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TRUE - -

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Mary Hayes Clymowetk

THE TRUE LIFE

AS LIVED AND TAUGHT

. . . . BY . . . .

MARY HAYES-CHYNOWETH.

VOL. VIII. EDEN VALE, CAL., DECEMBER, 1903. NUMBER 24.

ORGANIZATION OF THE TRUE LIFE CHURCH.

"What's hallowed ground? 'Tis what gives birth
To sacred thoughts in souls of worth,
Peace, Independence, Truth, go forth,
Earth's compass round;
And your high priesthood shall make earth
All hallowed ground!"

Over two hundred people gathered in the auditorium of the Unitarian Church in San Jose Sunday morning, November twenty-second, either to participate in or look upon the very impressive ceremony of organizing a new church. Of the two hundred or more not less than one hundred and sixty-five were identified with the movement, earnest souls imbued with the spirit of love and harmony, and determined with God's help to put into practice the beautiful maxims of the Sermon on the Mount, as interpreted and lived by the founder of the True Life Church, Mrs. Mary Hayes-Chynoweth. The ceremony of organization was impressive in its simplicity and sweetness, reminding one of the New Testament narrative of the founding of the first Christian Church over two thousand years ago, when the Master drew men from their daily callings to follow him in the service of the Father, to renounce the world and its frivolities, and lead others into the holier experiences of spiritual living.

Business and professional men, orchardists and farmers, mechanics and laborers, all were there, moved by the same impulse and touched by the same gentle Spirit. The declaration of principles, reciting in simple, strong sentences the ideals which each should set before him, and which for over half a century have been incorporated in the life of the woman to whose nobility of character and devotion to God and humanity the True Life Church will remain an enduring monument, were read and subscribed to, after which a Board of Trustees were elected to serve for one year. Each of these were then asked to signify whether they were prepared to give their services to the new cause, and as each rose in turn to speak a word of assent a stillness came over the assemblage so impressive in its solemnity that those who were present will carry it with them through life. A young man, scarcely past twenty, told through tears of the influence of Mrs. Chynoweth upon his life from early childhood; a strong man, well past middle life, and a neighbor for over twenty years, said that his first real vision of God had come from her; still another had known of her miraculous power of healing and her consecrated life; others followed, each expressing gratitude for the honor and privilege of serving in any capacity the interests of the new

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church.

Organization having been effected, Mrs. Chynoweth arose to speak. Although on the borderland of eighty years, her voice remains clear and strong as in youth; her faculties "bright with use," and a tenderness and strength in her face that one who has looked into it once cannot soon forget. This is the woman who has daily, hourly, communicated with her God for over fifty years; who can say with her Master, "I came not to be ministered unto, but to minister"; whose loving ministrations know no bounds, leading her into the sick-rooms of rich and poor; and whose life is "hid with God" as few lives are. This was a happy day for her. When she received by divine inspiration her conception of the true religion over fifty years ago, she there and then, like the Apostle Paul, determined to "persevere unto the end." And though she was alone at the beginning, to-day in every land the same views are being promulgated by men of all creeds and religions. She spoke simply, appealing to those who had pledged themselves to the tenets of the True Life Church to see to it that no spot should be upon their lives; to lead others to God; to not only profess the life that Jesus lived, but rather to possess it; to regard the baptism of the Holy Ghost as the true baptism; and, finally, to continue in good deeds.

Altogether, the service was long to be remembered. EDWIN K. JOHNSTON.

SECRETARY'S REPORT.

At the Unitarian Church in San Jose November twenty-second, 1903, was organized the True Life Church of San Jose. Prior to its organization 165 earnest men and women had signed the roll, and the new organization starts off with this membership.

After music by the choir Mrs. Chynoweth delivered the following invocation:

"We come to Thee this morning to ask Thee to give us of Thy life and strength and power. Let us realize the duty that we owe to Thee that we may be children of Thine in the true sense of spirituality. Thou hast blessed us in many ways, and we still call for more and more of Thy love and wisdom. Let us realize the great responsibility that rests upon us, and let us be prepared to do our duty before Thee so that nothing but the truth shall be given to the people, that they may grow and unfold faster and faster into Thy likeness.

