. Do not say that any one is coming into that condition more quickly than you. It is according to the faith and the confidence that you have in yourselves and your God. You cannot have faith in a God outside of you, so far off that you cannot find Him or know Him, but the God within is the one that you must have faith in. When you have faith in Him, He is the one that gives you everything that you ask for in His name. It is the natural self that you should try to change, that physical part of you, and then that true God permeates this self and brings it into a larger, greater and more divine principle, and so you are yourself and you are God's and God is yours.

We cannot explain it any plainer to you than this, and every one can feel it and know it and have it, if he has confidence that he can. Let man's will power be strengthened each day by his efforts and let him rejoice that he has done a good And every time that he does that, and if he gets a good impression that is a truth to him, let him thank God for it. In this way he will grow into the spiritual life and forget all the pleasures of life, care nothing for them, and they will be as dust on the ground under his feet compared to the God within, and he will be living a perfect life of harmony and peace, that he may have the just reward of a good man, working out his own salvation through the law of spirituality.

MARY HAYES-CHYNOWETH.

TRUE CHRISTIANITY.

Father, Thy divine spirit we ask of Thee this morning, to fill us with Thy life, Thy spirit of Truth, Thy wisdom, and to give us power to do our duty be-

fore these, Thy children. We ask of Thee, as we have in the past, to fill us with Thy truth and life, that we may present these children that and that alone, that they shall be benefited and grown and unfolded into more of Thy likeness, that they shall think only as Thou wouldst have them think, that their life shall be unspotted and all of their nature be brought into one grand, perfect harmony with Thy principles.

Let us be an instrument in Thy hands to give unto these children the truth as Thou hast it for them, and let our whole nature be subjected to Thee, that we may receive nothing but Thy spirit of love, truth, goodness and power, that we may have wisdom to give unto each all that he needs. When we come in contact with these, Thy children, we feel a love that we have never felt before, as the mother feels for her children, as Thou hast for us all. Let us realize that Thy love is the strength of life; let us receive it more and more into our natures, that we may fulfill the law of our own being and teach others to do the same. Let all of these children who have come here to listen to Thy word learn that love is the fulfilling of the law of their whole being. Anger, temper, jealousy and every physical attribute must be subdued by love, by purity of life, by all that is good and perfect. And may we realize more than ever our responsibility to Thee, that we may receive nothing for ourselves but that we shall use for the benefit of all with whom we come in contact.

Thy life is purity, goodness, perfection in all things, and all else in the universe is that part of Thee and thine that seems to be pure and good and perfect, but not as Thyself, Thy divine principle, Thy love, Thy perfection that hath power within it. All else is as a dress or something to be looked at with the physical eye. But when we possess that divine principle that touches the heart and fills us with Thy love and feeling for humanity, that brotherly feeling that no man can experience unless Thy life is within him, we know that Thou art with us, for no others have it but Thee and Thine. Let us bow ourselves today, as we have done in the past, that we may receive what Thou hast to give.

There are many Christians, so-called by themselves and others, that feel that they are born again into the spiritual life, and are following the example that has been placed before them in the Scriptures. And for years and hundreds of years people have formed churches in which they have united themselves together as brethren, so as to be known of God a little more perfectly than the rest of His children, and that His divine influence may reach them a little more directly. And we this morning feel this divine spirit prompting us to express that the God that has established these churches, the God that is within the individuals that are united together in a band or brotherhood, is not the God that we worship in the true sense, the spiritual, divine essence of the universe. That intelligence, that sentient part of the almighty God, uses the people as He finds them and they establish the churches according to their impression of Him, as they are impressed with His nature and with His spirit in part.

When that true spirit that is the savior of the world enters into their life and that divine principle becomes the actor within them, they will then know that they have had nothing but the idol of something that they call God, and they must begin at the bottom of the ladder and work up and unfold themselves to the center of life. And when He is known within their being, they will find that they have a new creator, as they call it; but I will call it a new principle of life that shall animate and develop and grow them into something more refined and more glorious.

God has no respect of persons. He has not centered Himself in a little church that man has established to please Him. He does not do that, for all are His children from the lowest child to the highest manifestation of His life in humanity. He finds them everywhere, He dresses them according to their needs, He gives them their intellect and understanding to use according to their strength. But when

He is developed in humanity to a condition where they know something about the God that has been talked of so much, they will find that He is that principle that can not be understood by the finite mind. He cannot be worshiped by His children that know nothing of the spirit of Himself within them. I mean by that that if the child knows not himself, he knows not the God that is grown and established within him.

It takes the spirit to search the spirit, and it takes the God grown in the human heart to know God everywhere. Talking of God is the stepping-stone to something that is higher and better. But when people are Christians in the true sense of the Christ of the Bible, when they are one with God, they have Him established within their hearts and souls and they depend upon nothing else to teach them how to live or what to say or whom to help. No matter how many thousand people may come to you and say, "You ought to do this for me, because you have done it for another," if God says within your heart, "You have no duty," you can do nothing, because you are not moved unless God prompts your action. I know it by experience, and it matters not who opposes me in this. It matters not what any of you may say or think; I must speak as God prompts me to express myself.

The true Christian feels God in his heart and is free in Christ; He cannot therefore be confined in any one body, because that destroys his freedom of thought and growth. It is a universal God that we must worship; one whose life is within everything. That life is God wherever you find it, whether it is in the churches or not, as they are established today. But we want true Christianity everywhere, and that true Christianity must be established by God's own word, His principle of truth, His love.

You may speak of love as you do of God; but you know nothing of love in the divine sense. You may realize that you have affection in your nature, but the God that must save us is that power that can come into our lives and give us something that shall benefit us and benefit the whole world around us. If God possesses a germ of truth within us, enough to make a home for Himself there, or, in other words, if His word in centered within us so as to be able to give to His children what He has for them, He is not only doing His work in them, but He is advancing His work in all creation. It is through His creations that God must be represented. He cannot be known in the hearts of the people until they become more spiritual, more perfect in their life. Every man that has God within him must pass through the fiery furnace of experience. He must realize that God is his actor. He should not say, "This is wrong, and that is wrong;" He must not depend upon reason alone. God speaks to the heart and His word should be accepted as the truth that is necessary to develop him into this spiritual life. All the gift that God has for mankind shall be presented to them, and they possess that Holy Ghost spirit that shall rule them through their whole eternity.

If I had a servant under me who was uneducated, if I loved that servant but I saw within him a need of growth and unfoldment to do the duties that I had for him to do, I should not be very intelligent, to say nothing about wisdom, to give into his hands at the present time all the duties that I expected to require of him for the next ten years. By his having an experience he would be able to possess God's life sufficiently to do whatever I wished him to do. But unless he was developed and grown spiritually, he could not do everything, and so I would withold those duties until the servant had had time for his experience and growth. And that is the way that God works with the children of men. If you are true, if you do your duty faithfully in your present condition with full trust in your employer, you will be satisfied with yourself and will continue your upward course through eternity. But when the hard struggles come upon you, when you begin to feel that you never shall know God any more than you do now and you cease your efforts, you have lost the reward that comes only to one that con-

tinues to the end, that he may be saved.

So let us know that we are all the children of God, and that we must depend upon Him, as does the lily of the field, to be dressed in our spiritual robes and gain the greatness of His life through faithfulness to duty and humility. Let us not be influenced by the opinion of the world, but do a good wherever we can. And wherever we cannot, although our natural selves would say that we must and we would be pleased to do it, we must not raise our minds or hearts to any one only to God Himself to show us our duty. When we are doing our duty faithfully before Him, we know that His plan of salvation cannot be interfered with by us or any one else, because He stands firm to His laws. He lives perfectly before humanity as He can live within Himself, and as we become obedient to His life, we become true servants of the Father and do our duty as He directs us.

When man comes to this state true churches will be formed. They will not be established by creed or doctrines or anything that will hinder the principles of God from flowing into a man's heart. There will be no body of people called a church, but all will be free; free in Christ and free indeed. That is the true church of God, to follow after the truth and live for that principle of life that can give all things, and deny yourself of the life that will bring death and destruction. You cannot come into this true church unless you have overcome and sit with God in His throne in the heart that is perfected and made pure and clean by the experiences that God has passed you through.

What is the passing through the fiery furnace that the Bible speaks of? Is it not a test of the perfection of the child as he is passing through the experiences that come to him? When man goes through his hard experiences, even if he must pass through the fire, if he could realize that it is God that is dealing with him, he will feel that it is right and he will have no struggle. The feeling of the true Christian is, "Let the experiences come, O Father, until I am purified and cleansed from every particle of imperfection. Let me be stripped of everything but Thy love and goodness, Thy power and wisdom." When people arrive at this development, God's life will be active enough in humanity so that it will be felt, and they will be drawn together through the love of the principles that must be lived in order to have a true church.

The church of God is the heart of a pure, godly, perfect person. When your heart is full of love and wisdom you will do no harm to any one. You will be willing to lay down your life for your enemy as well as for your friend. Then perfection is established within you, and God recognizes you as His children. But God in His spiritual life does not harmonize with the one who has no place for Him, any more than He does with His life in the oak, the animal and the serpent. Man in his physical life is not God's child, only as His life is in all the individualities that He has created. But He is preparing the way for every child to become His own spiritual child, to be one with Him in all things and possess all that is necessary for the individual to grow himself to be perfect as the Father in heaven is perfect.