"The world needs Thee, and we know that Thou must have individualities through which to work, and we pray this morning that all of Thy children who have united with us may be Thy children indeed. Let them labor and unfold their better selves into that brighter and holier condition of life where they will know Thee better and trust Thee more. O Father of light and truth, Thou hast given us much and we know that Thou hast much for every one who will trust in Thee, and in all that Thou hast we must be interested. We know our duty to the children of earth everywhere. Thou hast taught us to deal with them as Thou wouldst have us deal, and we ask Thee to give us wisdom this day to deal justly and truly before Thee. We ask that these children shall unfold into Thy likeness much sooner because of their uniting themselves together with us and that we shall have more power, more ability, and more knowledge of God and of Jesus Christ. Let Thy voice be heard in the wilderness that every one who calls upon Thee may hear that voice and follow, is my prayer for these people."

An appropriate hymn was sung, and Mr. E. A. Hayes was then on motion elected Chairman and Arthur M. Free Secretary of the meeting. Upon taking the chair Mr. Hayes read the statement of the principles of faith which those who proposed organizing the new church had signed. It is as follows:

"We, the undersigned, for mutual help in spiritual development and in order to more

effectually spread the knowledge of the truth, hereby associate ourselves together as the True Life Church of San Jose, California, and declare the cardinal principles of our religious belief to be as follows:

I. We hold that religion consists in pure and holy living and unselfish doing, and not in professions.

II. We believe in God, the Creator and Ruler of the universe, and in Him as the author of salvation for every human being, through developing Himself in each soul to the fullness of the Christ life as shown forth in the New Testament. We believe that it is the destiny of every human soul, when he so wills and labors with sufficient diligence to that end, to develop to the same purity and spiritual power as Christ is represented in the Bible to have reached.

III. In order to reach that end a constant dual effort by each individual is a necessity.

First—Each must pray unto God for an increase of His life and power within him, and must desire as the chief of all valuable possessions to have incorporated in life and character all that is pure and holy in thought, word and deed.

Second—Each must resist with all his will the promptings of his lower nature and overcome as rapidly as he can the temptations to evil.

IV. We are convinced that the Christ standard of perfection in human life is possible for each one of us and that spiritual light and wisdom come as results of growth and the overcoming of the physical elements in each nature, because of the manifestations of God's life and power which have been brought to the world through Mrs. Hayes-Chynoweth. Among other things, she has healed the sick by the laying on of hands when no human agency could alleviate their sufferings; she has preached the gospel of God without previous study, but as the truth was given her through inspiration at the time; she reads the human heart as an open book, knows its yearnings and needs which God helps her to satisfy and supply; she has had revealed to her the whereabouts of the wealth hidden in the earth, as well as many of the mysteries of the spiritual world. God is no respecter of persons, and what He has done for Mrs. Hayes-Chynoweth He will do for all of His children who work for the spiritual life with the same zeal and singleness of purpose with which she has worked.

"We each pledge ourselves to do all in our power to overcome the physical elements in our natures and to grow from day to day in purity and godliness; to do everything that we can to add to the interest of the meetings of this organization, and to induce as many others as possible to attend them in order that they may be benefited with ourselves."

Opportunity was then given for those who had not done so to sign the roll. Several new names were added. Mr. Hayes defined in a few words the purposes of the new organization. He spoke as follows:

"Our church is to be founded upon three cardinal principles: The first, our belief in the infinite capacity of man for spiritual development. Second, that the intellectual beliefs of man about religion are not so important as the living of a pure, holy, godly life; and third, that it is our duty to put forth every effort of which we are capable to incorporate in our lives holiness, purity, godliness and every beauty of human character by resisting that which is evil and by aspiration to Him who is the author of every good and perfect gift.

"So this organization is to differ somewhat from every other that has come under my observation, in that it is not an organization of those who claim that they have been saved from their sins; it is an organization of those banded together to resist and overcome sin in themselves and to help each other to do the same. And I believe, brethren, that if we all do our duty in this organization we can

make it not only very profitable, very enjoyable for each one of us; we can build it up into an enormous power for good in this community, a power which we cannot now comprehend. And to that end I hope that every subscriber and every one who may become a subscriber will feel the weight that rests upon us, to do our duty to ourselves and to God and to every person, either in this church or out of it, to uphold and strengthen and build up the power of God in ourselves and in the world.

"We know that the man who lives right, who is all the time feeling right, who is in the right attitude toward God and toward his fellow men cannot long be very far wrong in the matter of belief."

Mrs. Hayes-Chynoweth also spoke as follows:

"My heart is too full for utterance; I am overjoyed at meeting with such success in our efforts. I have been working for the world for over fifty years; I have stood, as it were, alone, and now I feel I have a home with so many good people, and I know that they are all true to what they profess to be, and this is something that all of you who are here should be thankful for.

"If we come together for good, if we unite our spiritual forces in order to bring out a greater and more beautiful life, it is the highest and best thing that anyone can do on earth. If we wish to be true followers of Christ and live His principles so as to become one with Him that we may be heirs and joint heirs with Him, or that we may become God's children indeed, we have a better opportunity to do it now than ever before. I know that all that Christ was said to have done in the way of healing and preaching and doing the things that he did in every way can be done. The Bible speaks of His doing so many things that to us are impossible when we are in our natural state, but when we become active under His law they do not seem to us impossible.

"The Bible tells us there is nothing impossible with God, and we have had an experience so that we, too, can say that we truly believe and know that God in us as a living principle of life working for His upliftment in the children of men cannot fail to bring us the reward that we want through becoming true followers of the example of the Bible and becoming such children of God as he is represented to have been. Why was he a child of God? Because of his purity of life, because of his truth, wisdom and virtue, and through the power that He developed within himself through resisting the evil that was in him and about him.

"We know that all who are here are capable of coming into this state, because they are intelligent and they know what goodness and virtue are, and they want to be good and virtuous, true and kind, spiritual and godly, that they may become, as I pray we may all become, active under a higher law. Let this to us be that that has been prophesied so long, a new covenant formed in us. Let us feel that we can have that new covenant that means the Christ life formed in us so that we can act from a higher principle than we have ever acted from before, and without selfishness let us do our work.

"You cannot now imagine how fast your minds will grow into this harmony and peace and joy of God; you cannot imagine how much happier you will be and how much more you will love your brothers and sisters who are trying to do right; you will love the weak ones outside of our church, who have not the knowledge and power you have, and you will be anxious for all who desire to be good to come into the church that they, too, may feel the power of God in their hearts, that they may feel that the harmony is so great that they can grow bet-

ter under its influence and within its reach.

"Let us all know this so that we can work together for the good of all in the church and out of the church as far as they are grown to permit us to do it. I leave you in the hands of God, who will direct your life and make it what you desire to have it."

The articles of organization under the statute, as prepared by Mr. Rogers, were read and on motion duly adopted, and the following were elected a Board of Trustees for one year, viz: E. A. Hayes, Dr. O. H. Dogge, William H. Rogers, Arthur M. Free, Mrs. J. O. Hayes, W. B. Stone, Mrs. Townsend Wood, Mrs. W. P. Lyon Jr., A. Flosbach.

All that the world needs to cure all the ills that flesh is heir to is to have a healthy, genuine action of the spiritual life. The inspiration of God in the human heart will cure any disease of either mind or body. M. H. C.

Every effort man makes towards a higher godly life is of use to him or to some one else. If he has not the pure light of God to give him a full understanding of all things, he can work by the light that he has. Every man has God's life within him, and if he will live to the highest light he has he will grow towards a higher light. M. H. C.

There is nothing that is so grand and noble as man grown to exercise true faith in God. If we ask, we shall receive; if we seek, we shall find, if we knock it shall be opened unto us. How easily we can live; how easily we can do right, how easily we can have an existence and a being not merely of the earth, earthy, but a substance of life that is divine. M. H. C.

Those who are active, those who are trying to do, those who open their hearts through prayer and true desire to receive more and more of the life and love of God into their hearts will have an action that shall clean their hearts and spirits and bring them the impress of the divine truth. They shall be filled with the Holy Ghost, which will prepare them for something higher and better by and by. M. H. C.