In the true life work the heart must be pure; there must be no backbiting and no deceitfulness. There must be nothing but the pure love of God to control every word, every thought and every action, and man must love his neighbor as himself and be anxious that he should live and grow and improve just as he does himself. Selfishness must be given up. Man cannot be a true man and possess God's life as a Christian, when selfishness rules him in all his deeds and actions.

What is humanity today? Can you not see that most people in thought and feeling, in politics and religion are working to become greater before the world, working for position, for power and for money? Is that God's work in the highest sense of true, pure Christainity? Is this what we expect of those whom we call our people? Not one word should be spoken by any one of you in politics, in religion, or as neighbors and friends, unless it be prompted

by love for one another. "Love ye one another and so fulfill the law of God," is the voice of God to every one that is so perfected and grown that he may call himself a Christian, a true follower of the example of the Bible.

We want that higher and better and purer Christianity, where we can all come together in one body through the law of attraction; through that law that fills the soul with the inspiration of God. Then we are one with Him and our interests are one. And let us realize that there is happiness for us in no other life. You may have millions of money, you may go from one part of the country to the other, you may have all the pleasures that you can enjoy and feel that you are living for something great and grand, but such pleasure is only fleeting. Something comes and interferes with it, and you have as much pain and sorrow as you have had pleasure and enjoyment. This religion that we speak of, in life, in death, in affliction, in trouble and trial, is always the same. You are filled with that life and inspiration that raise you above the world. It is under your feet and heaven is your home, with God on the throne of your existence.

God speaks to the heart; He is "nigh thee, even in thy heart and in thy mouth." It is within that you must become acquainted with Him. He will teach you how to deal with yourself, how to overcome and to do for others, and if you follow those admonitions, you will surely become true Christians in the highest and most perfect sense. But if some little thing occurs that you do not think is quite right and you lose your temper and feel that you have been wronged, this is not living as a Christian should, and you have lost what you thought you had gained, and, as the Scripture says, your last condition is worse than your first, because you have had light, and with the light comes responsibility. You live the old life over again, and so you are worse than you were before. So I ask you as true children of love, those who are anxious to live a better life, those who are seeking to know what the true life is, those who are anxious to be God's children not to fall back into darkness and misery, but to be patient in laboring to overcome, that you may enter the kingdom of heaven or harmony within, where God will be with you and you with Him upon His throne; and you will receive all the benefit of His life and be raised to a condition of understanding where your wisdom and power shall be so great that you can act wisely under all circumstances, and God's great, holy life shall be known to you in that higher sense that the world today cannot comprehend.

At the present time man can comprehend more of the true God in his religion than he could a thousand or even a hundred years ago. People are not so confined to the worship of their idols as they once were. The world is becoming freer, free in thought, free in speech and in all that is essential to bring man out and unfold the worst part of him to the world. Circumstances are brought around him to arouse him to show his very worst nature.

This life of passiveness and fleeting enjoyment is no life. Man must know something of the realities of God. We must all become acquainted with the life of God within us and this inharmonious life must be overcome, and man must know through his experiences that the least thing that tends to evil and inharmony must be overcome.

It is love, not love in the passive sense, but love in the true sense of wisdom and power, that man must possess. With your hearts and souls filled with God's divine inspiration, you will wish to pour out His life upon all His children, that they may receive it into their lives and drink draughts from the great fountain. This is the true principle that man must attain to and live. All must live it, whether they are black or white, bond or free, for they are all God's children. He has no respect of persons, and must you have if you are true Christians? Will you not work for the lowest child, the most uncultivated, as soon as you would for the one that is more grown and cultivated? If you are true Christians you will help the man that has the least God,

the one that is weak, and start him on the way toward progress. Then you will return to the other one and help him. You will not go to the one that is grown first, but you will go to the weak one and say, "I will give you a little that you may feed upon until I meet you again," and in that way you give that one strength, as well as those who are grown.

The new dispensation is the Christ life, but it can never be general in the world until some one, or some few, live that principle first. What is called the divine principle on earth today is not that divine principle of Christ that is represented in the Bible. The Christian churches are doing much in their way to advance the world, but when they can come into a condition to unfold the divine intelligence and wisdom, so as to see that there is something lacking, then they begin a new life, they have a new dispensation. I believe that many of the Christian people are honest in their efforts, and I believe that those honest hearts are doing their duty before God. But when they consider that the works are not done, I cannot see how they can be satisfied with their religion. Their religion is founded upon the Bible, and that Bible tells them that they must do the works, else they are not followers of Christ.

What makes the Christian? What is the Christian of the world today? What does he do that is Christ's work, any work, any more than any one who has never pretended to be a Christian? I want every one to open his mind and heart, and let his soul be stirred, so as to realize that he must not call himself a Christian, if he is only trying to be one, until he has that birth and that new dispensation established within him, so that he can be an heir and joint heir with the example in the Bible. When people are not in that state they must not, before God, call themselves Christians, on account of the bad influence that it may have in the world. It hinders the young minds, and the old ones, too, from trying to come into the true Christianity. That way is so easy. As one minister said to me, "Your religion is so hard, and we cannot live it so easily as we can ours." I said to the minister, "The day is coming when man must be judged according to his works, and that judge will be in his own heart, in his own organism. God will be there, and the moment that He shows Himself through His principle active within, then man will find that he has the kingdom of heaven born within him; he will find that he has active within him, the Holy-Ghost power, and he will be led out of the wilderness of his own nature and preach the gospel to every creature."

Every one must do the works and do the truth, as the Christ does. It says in the Bible, "Do the truth," and one who is able to do the truth, whatever he does unto God from the truth within, from the power that comes into his life, shows that he is unlike his natural self. He does not have to use his mentality, and he stops reasoning in the physical way. Then he is God's son through the divine action of his life corresponding to this life of God. If God be all in all, He is the circulation of life in nature, according to the purity of life in which He exists, and every organism possesses something of His intelligence, whether it be the plant, the bug or any other animal. That life, that substance or individuality is God, and He cannot give a germ of Himself to the people without giving some intelligence, because that is Himself. So when we consider it all, when we come into that state to comprehend it fully, we know that there has been no real, living God active on earth as a sentient, thinking, wisdom God.

If God was established in the hearts of the people today, they would be doing the Christ work. "Ye must be born again," the Scripture says, and if people are not born into that condition to do the works, they must have the birth, and if they have that birth, the gifts and the miracles go with it. I never knew that it was possible for me to do what I have done until the power of God came upon me. I did not know anything about the unknown tongue as being one of the gifts. I did not know anything about the Bible, and I had

scarcely read a chapter in it, in my life. So this power came upon me without assistance from the Bible. And yet with all my ignorance concerning it, this power began his work and he took the texts for his discourses from the Bible. "The Garden of Eden" was his first text, and from that time he has been opening that book in my life; and in my preaching and my works we find a correspondence to the life in the New Testament, even though I know nothing of it. I have not read the Bible nor any other book on principles.

So all my principles are given to me through this power, and the gifts are given to me momentarily according to the duties. These things that I have done formerly in my life can be done now; the power is always present, because God is here and it comes from Him. The gifts are for us and all that is necessary is the condition to bring them out; a person grown to a perfect state of unfoldment so as to be an instrument or mediator through which God's life can be given to the children of earth. This belongs to all as soon as they have reached that state of unfoldment. We know that God's life possesses all things, the high as well as the low, but when we are not working for the highest life that we have any knowledge of, we are not doing our duty before God or before the world.

I feel very anxious for all people of intelligence to know that they are the children of men, until they can be born into spirituality and become the children of God through His divine life, and that they are not active as true Christians on earth without doing the works of Christ. There never can be a baptism of the Holy Ghost without the gifts being manifested; there never can be a true John-the Baptist baptism until man comes to repent, so that he cannot live his old life any more. That is what the true repentance is, according to the Scripture; a repentance that will never have to be repented of. You never have to repent of what you have done after the true repentance, and so it is no more sin to you.

The great fundamental principle of religion is to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world, and to do unto others as you would that others should do unto you. But the one thing in that command, to keep one's self unspotted from the world, has never been followed. No person who has not done this, has ever possessed the true and undefiled religion. People who have been in the churches for forty years have come to me and told me that there has always been a void in their heart and that they have never been satisfied. A Methodist minister's wife once came to me after listening to one of my discourses and said, "I want the same life that you have. I want the power to do just what I have seen you do with the people here today. I am a Methodist minister's wife, and my husband did his duty as well as he knew, but I have always felt a void in my heart; I have never had the feeling that I have since hearing your sermon, and I thank God for you." I do not know what the sermon was; I do not remember it. This is only one of thousands who have come to me from among the church people. I have been active in the world for more than forty years, but never until the last six months could I see the reality of the condition of mankind without a mediator. The mediator must be in the flesh; God must be in the flesh as a mediator, else mankind has none. They must have a mediator; I want you all to comprehend this, and I shall repeat it and repeat it until all shall see it and know it. That must be a present life with us, and we must know that the Bible is a spiritual book and not a physical one. If it is not, then it is simply the history of past events. But if you can understand the true, spiritual meaning of the Scripture, then it becomes the book of books. It represents a life from the beginning of spirituality in man up to the Christ of the Bible, and when man has done those works, then he is ready for the greater works. The promise of the Christ is, "Greater works than these ye shall do, if ye live my life." But if any person comes to that condition, he

knows what kind of a life that is without the book. He knows enough about spirituality to know that there is constant progress and unfoldment into purity of life. As every child that is born in the world grows in stature and strength, so does one grow in spirituality after he has that birth until he attains to manhood, where he can realize more and more that God is active within him. This is what it means when it says that greater works shall be done than are done by the Christ.

Let the true Christ church be the one church for all the people. When man is free in Christ he is free indeed, and if he is not free in Christ he cannot be free. Being free in Christ means that one has developed the Christ life to that extent that he can do the works of Christ. When man can do them then he is free, and he is the son of God, as the Christ of the Bible is. Then God comes into his life and helps him to do all that is necessary for him to do. The crucifixion comes to him and he is resurrected into that high, spiritual state, the holy ghost power can do all this through love. He can destroy all the roots of the old life, and that is all that the crucifixion means. The old life is crucified, and it is done through the knowledge that Christ is in us. And when the world comes to see the work that is done by one who has had the birth, all the people will be awakened and begin to feel the action, and some fight, some despise and some follow. Those who despise and fight against the truth have an action just as much as the others. We know this by our own experience. When we hear of one cursing us and saying, "It is a devil," we know that that very action is going to bring him to see whether we have a devil or not. He is anxious to know whether he is right or wrong, and if he comes to know us better, he will see that he is mistaken, and in that way every one gets something.

May God help us to live this in the true light, and to labor to become true Christians in the true sense of godliness, that we shall be righteous before our God and possess His divine life through all eternity.

Hoping that we shall meet you again soon I leave you in God's hands, knowing that if you listen to your impressions you will always do right and never experience a sorrowful moment by following the Father and obeying His word within your heart. Let it constantly be impressed upon you that this is the only life that can save you from suffering, sickness and all of the affliction and trouble that mankind are subject to.

God is within us a truth when we possess His life, but never until we possess that life, so as to be able to manifest it to the world, that they shall behold Him, can we be of much use to Him. If the Christ of the Bible had not been represented as doing for you and laboring for you, his name would not be the personification of humility, as it now is. We should make disciples for God, help them to unfold, give them something important to do, work with them in every way, take their sicknesses and diseases upon us and bear them, because they are weak and cannot bear them as well as we. In this way we shall have the light of God within us. May God bless you all in your efforts toward His pure, holy life.

MARY HAYES-CHYNOWETH.

Man is great when he grows in the right way, because God has placed His life within that goodness, and when man is good all through, he has no selfishness to clog his growth. This is the easiest and best way to grow, and it is the easiest way to enjoy life. So let us all use our greatest effort to come into that goodness condition, where there is nothing but goodness within us. When we are good it is well, but if we are better it is still better. But if we are perfect in being good, then we have the goodness that is godliness. M. H. C.

When all of your hearts are unfolded and filled with God's life, you will be of one body, one mind, one spirit and one baptism. The Holy Ghost will baptize you and you will possess His love and wisdom and have the power to do the work. M. H. C.

THE DEVELOPMENT OF A TRUE CHRISTIAN LIFE.

All the so-called Christian religions profess to be founded upon the belief in Christ, and all look to that life as the source of salvation of the followers of every Christian faith. It has often seemed to me a thing almost passing comprehension that where so many people look to one source for inspiration and guidance, there should be so many different denominations, sects and societies, all apparently seeking the one end. Why is it that people who profess to be religious and Christian, are so at enmity, one with another, as to what constitutes a true following after Christ and the living of a true, Christian religion? This difference is but the manifestation of the physical condition in which the people are who profess Christianity.

Does it matter to a man who is taking the life of Christ as depicted in the Bible as his example and guide, whether he is submerged in the water or whether he is simply sprinkled, in order to be in a condition to believe in Christ? The trouble with the religious people is, that they are living after the letter and not after the spirit of religion. They are looking to the form and not to the substance of Christ. Dissentions come because they are not following the true spirit of God that is manifested in the universe.

No natural science can be relied upon unless it is exact and certain in its results. If two professors, thoroughly versed in the science of chemistry, were to analyze a certain substance and one was to obtain one result and another another, you would immediately say, "I want nothing to do with a science in which the results are so unreliable." Can you conceive of two logicians who, starting with the same premise, would not arrive at the same conclusion? You would say at once, if they do not come to the same conclusion, something must be the matter with their logic. The very same thing is true of religion; if all Christian people are aiming at one end and are founding their religion upon the Bible and the life of Christ, there must be something very defective in their system, when all do not come to the same result in the same way. The trouble is that they are not following the true religion of Christ. They are lost in the confusion of the letter of the word and forget its spirit.

The life of Christ as depicted in the Bible is the most beautiful life that any human individual can conceive of; and why is it so? Not because he was said to have been born of the virgin Mary and was the son of God, not because it is said that his ancestors were of a spiritual generation and were a spiritual people. His life, as depicted in the Bible, was beautiful, because of the manifestation of the strength of God within him, because it shows the life of a truly spiritual individual, who was controlled and governed and ruled in his conduct by the will of God. If Christian people know of no higher example to follow than the example of him who was said to have been the Son of God, not through his natural birth, but by reason of the birth of the life of God within his soul, ought there to be any dissentions, or strife, or any dissimilarity in the belief or feelings of Christian people, whose purpose and intention they profess to be to follow the perfect life that is depicted in the Bible, not in profession, but in living and doing as it is said he lived and did?

If all the religious denominations of the world would lay aside their doctrines, and would forget their sects, and devote all their energies to the living of the perfect life of Christ, as depicted in the Bible, it would be but a short time before the lines that divide one church from another would be obliterated, and all mankind would come to live that perfect, universal religion which has been talked about. Man can never know this condition upon earth, until he comes to that state where the one desire of his heart is to emulate the life of Christ, and lay aside the idea that all men will be saved who simply say that they

believe in him. Bnt man should have in his heart the promise that the Bible makes to all who follow him, that as he overcame and was born of the spirit of God, so, too, can all overcome and be born of the same spirit. As he resisted satan when he was tempted in his nature by the things of the earth, so, too, must man resist the satan which tempts him; and as he was trustful and obedient and faithful unto God, so, too, must man be trustful and faithful and obedient to the highest light of God that shines in his soul. If man does this, God's blessing that the Bible says was bestowed upon Christ, will also be bestowed upon him.

It matters not whether a man be a member of a Christian organization or not; God will be within his heart, if it is pure and holy. You do not need to come into this building to worship God. You must worship Him in the purity of your life and in the desire and aspiration of your heart, wherever you are, or you do not worship him at all. You may come here or you may assemble in any other place, and God may not be there at all for you; He will not be there if your heart is not pure and elevated and holy and full of aspiration toward Him.

We feel that we who are here have a great incentive to live this life, because we can see in the one who daily mingles with us the many manifestations of the beauty and the power that follow and flow from the possession of that spiritual unfoldment. Let us not fall into the error of feeling that she is different from the rest of the world, in other ways than in her spiritual development. Let us not deceive ourselves into feeling that the same privileges which are vouchsafed to her cannot be obtained by us,if we but live as unselfishly and as perfectly and obediently to the light we have,as she has lived to her highest light. It has been said to me many times that she was differently born from other people, and that the power which she possesses is largely the result of inheritance. Let no man be discouraged by such a thought or belief. God has never given unto her, nor to any other person, the possession of a power which cannot be acquired by every other of His children in the world.

We see one child born into the world of intellectual parents, who is possessed of an active mind and ready to grasp intellectual truth. He makes use of this power which he has inherited and accomplishes much in the world in an intellectual way. We see another who is born of parents who are dull intellectually, who is possessed of no natural qualities that one would think would enable him to become great intellectually. And yet, if the one who is born unfavorably, as the world would say, is possessed of an intense desire for the development of his mind and for the acquiring of intellectual power, and he goes dilligently about acquiring those things which are necessary to give him mental strength, you will see, as I presume you have already noticed, that through his perseverance and the constant labor and intense desire of his heart, which fill him constantly with a fixity of purpose that knows no swerving, the one who starts out handicapped will pass the other in the race for intellectual attainments. The same thing is true in our spiritual development. It is not what we have been born with that determines the rapidity of our spiritual development. We have all been born with the life of God planted within us. We need no other material to work with than that. All the facilities for growth are offered to us, if we but take advantage of them. But we must have a desire so strong, a purpose so fixed in our minds and hearts for the possession of this life,that we are willing to do whatever is necessary to develop it within us. Then when we have overcome the weakness of the flesh and are strengthened and grown by communion with the highest God we can reach, that spirit of Himself within us shall be so quickened and grown that the divine life within shall control and direct our lives. When we come to this condition we shall not ask anything concerning our ancestors. The things that are behind us will be in the past and will be buried and forgotten.