God has placed Himself in our natures and He acts continuously and works continuously. Christ said "My Father worketh hitherto and I work." We must follow this example, and the work that is given to us is to come into harmony with God's highest law, which is harmony, love, purity of life and all that go to make up a perfect individual. M. H. C.

When we labor for the things that never die, we shall receive more than we could ever get by working for what we want whether it is right or not. When we cease the action towards the things of the flesh, our action toards God will increase until we shall have all that we need both in a spiritual and a physical way. M. H. C.

You may think you are living the best you can when you drift along from day to day, but that is not enough. You must pray and examine yourself to see if there is not something more that you can do. When you live impulsively and enjoy yourself and do as the world at large does, when you have no settled opinion, or at least no opinion strong enough to rule your life, you are not doing all that God requires of you. If you would stop to think, and pray continuously, as the Scripture commands, then you would begin to see that what you now cling to is but hindering the progress of your higher nature and leading you away from the harmony within yourself that is the heaven all men are seeking. M. H. C.

THE PRINCIPLES OF THE TRUE LIFE.

As this is the first Sunday morning since the organization of the True Life Church, I desire to say something in regard to the principles upon which it is founded. In the first place, it seems to me proper to say that the True Life Church is not organized for the purpose of opposing or antagonizing or attempting to tear down any other church organization or any other religious belief. We say unhesitatingly God speed to any other form of religion which has a tendency to improve the condition of any human soul.

The True Life Church is founded primarily for the elevation and the betterment of every child whom its influence may reach, and it not only recognizes the brotherhood of man but it is willing to take as the equal of any other man the humblest child that God has created. We know no distinction in the great family of God, and the child who has the honor to be begotten by the Father of us all is good enough to be our brother or our sister. And so I trust that first of everything this spirit will animate every one who joins the True Life Church, to desire to reach out to help the child who is in need of help. Therefore we must start on this broad understanding that we are all brothers and sisters.

Another fundamental principle of this church is that not one of us is perfect; all have gone out of the way, every one. And there should never be in this church—and I pray God there never will be,—a feeling in the heart of any one of its members that I am better than thou. We are joined together not only for mutual helpfulness, but for the purpose of helping every child that we can reach. We know that we are imperfect, we know that being the children of God and possessing His life we possess the possibilities of becoming likened unto Him, and the purpose of this organization is to help us all to grow in goodness, in perfection, in beauty of character and purity of life.

The whole plan of our organization and the plan of our belief is founded upon the most perfect life that has ever been pictured to the world, the life of the Christ of the Bible. It is not founded upon the belief that the son of God has come into the world and has died to save us, but it is founded upon the belief that we must exemplify the principles of the Christ life in our own lives. God has given us the knowledge of the Christ that we may have an example to which we may work and after which we may pattern our own lives. We take the Christ life as our example and it is our desire to work until we make ourselves likened unto him.

We are told that he resisted evil; and hence we know that resistance is necessary to spiritual growth, and we must, therefore, resist evil. He aspired to the living God and prayed to Him for strength in all his trials and tribulations. Therefore we, too, must pray to God and aspire to Him that His life may come into our lives to help to strengthen and purify and beautify them. According to the story of the Bible he went out into the highways and byways and called those who were to assist him in his work, those who were humble in their station in life, but withal those who were pure in heart and desirous of coming into a closer relation with God. And so it will be and must be with us; we must seek association with those who are pure in heart and who desire to be benefited and to become purer and holier than they are.

If we are desirous of becoming pure children of God, whom will we seek as companions? The man or woman who dresses in fine apparel, who is surrounded by the luxuries which the wealth of the world will give, but whose heart, perhaps, is selfish and unloving;

or will we select for our companions the man or woman, it matters not what his station may be, whose heart is clean and whose mind is directed toward the things that are eternal? Which is the most fitting companion if we wish to grow and to take on the character of the Christ?

The exterior amounts to nothing. The eye of God looks through it all and He knows the condition of the heart, and as we advance in knowledge and possess more of the wisdom of God, we shall be able to do likewise. We shall be able to set aside all the formalities of the world, we shall be able to reach the innermost motives of the hearts of men and find out who are true and right before God, and who are the deceivers, and we shall know those who seek to fill a position in the world that they are not entitled to fill.