We know that all around us and around

every one of God's children in the world is that inspiration of God that can fill and spiritually strengthen every soul and heart, and the only thing that is necessary for any one to do is to reach out for it, to find it and bring it into his own life, to make it strong and beautiful in godly attributes and qualities. Did you ever read in the Bible that Christ ever said or felt that he was to be more blessed than any other person in the world, because of his ancestry? Was not his teaching that he was only the elder of many brethren? that all the children of the earth were his brothers and sisters, if all were born under the spiritual law? Can any man ever ask for a greater inheritance than to be a son of God, and to have the germs of the Father's life within him, to be grown and developed into the perfection of His life? What matters who our physical ancestors are? We know our spirits are the offspring of God and our souls may be inspired by His life. The only thing that is necessary for us to do in order to come into our full inheritance, is to put away the impediments that interfere with our making our lives as pure as they can become and live God's life. How can we do this? I know of but one way, and that is to live as perfectly as we can each day; to do nothing that we feel to be wrong in the sight of God, but to make our lives so pure that we shall be willing to open them unto God.

If we pray unto God in the sincerity of our heart for His life, strength and guidance, if we feel sincerely and honestly that of our own physical selves we are nothing, but that God within us is great and all-powerful, that through the development of that life within we can be grown and strengthened and developed into beautiful beings, if we seek first the kingdom of spirituality and godliness, if our thought and our desire are first for Him, for that life that is spiritual and godly, I believe that the reward of that seeking, that effort and that labor will be the development of a beautiful, harmonious, godly life and character in each one of us.

Man is finite, but God is infinite. While man is in his finite condition he need not expect to understand the infinite God. But we know that it is given to man to understand some part of God, to feel His life, to come into nearness to Him and to grow through experience the life of God within him into that condition where it shall be the controlling part of his life. All men can know something of the great God of the universe—enough to be willing to trust and to be obedient to Him.

What more profitable effort can man put forth than to come into a condition where he can know God? What more important labor is there for him to do than to develop within himself the life of Him who is the Father of the universe? God is a spirit, and man must worship Him in spirit and in truth. No outward form, no physical observance is a true worship of God. But the worship that is profitable to man and that brings him into nearness with God is the worship of the spirit, the worship of the soul of man, the inner life that goes out to God and attracts His life unto himself. Man must feel more, he must be more sensible of the life of God within him and live in the spiritual part of his nature more and be affected less by the things which are physical and of the earth about him. If we could only live in the spirit, if we could only feel the throbbings of the Infinite within us, so that we could feel the touch of the divine life without, starting our own life into new action, we should then know something of the true, real life that is given to man to live. But while we are in the earth, surrounded by it, dominated by its influences, drawn away from the inner part of ourselves, attracted to everything that is about us, we forget God. We forget that His home is within the heart, we forget that we must seek Him there, if we would find Him. We forget that we must live in that inner part of our own beings, if we are to be with God and possess His power with which to work in the world.

We must all sometime become spiritual individuals; shall we not become such here? Shall we not make our lives spiritual here by living for God and His kingdom within, or

shall we be content to go on through this life, following after the fleeting things of the world and knowing nothing of God? God is worth more than all the things of the world combined. His life active within us, gives us more happiness than all the physical pleasure we can enjoy. If we could only properly appreciate and prize this spiritual part of God and know that within our own souls is the home of that life, and that it is to be grown and developed into beauty by our own conduct and action, we would begin the action necessary to start it into more active life within us.

A life like this is worth living for. It is worth more than all the riches of the world and all the things which the natural man through all his efforts can acquire, because when we obtain it, we have something that is eternal and everlasting. Our souls are grown and strengthened in that power of God that shall lead us successfully through all the difficulties, trials and tribulations of life, and bring us finally to that condition where we can be born again, not necessarily in the world to come, but while we are yet in this world, into that condition to possess the powers and the attributes of the sons of God. Let us put forth every effort that is necessary, let us feel a desire so strong within our hearts that it shall remove every temptation of the natural man and make us not only willing but anxious and determined to live so wholly after that perfect example of the Bible that we may speedily come to the condition where we shall hear the voice of God speak unto our hearts, "Well done, thou good and faithful servant, enter thou now into the joys of thy Lord."

JAY O. HAYES.

A HOME TALK.

We ask a question: Is God's family separated, or are all united? Are your soul and body separate, or are they two in one or three in one? If God's family is united there is no separation, and He is the Father. He rules what He has made, and what His children need is to come into subjection to His love and wisdom. When they commence this work of obedience, they will soon see that the souls and bodies of men are united by the same tie by which the Father's children are united. If man changes his condition, he passes through the natural death and leaves his body, a physical substance, behind him. Is he separated from himself? Has he left a part of himself behind, and is there a substance of life in that decayed body that he needs? If so, all shall be resurrected and that individual man shall receive every jot and tittle of that life that belongs to him. If it were not so, he could not fulfill the law. Then where are your friends who have passed out of the body? Are they separated from you? Have they gone so far away that they are not a part of this great family, or where are they? Are they near unto you? That tie can never be severed, that cord can never be broken, that has once united you. And so it is with the world; they are all united by that cord, that principle of truth and spirituality, that God that is within; and when we consider this, why should there be separations, why should there be so much opposition among people? Why is there not the harmony that should be established in the great family of the Father? It is because of the lack of the principles that we have taught you.

When all is pronounced good and has grown to be good, there will be only one religion, one party, one principle for every man to follow or worship. As soon as we can have our principles of life established through wisdom, there will be a new action in the world at large, showing forth to the reasonable mind that God is in the hearts of the people, and that each man has a nature; not several

natures, but a nature. That nature is from God, and when we know this we know that there is no death, that there is nothing that can sever the individual from himself or from his friends. If man could believe this, his interest would be more with his brothers and sisters. He would not believe that he is so different from or unlike and independent of every other man. May we know that within each one of the same family there are the same characteristics and the same God permeating the veins.

If the blood that courses itself through the veins is the life that sustains the body, the action that courses that blood is the Father, and within that blood lie all the intelligence and all the wisdom that pass through the heart; else there would be no wisdom in the heart. God cannot speak today, only through His people; hence, we see that He has produced the variety necessary to make that blood. He has made a machine in the same individual in whom He has created the blood, that chemicalizes everything that goes into the man and brings it into a proper condition, so as to produce the results that we see in every man. There is no severing that union between that action in each individual and the life of God, there is nothing that can destroy it. Within that blood there is all intelligence and all the life. When man has used that blood and that intelligence, until he becomes spiritualized through them, then comes the inspiration which answers to the circulation of the blood in his body and in his organism. That inspiration is a cleaner and purer means to supply the wants and needs of one, and it builds him up to be something that the action through the circulation cannot produce. And so when you see it all, you will know that if man becomes spirit refined, he has that same God to supply his needs and wants, and God cannot forsake him, because he has grown and unfolded into His life. God loves him, as He loves all the rest. according to the refinement and to the use that He has for him.

Hence, we see the necessity for the people all over the world and all over the universe to have a greater action and a greater light, and there is no one that can teach them except those who have the light through their own unfoldment. Let the world know that they can never die, that they belong to one grand family and that there can be no separations after death. If they could only know that, the mourning would cease and they would begin to see and to feel and to know that their friends are with them. They would forsake all of the action that only brings disappointment, trying to see something physical, and they would open their spiritual eyes, that they might see and behold the new home that they are to enter when they get through with this one.

When you can see this principle as clearly as we do, you will see that if there is only one God, one mediator and one baptism in religion and in the spiritual world, there must be only one who shall rule and direct, and that is the people. They should be a unit and be that individuality that shall have intelligence and wisdom within it. Then there will be no need of laws, such as you have today. The laws would all be changed; they would all be annulled and new, spiritual laws established. Those laws are for the weak, but as soon as man becomes strong enough to realize what he is to God, there is no need of laws, only the one—unto himself. As soon as you can make the whole world see this, they will grow into it faster. When the world has advanced, the civil laws will be changed, as well as the laws of the churches, the tenets that cannot be lived, for the laws that are now established cannot stand the test of a higher life.

When God speaks He speaks to all of His children, and when the laws are such as to protect His family in the true way, there will be no fighting or quarreling, but everything will be done through love. The people who have advanced the farthest will have the most charity and love. We shall be esteemed and judged by our goodness of heart instead of the greatness of our intellect, and when we are judged in that way, we are truly judged by

God, and He is the only judge. This is the principle that we desire to bring out in our work, and if all of you do your duty we shall bring it all about, before we complete our work upon this earth. Then only the people shall rule, and all of these demagogues and all public men must act in accordance with the people's wish, and they will love to do it, because they will be grown and unfolded then to know that they are only workers for the people. They are hired servants, as the world now counts servants, but not as we count them. We would say they are helpers. You cannot do all your own work, nor can your neighbor do all of his, if you have a large business; and so we will say that this world of people united together in one family are too large a family for one to do all the work. Hence, let us all work together and each do his duty to keep everything perfect and harmonious. Then God's great family will be harmonious as your family is harmonious, and each one will be willing to do his duty, as each one of you is willing to do his duty. Then I ask you, what is the use of your laws? Then all the questions that are now so perplexing will be solved.