Let us seek association with those who are pure and those who desire to be pure. We are gathered together here for mutual helpfulness. The first requisite, therefore, is that each member of this church should recognize his own shortcomings. He need not make a parade of it, he need not come before his brothers and sisters and say he is a sinner, but he should feel his own imperfections, and the fellowship of this church should be such that no member should fear to come to any other member and ask help to overcome his imperfections if he feels that he needs help.

My brothers and sisters, if we possess the Christian spirit—and when I say Christian I do not mean that we are saved, but I mean the spirit of love and desire to help and the godly charity that we should be possessed of—then it will be safe for any brother or sister to come to any other and open his heart to him and show him his weakness and where he needs help, and the one who does this may be sure that he will receive every aid that his brother can give him in his condition. In this way we can help each other, we can help ourselves to grow by helping the brother, and we can help him by words of comfort, by counsel and advice, by holding out to him the hope of his own improvement, and in this way we can become in deed as well as in theory an organization of the children of God who love one another and who are willing, like the example in the Bible, to lay down their lives for those who need it.

This is the true spirit to have in order to come into the condition to be sufficiently unselfish to be willing and anxious to do everything we can to help the growth and unfoldment and advancement of every other member of the church. And if we can have this feeling, if we can be possessed of this spirit, we shall feel another spirit, which is to invite every other brother and sister who is in a condition to be helped, who we feel can be helped by any other member of this church, to come and join forces with us to build up righteousness in the hearts of us all, to make ourselves pure and holy and godly, to fit ourselves to become the tabernacle of the living God that our hearts may be cleansed and be so filled with love that God will not only be attracted into them, but that He cannot help coming because the place will be made for Him in our hearts, and wherever the place is the law of attraction is such that He will be drawn into it. And this is the purpose of this church.

If we can be helpful, if we can be aspiring to God, if we can cleanse our hearts so as to be worthy of God, if we can reach out our hands and help our brothers and sisters to come into this godly life, the day ought not to be far distant when this church will not hold those who desire to join with us, and with aspiration and prayer to God, we shall be able to work a great revolution in the sentiment of the city of San Jose and its vicinity.

I pray most earnestly that every member of the True Life Church may think seriously upon the opportunities which it affords and come to the work which this church offers with a spirit of such unselfish love and devotion that

this church shall not only bless every member of the church but doubly bless those who are trying to build up the godly life and the true Christian spirit in all those who come within its influence.

JAY O. HAYES.

If you are righteous and good, filled with love and wisdom, you will have the power to do all that you wish to do, because you are seeking the kingdom of God and His righteousness, and all of these things that you require shall be added unto you. M. H. C.

God's life fills immensity of space, but He has a center life that represents His individuality, and every man must comprehend Him by virtue, purity, truth, love and wisdom in his own heart. When we become acquainted with Him in our own natures and are one with Him, perfect as He is perfect, then we, too, fill immensity of space and are one with Him in the universe at large. M. H. C.

The blessed home of God is in the hearts of His children when they are cleansed and purified. Then what have we to do? Should we depend upon God to give us all the action and put us in a condition to make a home for Him, or should we, after He has given to us the germ of His life, work it out by doing good and living for everything that is best for us, and make Him a home so that He can live with us and we with Him? M. H. C.

There is nothing so small that it does not have God's nature in it, but all things do not have His nature developed to intelligence and wisdom and perfection to be one with God. When we speak of being one with God we mean that our whole nature is in harmony with Him upon one plane, upon the great truths that we know to be truths by our own experience, and that we are one with Him in every line of life where we are perfect and above everything that is material or physical.

M. H. C.

Work more diligently and more ardently. Be determined never to give up the fight until you have succeeded, until you have won the race, and are saved from all this condition that makes your suffering and the trials and troubles of your life. M. H. C.

The God we worship is the perfect God that holds all things in His hands and is within everything and rules everything. He is not a tyrant ruling everything as man would rule, but He is above all; everything beneath Him is controlled and guided and directed by Him. This is the God we all want to have within us, the God that will save us if we make Him a part of us. M. H. C.