Does God divide Himself? Are your soul and body separated? God is the life and He is the creator of all His family, and they must all be together in one harmonious whole, without spot, without anything to contaminate them, and only the God within them shall rule and direct them. Man has a love for his friends; he feels anxious to please them, but when he belongs to God's great family, all are friends. Before all are brought up to be friends, we must have the laws all changed to suit God instead of man, and they must be established so as to protect the people. If there are people in one country or another, or if there be one nation among nations that demands something improper of the highest and best people on earth, they should be educated to that standpoint that the most advanced are living; and if they cannot be while they are growing, those who are advanced must not come down to them to follow their life of folly or weakness. Bnt they should have charity for those who are undeveloped, and the laws should be made according to the growth and unfoldment of the soul. All that you live, another man cannot live that has not grown so far as to see what you see, but you can show him a law by which he can grow, if your God is active, because He speaks through you to that lower, undeveloped child. By this law he may follow you, even though not close to you, and if he be following you according to his strength and light and knowledge, then he is not getting away from you. In this way the whole family shall work together for the growth and unfoldment of all. This is the true, brotherly love.

People may work in the churches forever and preach Christ upon the cross and they will never save men's souls and create that principle of brotherly love in that way. They cannot give them that love that is the true brotherly love by preaching and uniting themselves in bodies without growth and unfoldment. They call each other brothers and sisters, but many times they are at enmity with one another. They do not think and feel alike; they are not in a condition to know what is best for all of them. And so, as we look over the world, everything is right to God, but confusion and tumult and disturbance to the people in general.

Can you see what your work is? Can you understand what we are doing? We are trying to establish that light whereby man shall know that he is not a separate being from God, but that he is one of the family of God. When he knows that, he will have a heart for his brothers and sisters, and he will not work from the motive he now works from. He will know, as he is so closely united with his brothers and sisters, that God is near to him. That love that makes him love prayer will make him search for God in his own heart, and he will feel Him there and he will know Him. When he knows Him in the true sense of spirituality, he will truly be above law, and the physical law can have no power over him; neither will it have any power over any of the

people when they grow to that condition that they can rule themselves.

Your laws are expensive. Speak of tramps and the poor people suffering! There is enough money expended in politics, more than enough, to support every needy family handsomely in this United States, and every tramp that walks your streets. Let this condition of things be done away with, and let your money be circulated as it should be in a harmonious family, and let every one have something to do, so that he shall be entitled to his right in that family. Then he gets his pay and reward, just as God pays you for what you do. And without work no one shall merit anything; if a man will not work neither shall he eat. That is a proper law, because without action man cannot become anything to God any more than the tree. So there must be a provision that every man shall do something, that he shall merit his home and the love and the wisdom of God, through the unfoldment of those principles within him that come only through labor.

God can never be developed in an organism without both physical and spiritual labor, and if you have physical labor you must have mental labor. This is a beautiful world and there is a great deal for every one in it to do. After a time you will stop doing the work that you now do, and you will do something else, and after you have done that a while, your labor will increase and you will leave that for others, and you will go on and do the greater duties that they cannot do in the spiritual work, just as you do in the material work. This is a beautiful world and God is loving and kind to establish it for His children. If this could be taught to all the people in our country and could be felt and realized as it is here tonight, the world would be changed. Five years would make a great difference with the people. Their countenances would change, their minds would be different, their aspirations higher and their hearts, souls and bodies more harmonious. They would be more united and every department of their nature would have its proper action to harmonize the whole.

All of these changes come as they are directed; this is God's word. All of these changes will come when it is time, and they cannot come before it is time. Although to you and to the world the present condition of things seems wrong and you would have it otherwise, yet people must have their experiences. If you begin to coax a child before he has had his full punishment, you will have your correction to make over again. But if you will let him have his full punishment, he will never commit the same offense again, and then your work is done. Which is the better way? You can see. We can all see that the people at large have had an experience that is not pleasant, but it will bring them the reward of not getting into the same dilemma again. So let us all rejoice and be exceeding glad, for God has permitted it all to be for the cleansing of His children, that they shall grow into harmony with Himself and be active members of His family. No drones must expect to find shelter in God's purest and best home. They must be cast out until they are willing to work and labor. No one must feed them and clothe them by and by. When they have had the light and they know the necessity of it all, the responsibility is with themselves. But ah! when one has the light, he will want to work and he must have an action; there must be a place for him and there will be a place for him, because God will make one. Then you will see how much greater this world will be, when all this is accomplished and every man has something to do. The world will seem greater to you, and yet it is the same universe and the same world. But you are not unfolded to see it all, but when it is all unfolded and you are unfolded to see it, you will wonder and wonder where it all was before you saw it. When your eyes are open in a spiritual way and you behold all the people around you that now are shut out from you, you will say, "Why could we not see them before?" It seemed before as if there was no other world around you except what your physical vision could see; but

behold! you will see those with you that you think of as being in another world. How beautiful, how beautiful! They travel and so do you. They are not always in your home, neither are you. They circulate; they have business in one part and another, just as you do, but it is different business, and they will continue this action until they have progressed beyond their present condition.

Without action there would be no life, and without life you cannot have happiness or heaven. But remember that man cannot sever himself from his own kin or from his own home, and neither can he be separated from one organ or faculty of his being. It is a great principle to think of, to realize the greatness of the duty for which God has created you, and to realize that He has established you so beautifully and so permanently that you cannot destroy any part of yourself, while in your infancy. And then, when you have grown to manhood, to see that there are no laws. you will wonder where God's laws are and you will find that they are nowhere. You may look to the north, to the south, to the east and to the west in the atmosphere and space and you will find them not, because you have grown out of them and do not need them. They belong to materiality. Materiality must have something to give out, because it is such a gross substance; but when it becomes perfected, when that substance is purified, no law, nothing but God's love rules His children.

As fast as possible strive to influence each one to live in that brotherly love and cultivate it in your hearts, in your homes, in your meetings, in your politics, in whatever you do, and you are helping to establish the very principle that we are laboring for. Then there will be only one God, one mediator, one baptism, one religion and one party in politics. The rule of all action will be right without selfishness. When you separate politics from religion you separate man from himself, because there is no true politics without true religion.

MARY HAYES-CHYNOWETH.

THE SPIRITUAL TEACHER.

The life of God permeates the whole universe, the attributes of the Divine are in all things; not the smallest atom exists without a germ of that life, which in time shall develop into something grand and perfect. Yet how little the people of the world know of this life! It is all about them and in them, still they have no conception of it. They are like little children; they are still in their infancy, ignorant of the real world about them and the life within them; they know absolutely nothing of the possibilities which are in the germ of Himself which God has planted within them to individualize them, which some day shall be developed through their action into perfection and power.

The power of electricity is in the natural world; one sees its manifestations constantly, yet what does one understand of the laws by which it may be rendered useful until he has been taught. He cannot be taught how to handle it, however, until he has developed something within himself which makes him able to receive the instruction which the teacher gives. He must have learned other lessons first before his mind is developed enough to understand the laws of electricity. The babe could not comprehend these laws even with a teacher, he must have his primary lessons first. The spiritual babe likewise comprehends nothing of the great power of God, the germ of which is implanted within his own organism. With the assistance of a spiritual teacher, and through his own desires and efforts he may be unfolded to a condition to have the power of God as his own, to understand the laws of the divine life and to exercise within himself the will of the Father. But this means nothing to the spiritual babe; what can he conceive of God's life when his

spiritual eyes have not yet opened to the truth of that life, even to know that there is a God? For he cannot reason from physical things that there is a God, he must know Him in his own heart, through His life that he has developed there.

These babes have been preached to until the story is called the "old, old story," and still none of the children have had a teacher and none of them know what the story means. The words have come to the head and not to the heart. The religious teachers have taught what they knew, but they have been children with the rest. They have not had the wisdom of God developed within them to know how to reach the ones to whom they preached. They have not known the thoughts and intents of the hearts of their hearers, as the spiritual teacher must, in order to help each one to develop under his own law, the law of God active in his organization. The spiritual teacher is the mediator between God and the children of earth; he reaches them by giving off to them through inspiration the life of God which is developed within himself. He does not force his children to grow, but he has power to place around each one those circumstances that will best develop him out of his animal life into spirituality. All of his action is through love and inspiration and can come in no other way. God is in his heart and in his mouth, and he depends upon no other to guide the children of earth to the Father. Without such a leader and a mediator as this the world must remain, as it has remained so long, in spiritual darkness; but the light shineth in darkness though the darkness comprehendeth it not.

That light may shine into the heart of one, glorifying his whole being and unfolding him to be the leader of the babes who are in spiritual darkness. The love of God is in his heart and he loves the babes into goodness. His love shines into their hearts and starts into action the spiritual seeds which he plants; it is his own life which goes with that love, giving nourishment and sunshine to the plants; he lays down his life that the children may grow into the same life, and by so doing God adds to his life, giving him additional power and inspiration. Without such a teacher we would never learn of God's life, for it cannot come to us except through the mediator. His thoughts and feelings, in other words, his inspiration and love, go out into the world to impress the people to change their lives. We who are not spiritually developed cannot understand it, but there is a power that enters the hearts of the people without their knowing how or where it comes from. In this way God reaches the world through His mediator. The people who are in ignorance and in darkness, who are not developed so that the divine spirit of God can reach them directly, to move them in one way or another are impressed by the mediator who can reach them through the flesh and through the spirit. For this reason it is necessary for the mediator to be in the flesh.

The Bible has been the spiritual guide of the people for many centuries and they have depended upon it to lead them to the Christ. The Bible has done good in the past because it has led people to a spiritual plane of thought, it has led them upward instead of downward. But that Bible would not interest me if I did not know it to be a truth through the life of our leader. She has given us a great and glorious religion by doing the works, by being herself the example in the flesh instead of the story of an example. The Christ of the Bible says to his disciples, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life." Could teaching be more plain, that in order to have eternal life we must come to the principle of Christ? We must be taught by one who has God in the flesh and is His mediator, if we gain the life eternal. When the reality comes what need have we of the prophecy? To consider this question may bring us nearer to the reality of life, to the true life.

Every one of us must open the book of life (the reality, of which the Bible is but the figure) to understand that book as it is to be under-

stood. We have before us that life that is the reality and that is the embodiment of all that is pure and good, and that inspiration and power and love are able to lead us up out of our ignorance, where we may have the spiritual birth. The Bible has been in this world for hundreds of years and people have studied it and quarreled over it and theorized about it, have built upon it great systems of theology, and yet they have lost sight of the real, simple truth that it teaches, that they must overcome and control their animal nature in order to be saved.

I know that in the Christ principle as lived by Mrs Hayes Chynoweth I shall receive an education and an inspiration that I can find nowhere else, and unless I come with love and a right feeling to her who embodies this grand principle of spirituality, I shall not come out of the darkness of the natural life. I feel more and more strongly that, as I understand and appreciate her life more and see its beauties and feel the power that comes from her, I am coming more and more out of the darkness of the natural life. As long as I keep her before me as my guiding star, I feel that I can grow out of the natural life more quickly. There is a power in her life that we do not understand, but yet that power can be felt by us, for there is something in us that responds to it. We cannot analyze the power of electricity, yet man has learned to use effectually that power in his life and in his work. If man should read a book that stated that there was such a force as electricity and prophesied that sometime it should be manifested in the world, yet he had never felt it or knew how to use it, of what benefit would that book be to him? He must come in contact with that power itself and use it and apply it in different ways, and in that way it is of use to him; but the prophecy would only incite him to seek for its manifestation. It is the same way in the spiritual life; the prophecy of the Christ life is beautiful and interesting, and the morals it teaches are ennobling but the reality is a thousand times more beautiful and more glorious, and as soon as we have the reality, the new life, the old has passed away. As soon as one can read the spirit of the Bible, as soon as the book of life has been opened in his heart, then every word in the Bible, from the beginning to the end, is a most beautiful prophecy of what the spiritual life of man is to be.

It was not necessary for our leader to understand the Bible in order to live her life. When the baptism of the Holy Ghost came into her life, that Holy Spirit led her into all truth, and so she fulfilled the prophecy of the Bible, without knowing that it was there. That she lived that life without knowing it was in the Bible is the greatest evidence to me of the truth of the Bible. She has often told us that in those days when she had no one on earth to help her in the least, it was a comfort to her, when this power would lead her to the Bible and point out some passage that showed her that she was fulfilling the prophecy, that there was something in her life that was prophesied of in the Bible. That was a help to her, and in that way the Bible has done good to her as well as to others. But the Bible did not bring her into this life; it was the spirit of the Holy Ghost that led her into the truth, and the Bible merely sanctioned what she was doing.

We should be eager to know more of this great life of God, that we may have His power developed within us to aid humanity, and to help them to grow into greater spirituality. If we but realize that God's life is the active power everywhere, and that we have that within that responds to His life without and that we can come into a condition to use that power as our own through the inspiration, love and guidance of our leader and mediator, we will have but the one desire in our heart, the desire to be His child through our obedience and purity of life. The lessons that we have learned from our inspired teacher are in our hearts for eternity. As the children begin to learn from her example what a true life is we shall see upon earth the dawn of the Christian era, the day that has been prophesied of but which has not yet come. We look forward eagerly to that great

era, for we have had a glimpse in the one life of what its glory and beauty will be. She has shown us that we may come into the perfection and beauty that are in her life, so that we can handle the laws as she handles them and enjoy the same peace, harmony and heaven that fill her soul.

CLARA LYON HAYES.

A TALK TO PATIENTS.

We see around us the evidence of a mighty power. Nature is filled with all loveliness and beauty, and when we are in a condition to enjoy all this, we call it blessed. Have we ever stopped to think what it all is and what it means to us? Have we considered that not one blossom upon the stalk, not one tree in the forest or plant upon the earth, could have a life or a beauty without the life of God being the animated part of it? Do we ever think of what we are to that power, principle and life? Can we realize that we are nothing more than plants filled with His animation, and that animation is to cleanse, purify and unfold us, until the blossom of our life shall be perfect?

When we are in a condition to feel each day that we must faithfully perform our mission for that day, that our God within us can be a little more grown and we farther advanced in the scale of purity than we were the day before, then we are on the road to progress. But do we live for the purpose of developing that good, or God, within us each hour and each moment of our lives? If we do not, then the animation of God's life is not sufficient to overcome the materiality, so that the principle of truth shall guide and direct our footsteps, our thoughts and our life.

All nature seems to be whispering and speaking forth God's love. We see that in all things and we say, "How beautiful, how beautiful!" And yet we cannot comprehend this life within us, and that it is far superior to all that we call beautiful in nature. How grand and magnificent is that individual who is filled with God's love and truth! Every thought, every feeling, every deed is a blossom in his life, giving off the fragrance of immortality, establishing in the hearts of the people who surround him that God life to quicken their spirits and bring them into greater nearness to the Father who has created them. How beautiful and grand are all the principles that we find within the nature of God, whether it be those that we behold with our natural eye or those that we feel in our soul!

Man must be awake to the conditions that are surrounding him, and he must know that there is something more for him to do than to lie slumbering away the better portion of his life, enjoying himself with frivolities and children's play. Instead of this he should be looking upward, not toward the material heavens, but toward the heaven that is within, when he works to gain enough of God's life to produce the harmony necessary to that heaven. When man reaches that unfoldment, so that he travels the upward course in the straight and narrow path, he will see that that narrow path means those principles that he must follow in his own nature.

'Upward' means unfoldment into a higher state of purity and godliness. Those who possess righteousness possess godliness, because righteousness is godliness. When we read in the Scriptures that ten righteous men can save a city, and we look over the world and cannot find five that have been brought in rapport with God's divine life sufficiently to allow it to rule them, then we are in a condition to feel the importance of our duty in working for the world to bring them into closer relations with God, that they shall be above themselves, above all of the lower nature in themselves, and the highest and noblest part of their being shall rule them, so that they shall know and see that there is a

life worth living,—without suffering, without misery or pain of any kind. If affliction comes around one who is in this condition, he knows that this is the way that God has taken to relieve him of his burden of doubt and fear, and to teach him to cling closer to that principle of God and good. Then he will know that the power is sufficient to rule his life and all the circumstances with which he is connected.

When you can realize the greatness of God's life and behold Him in your life each day an increased power and light, you may know that you are working to some purpose and for an end that shall bring you peace and happiness, in doing good and living for God and His kingdom. When man is filled with materiality, surrounded by all the imperfections of the flesh, and his appetites are so strong that he cannot control them with his will, and he feels the tempter stronger than his will, he sinks down under the burden of distress and misery. He gratifies his appetites and propensities, and when the reaction comes he feels that he will not live so any more. He thinks that nothing shall tempt him again, but when the tempter comes again he gives way, and down, down into the depths of iniquity does he go, covering up his better feeling and sinking all his higher nature deep in that impurity of immorality that is worse and worse each time that he falls. He goes down into it with his heart and soul to enjoy something, and where is his God ? Why is it that he cannot feel Him ? Where is He that he does not find Him ? He could not say that He was nigh him,in his heart and in his soul, because he could not resist that that was at enmity with God; hence, his whole nature was filled with that substance, matter or corruption that is spoken of in the Scriptures, that is always filled with misery, condemnation and death.

Death means darkness of the mind No light can be given to one when he is enshrouded with darkness by the action of his own life, and hence he does not handle anything but that that brings unto him imperfection and misery. The thoughts should be raised above such things; you should think no evil, then you can do none. When man realizes that his action is guided by the thoughts that are in his mind, he must remember that the first duty is to raise his thoughts above any wrong doing, and lift himself into that condition where his soul can feel the touch of inspiration coming from the Father, so that his intelligence may be increased and he may know that wrong doing can never bring him happiness and peace.

When man dies in this world to go into the next, when he changes his garment for another, if he has lived eternally in wretchedness and wickedness, and he cannot arouse his will power sufficiently to control the animal propensities, so that he can truly become spiritualized enough to take God's pure life into his heart, then it is impossible for him to find his heaven over there. Nothing outside of you can ever save you. Those with a higher development can direct your footsteps here, can tell you their experience and show their light, that you may be benefited by it, but you must work out the salvation of your own souls. You must go on and on in your suffering, until you have had sufficient experience to turn from your old life and enter that path that leads to eternal life. From this first condition, where you have felt the first impress of doing right, you must look back and commence right, feeling, "All this that I have followed I shall leave behind me. I will not go back in one thought or feeling, but I will have new thoughts, new determinations and new aspirations, until I get more of God's life in my soul and heart, that I may be blessed by more and more of His life, so as to become active under a higher law." There is no chance for any man on this earth, or in the spirit home, to be happy, worship God or do anything in a spiritual way, until he overcomes his physical appetites and propensities.