When we have God's life we have immortality, because God can never die, and when we have that immortality all that is mortal, that dies and changes, is overcome by the higher principles that we possess and we have nothing to contend with within us because there is none of that evil, none of that false life, nothing that is opposed to the highest and best of God's pure, divine life.

M. H. C.

Man's energies are wasted by contentions and strife and the feeling that he will have his own way and not bow to any ones else opinion. These matters of opinion are very unimportant to God. How much better it would be to say and feel, "Let man do what he will, let God be our support, our life and our all," and to let nothing come into our lives that will destroy the happiness and peace and joy of heaven, that harmony that brings all things, that perfect bliss and happiness that are ours to live. M. H. C.

IN MEMORIAM.

On November 7, 1903, Benjamin H. Millard passed from this earthly life at his home near San Jose. Mrs. Hayes-Chynoweth conducted the funeral services, and spoke as follows:

O Father of light and truth, we ask Thee this day to open the spiritual eyes of the blind and let them see the forms of their friends and even this loved one with them here in this room. May we all live to Thee and Thy kingdom. Let all the earthly part be cast behind us that we may have nothing but purity of life to govern us. Bring our hearts into a condition to receive it constantly that we may look above into that great atmosphere of life and wisdom and truth for our home.

Let us not settle down here as if this were our home, but let us know that above this world in purity and goodness Thou wilt give us a home that is everlasting where we shall have the blessings of Thy life and be brought into oneness with Thee. Let us realize that we have a duty to perform to ourselves. Let us know as his family and friends that this man's affections are as warm as they ever were. May we live so as to give him an opportunity to have a home with us, that he may come back and help us in our physical duties of life, that he may show himself as a spirit body or impress us with his force of spirit life, that he may help us more than he could in his weak, physical body, is my prayer.

We are again called upon to pay the last tribute to a loved friend who has passed away. Death must come to all people on earth, and we feel that we should not mourn for this one, but rejoice because he is freed from all his sickness and suffering. We have learned to love our friends in their natural forms, but God has given another way whereby we can learn to love them by mingling with them in the spirit. As the silent influences of earth are the most potent, we find that the silent influence of the spirit is often more powerful than that of the physical life.

We call this death, and it is death to one condition of life, but there is one comfort in it. There is a resurrection after every death. In nature we find that all things must die to one condition before they can be resurrected into another state of growth, and it is so with the resurrection of the spiritual part of our lives. We cannot see this manifested now, but the time will come when we can realize it more clearly.

God has placed His law of death on earth for one of the grandest purposes of life. Every time He takes away one of our nearest and best friends, as He has at this time, He manifests Himself. He has given to us this life that is within this individuality, and we must pass through the changes necessary to the development of our spirit within us to perfection. Then we should see, when we are in this feeble, mourning state, that it is beautiful that God has established His law of death that our friends may have a chance to escape all this suffering and misery and go on in another mode of existence and have a greater opportunity to grow and unfold into the godly life than they had here.

Let us not mourn, then, for this departed one. He has been separated from this body, but he has not lost his love and affection for the friends and dear ones. His love is as strong as ever and he will be near to them, and all the people that are now upon earth must know this truth sometime.

If we pass along in our natural life and do our duties as they present themselves to us, our God within us will move our spirits upward through the obedience to Him. I feel that this man has lived on earth, labored through his physical body as long as he could,

and it was by the influence of God within him that he was able to move and to do his duties faithfully. Now he has entered the new home, and we should rejoice that he is freed from the suffering of the body, knowing as we do that his life will continue to grow and unfold and still he will not be absent from the loved ones very long.

There is a spiritual body as well as a physical body. That spiritual body must have a home to live in and we know it has one. The atmosphere that is necessary for us to breathe when we leave this physical body is spiritual instead of physical, and that spiritual atmosphere is cleaner and purer and better adapted to this gentleman who has passed away than the physical atmosphere was. Hence he is no worse off than he was, but very much better. When I see a suffering one who cannot grow into health and be active here so as to advance, I rejoice that there is a law to take him away into this purer atmosphere where he receives the blessings to help him to become one with the Father of light and truth.