That Christ life in the Bible is as perfect an example as we can give you, because we know that it tells us all that we must overcome. But we did not overcome because the Bible told us to, because we did not know

that it did. We know that we did overcome, and we see the results of it in our life. So we can say to you, Look into the wilderness of your natures and there behold temper and jealousy, fault finding, the appetites for tea and coffee, sugars, candy, ice-cream, tobacco, whisky, beer, cigars, cigarettes, and all things that tend to poison the blood, besides all passional actions that destroy and poison the very vitals that should be kept clean and pure as God himself.

While man is thus traveling on in his natural way, there is no chance for him to receive God into his life, because he is not clean enough in his natural life. His thoughts are not pure enough, his soul is not elevated enough to receive God's life in the truest and best sense. We see God circulating in the oak, the rose, the serpent and the bug, but that is not the God that man should worship.

He must worship that God that has intelligence, wisdom and purity of life. It is no more to have His life circulating through you than it is to have it circulating through the lower life that I have mentioned. If you have no more intelligence in your own life, or a greater duty in the spiritual life, you have no more of God to direct you than the little plant has to direct it. If you put the little plant in a dark place, you will find that the blossom and the whole plant will turn toward the material sun. It begins to ask for warmth and light and for drink if you do not water it. It asks nature to feed and water it, and it wants the warmth, else it withers and dies. You can do no more in the natural, only to desire something to raise your souls, so that you may be fed and clothed in a more spiritual way, and if you cannot put forth your efforts any more than the blossom or the plant, what more are you to God?

Remember that I know there is a germ of God in every individuality in the universe, else there would be no animation, no life. If God is the life of all things, if you want something that shall guide and direct your footsteps each hour and moment of your lives, you must have something more than you can find in this lower life. You must be born again, the Scripture says, and you must take on immortality. That shows that no one has been born again under the spiritual law to do the works of the Christ of the Bible. Then you have not even immortality. You should cast away all of the things that are not supplied by God's life within them. If you are baptized by the spirit of the Holy Ghost, He will lead you into all truth. If you believe this you will work for that baptism.

If the spirit of the Holy Ghost can lead you into all truth, why do you cling to these intellectual thoughts and feelings that bring you nothing but misery? In all your natural life you have been suffering or complaining, and heart-broken at times, and still when God comes with the power of love and wisdom to bring peace and contentment into your soul, you say, "I do not believe that; I cannot give up my old Adam for anything that I do not know." And so the world goes on with their weeping and wailing and finding fault, because they feel that God has not dealt with them as well as He has with some others.

God is impartial; He shows no partiality to you or to one thing or another. His love extends to every individuality in the universe, because His life is in them; they could not live if it were not so. This love is for every one of His children who are laborers for the rest of His children, chosen by His own life to give these others the assistance and truth that they need. When we can labor for God's children, we love every one of them, even in the condition that we find them—sinning, cursing, lying, stealing, murdering, and doing all of the evils that we see man do. There is a germ of God in every man, and if it is quickened into action by bringing it, like the little plant, into the sunlight of God, where every man can feel the inspiration coming into his soul, then man will be lifted above his natural self into a condition where he may be born again and enter into such holiness that nothing but harmony, peace and happiness can be his. God can be developed within all His children, because His life is in them.

Some circumstances develop one part of the nature, while other circumstances develop another part of the nature, and so all have a chance to come into this condition of purity and godliness.

"According to thy faith so shall it be unto you." People know that they are imperfect, but, as long as they say that they cannot overcome those imperfections, they cannot. If you feel that you are living right while indulging your physical appetite, you must suffer; God can never save you from this suffering, because He knows that you must do it for yourself, else you would lose your individuality and would not be an entity. If you wait for the Christ that is spoken of in the Scriptures to save your souls and bring you into immortality, he will receive the reward of his work and you will have nothing, because you have had no responsibility. You would be like the oue who had buried his talent in a napkin. When the master came, according to the Scripture, he took away the talent from the man who had but one, and gave it to the one who had ten. You will be found in the condition of the man with the one talent, if you do not work to overcome all of your nature and enter into a harmonious, clean and pure life, so that you can have something besides suffering and misery in your organism. You never will be changed in any other way; you may go over on the other side, but if your whole life here be impressed upon your nature, you will be the same as you were here, and you will have to work out your salvation there.

It is the Holy Ghost that lifts you into all truth. You may feel that you have the true way, but what does the Scripture say? It says that all that you are living now is stubble, and the Holy Ghost burns it up; or, in other words, it says that man shall be baptized by the Holy Ghost and with fire, and the fire shall destroy and burn up the stubble. What is the stubble that that power shall burn up in your natures? It is the roots of the old life. When you have destroyed the action of the old life and are born again, then the roots will be destroyed by your life's action and by the love of God being centered in your soul. You will feel His heart-throbs, and you will have love for each child of earth who suffers; not sympathy, but that power of love to do good through wisdom, touching the hearts and quickening them into action, that they shall have the power to overcome the evils and remove the clouds and darkness that now overshadow the minds of the inhabitants of earth.

May God bless you all in your efforts in trying to eat, drink and do right. The first thing for you to do is to destroy the appetites for things that are only poisons and can bring you only suffering and misery, and cultivate an appetite for things that shall make good blood and cleanse the physical body and make it a fit temple for God's spirit to dwell within. God says that ye must do it, and if ye do not do it ye can not possess His higher life.

How many Christian people are there, although they do feel that they have God in their heart and are born again? They come to me by hundreds and they are as full of corruption and imperfection and suffering as those that never profess any Christianity. What has your Christ done for you I ask the world. If you have not the power to make your bodies fit tabernacles for God's divine spirit to dwell in, what has your belief done for you? If Christ lived on this earth two thousand years ago, and if he is still laboring with the world, he should have cleansed it long ago, else God made a great mistake and did not fulfill the purpose of His son's death. I feel that you should look at these things, have your eyes opened, your spiritual ears unstopped and then you will realize that that is not the God for you to worship. You must have something to worship that is purer, holier and stronger, and you must know that the only way to have God's power and wisdom within you, is to forsake all the things that make inharmony in your nature. It is no wonder that humanity suffer and are in a condition to depend upon man for their support and help when they

have no greater God than that to worship. Raise yourselves above that and know that the God that has created you and all this great universe knows His business, and know that the child that has been spoken of so much as being His first born is only His own nature and life developed in humanity, as the Scripture says. It is God in the flesh, and the first one who comes to a condition of growth to receive the power and life of God sufficiently to do the works that the example was said to have done, is the first born son. You may call him Christ or leader, or whatever you wish, but there is a chance for every child of earth to come into the same condition and be an heir and joint heir with him. God has never been grown in the flesh by the inhabitants of earth, so that they could follow the example of the Christ.

Let us say to you that we know when you can consider this that you will labor to unfold yourselves, so that you may be heirs and joint heirs with this principle of truth. Then happiness, peace and joy will be yours, because you will be one with the Father in heaven; ye will merit the possession of God's holy life in the universe, and every man, no matter whether he is educated or illiterate, whether he is of one nationality or another, when he has labored to overcome will have that life, because God has no respect of one man more than another.

May God help you in your efforts of overcoming and trying to build your bodies up, so that you may inherit the kingdom of God and His righteousness; and then all of these things that I have been talking to you about today shall be added unto you.

MARY HAYES-CHYNOWETH.

QUESTIONS AND ANSWERS.

129. Question.—What is the meaning of the quotation in the Bible which says that charity covereth a multitude of sins?

Answer.—Charity overlooks the faults of people. If one has the true charity, it does not make any difference how many thousand come to him; he has charity for them all. He is in possession of a principle that has power within it. So he can look above them. A man cannot have charity and sin at the same time; it is impossible. Charity is the highest action in man. If you give all your goods to feed the poor and do everything else that is perfect in your life, and you have not charity, you are like sounding brass and tinkling cymbals. If this is so, then charity is the highest faculty of the spiritual nature in man. Man must be well developed in spiritual things in order to express charity and be wholly under God's law. So you can readily see how it covers a multitude of sins. It is the crowning of man's existence.

130. Q.—Is not pure, godly love a higher principle than charity?

A.—Love is a combination of all the principles of faith and hope and all the spiritual principles, but charity is higher than all of them combined. If a man has charity he has wisdom, and if he has charity he has faith and hope; so it is something higher than love.

131. Q.—Does not love include them all?

A.—True, godly love, meaning God's holy love, does. But love in the sense that man may be good and love his brother as himself, does not. Real, true, godly love, would be like God himself. When we say "godly love" it means like God. Man may possess benevolence and want to do every thing for a person, and feel a sympathy for him, but that is not the charity that is spoken of. Charity is a principle in man that makes him do that for a man that will do him the most good, no matter what the man may think of it. Charity possesses all things and God possesses all things; it is an attribute of God's power.