Let us not look at death as something dreadful. We must know that we have a living Father who has given us all our blessings as well as our sufferings. We know that He has made all these blessings for our good, and He has made a law by which we must suffer if we do not become humble to His life and laws. If this is not true we have no God that we can worship and things come by chance, and we know that this is impossible. It is the perfect law of God that is the life of all things, and in that life these changes are coming continuously. We know that every death that we have to witness with our own friends or others means a resurrection into a better life for that one; and when I feel that the birth into the spiritual life gives him a new action, I know, also, that his action has brought him new thoughts and new principles that we all need, and he will return to us with his renewed spiritual strength and give us the impress of what he has learned over on the other side.

So it is not darkness that he has entered. Darkness is death; man in his natural state is in darkness compared to what this one has entered. He has entered a new life, a new love, a new home; yet he may not be far from us. There are spiritual atmospheres around us and around all the children of earth. It is a spiritual force that leads the people to have pure, holy thoughts, and unless we have the spiritual atmosphere around us, unless we have grown to see with the spirit vision, we cannot behold the changes that have come to us. We may feel the touch of the spirit hand, we may hear the voice of the friend, but we may not always recognize the purity of God in these manifestations.

Let us know that while we are in this spiritual atmosphere we are in a state to grow into the purity of godliness, to bring forth the greatness and the goodness of God. There is no power so great as the spiritual power, because God is spirit and that spirit permeates the whole universe, and He gives off His life and purity to everything that He has created. Humanity is the first form of God's life to receive His greatness and goodness, and we know that while we are all here in this material body we are not in our highest state. So I feel that we should not be satisfied to think that this life is all that we can live and work and grow in. There is a growing time from now on through eternity.

When man becomes spiritualized he lives by the spirit, works by the spirit and does everything by the godly life that comes to him when he is born of spirit. But let us realize that while we know that death is a blessing, yet we must not expect by taking our lives in our own hands to rid ourselves of the sufferings of the body. We must have the suffering in another world if we do not fulfill the law of our being here, and we cannot advance as fast. Hence there is no way in this

world but to live and grow and unfold into the godly principles.

We all know that this is the final end of the material body of this one to us on earth; it is put down away from us and we have it no more. But I advise you all to look for this friend around you, not away off in the skies, afar off in glory. If God be nigh us, even in our heart and in our mouth, and we are spirit as He is spirit, can we not all see that the spirit will be at home with God? And if He be with us, this friend and all friends, when they become spirit, hover around us and are with us constantly. While this is not the highest life that you can seek, to be with the spirits and friends, remember that the Holy Spirit of God, that true spirit of life, can be reached through the obedience to the law of God.

Let us all work together to that end, that all may be saved from the sufferings of the body without the change that the world now is obliged to make to prepare their spirit body to do the work that they must do. Let us live perfectly enough while in this body that we need not make this change. While it is a natural thing and God has made it and it is a blessing, if we live perfectly enough we can make our physical bodies pure and can be animated as we shall be in the other world. Let us work for that one grand principle of God to be established in our souls, that we may become spiritual souls so that we can be godly men and women and dwell in the spiritual atmosphere that surrounds the earth.

MARY HAYES CHYNOWETH.

It is not life to exist. When one has a spiritual development so that he is in harmony with the highest part of his nature and the highest part of God, everything is beautiful and the world seems lovely. He has his duties before him and does them without any thought of anything but a duty to accomplish. He feels nothing of the wickedness and sins of the world. He forgets everything around him but that which is glorious and godly.

M. H. C.

God does nothing in vain, and He has placed every soul on earth in a condition to make him want immortality and eternal life. No one loves to deny himself until he is forced into it through suffering and darkness and can know with his intelligence that he wants it. If men could realize more what they are living for and what their duty is to one another, the world would advance very fast. If they would believe that there was a beautiful heaven for them, and by working for it they would get it, they would work harder for the development of their souls. M. H. C.

We speak many times of the love of God, but how can we love Him when we know nothing of His works? Sometimes we hate and despise our brother when he is doing the best that he knows and trying to live a beautiful life. Can we love God and can He live with us under those circumstances? No, it is impossible. Then the only way for every child of earth to do is to unfold God's life within himself and live for Him and be controlled by Him. M. H. C.