127. Q.—Is not the highest attribute of God divine wisdom?

A.—Wisdom is not charity; that is love and wisdom combined.

128. Q.—Is charity the proper name to use for it?

A.—To me it is, but it is not the proper name to use to people who mean simply benevolence.

129. Q.—If people feel that it is beneath them to work, and so fail to do their physical duties here, will they have to do those duties in the next world?

A.—They will find that they will have hard work to do—harder than they would have had here. They will have to begin back where you see the hard-working man now in his growth and unfoldment. It will be pretty hard to go down in humility to where the laboring man finds himself, and work up. There is a division of labor in the world today; some work at agriculture, some work in shops, making agricultural and other implements, some work at other trades, others work in offices, printing offices, law offices; some are physicians, some ministers of the gospel, others are teachers in the different departments of education. Which of these different kinds of labor is of the greatest necessity and the greatest worth to God and to humanity? Which is the foundation for the spiritual structure? So long as man is in the physical body, he must eat and have water to drink or he will die. So whatever your vocation is you are dependent upon others who produce and prepare your food, just as much as a building is dependent upon the foundation that it is built upon. If so, which is the most important to God?

I only speak of this to show to you that the physical labor that man does is a necessity, and when you feel that the farmer, the man who works to produce the grain and the vegetable and all that you put into your stomachs to make blood, when you feel that such a man is beneath you who are working in shops or in offices, you are wrong, because all must depend upon his labor. Every man must depend upon it. Just so with the servants in your house; they should not be despised, they should not be held as servants in the true sense, as the world counts them. I have told you a great many times that they should be one with you in your family, and you should be one in growth and unfoldment as fast as you can grow in all the duties of life, so that there will be harmony from the kitchen to the most beautiful drawing room you have in the house. This is the way to live; you cannot be brothers and sisters, if one feels himself far above another. You cannot be harmonious in a home when one feels that he is so much better than another.

Remember, all humanity are God's children, and no one has a right to say that he is high and another is low. If you are in a condition to do something that the world counts a little more elevated than another, remember that you may not be in a condition to be in advance of the farmer or laborer or the person in your kitchen who cooks the food that you put into your mouths. I have found in my experience in life that those who are put down as naught by the people of this world are usually the first in the spirit home; if they are pure and moral and elevated in their duties, anxious to do just what they are required to do, and do it as honestly and as perfectly as they know how, they are becoming refined in their spiritual life; so that they will be above those who feel that they are so much beyond them. If their hearts are turned to the God that has created them, and they are faithful to all that He places in their hands to do, you will find that they are the ones who are greatest in the sight of God. That is the true refinement, the refinement that lives forever. The education of the world and the deceitfulness that is the result of it amount to nothing in the sight of God. The young ladies and gentlemen who feel themselves too good to soil their hands because of their social position, or because their fathers are rich and are able to support them and make parasites of them and give them a place in society,—are not so much in the sight of God as one who tries to do his duty, and they are not refined in the true sense.

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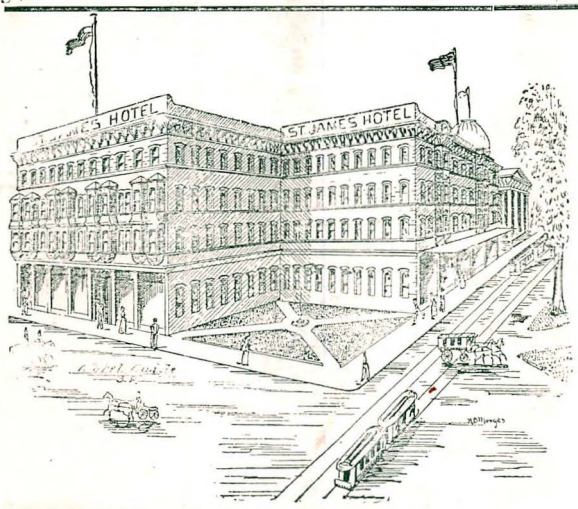
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127. Q.—Is not the highest attribute of God divine wisdom?

A.—Wisdom is not charity; that is love and wisdom combined.

128. Q.—Is charity the proper name to use for it?

A.—To me it is, but it is not the proper name to use to people who mean simply benevolence.

129. Q.—If people feel that it is beneath them to work, and so fail to do their physical duties here, will they have to do those duties in the next world?

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130. Q:—Is it necessary for every woman in the world to go into the kitchen to work?

A.—It is necessary for every woman in this world that has ever lived here, or ever will live, to do her kitchen duties, either before or after she has a family of her own, else she is not a helpmeet for her husband. The home is the foundation for all growth. According to what that home is, so shall its members be. If a woman is able to make a harmonious home, and a clean and tidy one, then, if she has other duties so that she can no longer do the work herself, she is in a condition to direct her help and know exactly how to conduct and govern and make her home just as perfect as it can be. If she does not do this, then her family may not be brought up in the way that they should be, and it is not a home in the true sense. If you could make a heaven of your home, your family would not have to go through the sufferings that most people have. There is where charity must begin, and if the home is right, all within that home will not find it so hard to make their bodies fit tabernacles for the indwelling of the holy spirit of God, and His life may come in and abide with them. As you look over the world and find the homes filled with inharmony, jealousies, filth, dirt, disorder and confusion, you must remember that the inmates of those homes are not being fitted for the kingdom of heaven very fast. Experience must come to them and bring them suffering before they will see that what they are doing is not best for them.

Remember that order is of God; cleanness is godliness, the Bible says, as well as I. This is essential in the home; the food should be cooked properly so as to be healthful for the physical body, and everything in the home should be made beautiful by the mother's hands. If she does this, the children will be more harmonious and all the elements in the house are purer and holier. If your food is cooked by one whom you cannot respect, you are sure to be contaminated by eating it, and it will bring disease and inharmony to you and your family. There is something that goes into the food that is cooked by a person who is corrupt that will arouse inharmony and produce disease in you that you would not need to endure otherwise. If it is a necessity for you to have some one to do part of your work, because you must do something else, and you have done that work so that you have fulfilled your law, you should take it upon yourselves to educate those laborers and bring them into harmony with themselves, so that the demon of anger and temper does not permeate their natures, but only the highest part is active. But if a lady thinks that she is too good to do the cooking and does not think her cook fit to be associated with, because she does manual labor, I think the cook would be injured by the one that calls herself a lady.

If you should ask the greatest and best educated man, one educated in science and philosophy and in the principles of life, as the world counts it, how to make himself the happiest and healthiest, I think it would be the greatest problem that he ever tried to solve. The little child who is trying to do his duty at five or six or ten or twelve years of age, who has no motive only to do right and is laboring to perform his duty exactly, is far in advance of the best educated person who is careless and indifferent to duty and does not care whether he does right or wrong. All the education of books that one can obtain will do him no good under those circumstances. I merely speak of books because that is something that you can comprehend, but there are a great many ways in which one can become educated in working in all the finer arts and accomplishments. If one is spiritual in his nature and he fulfills his duties in the world and performs all that is necessary to the first conditions of growth, as he looks back he will realize how necessary it was to do so and he will enjoy his life better because he has done those duties well. Do you suppose that he is not happier in the higher department of his growth, if he has done his duty in the first department?

Any man who could ever despise his mother because she cannot read or write, while he has had the opportunity to get an education which she has not had, shows a great weakness. Neither should the man who is grown above, as you call it, his first conditions, ever despise the first duty, because he never would have been in a condition to do anything higher, if he had not done the first duties. One says that the hard work of a farm or ranch is too much for him, but those who work in offices are in much more danger of becoming paralyzed and decrepit than the man or woman who works on the farm. They die younger; some have apoplexy, others have heart disease, some become paralyzed and others have softening of the brain. Is such work more to be desired than the work on the farm, where you can breathe the pure air? I answer, No.

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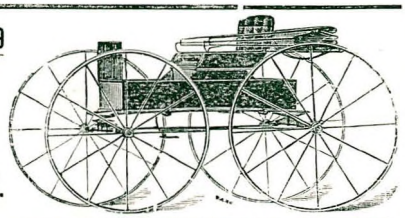
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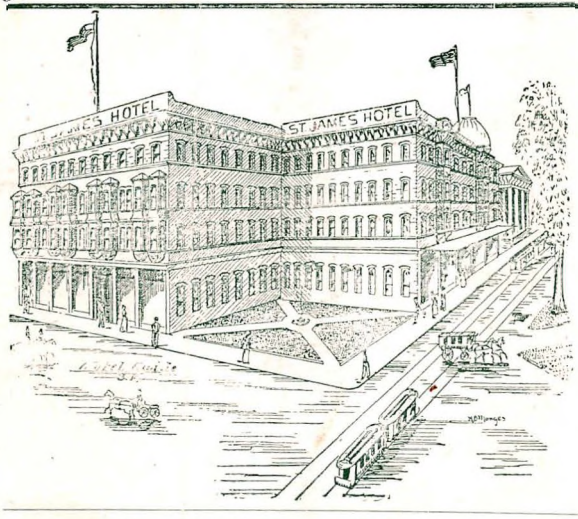
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