The godly man has perfect harmony, free from everything that is contaminating. He is lifted up where all the knowledge and wisdom of God can be given to him if he desires it. He can be called upon to do anything which needs to be done and always is ready. He has no fears. He knows that everything he undertakes will be accomplished. He feels that there is nothing to work for but this one grand spiritual life. All else is as insignificant as the smallest atom. Let us keep on with our efforts until we come to this godly condition. M. H. C.

THE BIBLE IS TO BE LIVED AND FOLLOWED.

We again call upon Thee, O Father of light and truth, to give us an action, that we may bring forth the truth, that all may see and understand what Thou hast for them. Let us be animated with Thy life and Thy spiritual forces so as to be able to come nearer to Thy children. Let us be able to quicken their spirits and give them the power to do what Thou hast for them to do. Let us all be united in one grand body, filled with love and virtue and the principles of truth, so that we can be Thy children, indeed, and able to come nearer to Thee in the principles of purity and goodness.

All harmony must be established before we can have a home for Thee, and we understand that as we become harmonious in one body we shall receive from Thee as our Father of light and truth and wisdom. That is what we all need to bring us into activity so that our forces shall be more constant. Our activity is as necessary in bringing up the forces of our physical body as the feeding and clothing of the body, and we want all Thy children everywhere to know this.

Let us do our duty each day and hour of our lives, that we may not hinder the progress of any one who is growing into Thy great and pure life. When we are awakened to righteousness and cannot sin, we receive from Thee Thy divinity, and our center life is filled with Thy purity, and we cannot receive this power unless we come into a state of harmony and peace and joy to be one with Thee.

Give us that power today, O Father of truth, and let us be an instrument in Thy hand to promulgate the living truth as Thou hast given it to us. Let us all drink of the fount of inspiration until we are together in one body in reality, drinking of Thy life, Thy principles, and all that Thou hast for us, and prepare us to build up our spiritual natures so that we can receive from Thee Thy divine life constantly.

Christ of the Bible has been held up to humanity for centuries as the principle of life to follow, and still we see no true followers on this earth. It is sad to think, when it is so plainly shown in the Testament that if we do certain things we shall receive Christ, that there are so few who follow him in truth. If the Bible is good for anything it is good to be lived and followed. If Christ has been held up so many hundred years as the savior of the world and he has no true followers, there must be something very wrong in the definition of the Bible, else man is in a very gross, material condition not to realize what his duty to God is when he reads the Bible concerning Christ and his work.

I know that the Bible account concerning Christ is a truth. I positively know that we must all come into a state to do the works of Christ, because I believe in a God of love, of justice, of goodness, and of truth, and I know if He gives to one of His children He will give to every other child that is in a condition to receive His blessings. All speakers and workers are trying to have humanity see what their duty is to God and to themselves. God in all His wisdom and all His greatness could not make His children perfect after He has placed His law within them and has told them that they must work out that law to perfection.

If that be a truth, all humanity must know that every man has his duty to perform in order to get into the Christ condition. The Bible says that Christ bore the infirmities and sicknesses of the people, but we should not understand this to mean that man has nothing to do. If Christ should take all the sufferings and sicknesses and imperfections of the physical life upon himself, man would not be a re-

sponsible entity nor amount to anything to the world or to God. But instead, we believe that God has made and established every law within man that is necessary to the fulfilling of man's nature to perfection, and has left it for him to work out.

You can never work out the law of spirituality by living after the foolishness of humanity. A high, grand principle must be in the human heart and the heart must feel the divinity and all that God possesses within Himself. Each man whose heart is stirred by the great Father's life to do good knows that it is a mighty principle, something that humanity today cannot comprehend; neither can any man comprehend God until He is established as an active principle in him.

The past is gone, the new dispensation is for us to live, and we realize that old things must pass away and all things become new to us. We must doubt what has been in the past, because we have proved a great deal of it to be false. What is false we must let alone, and we must aspire to the great God of the universe who fills immensity of space. We breathe His atmosphere and truth every time we inflate our lungs, because He is in all things that He has created.

When we comprehend that God is nigh us, even in our heart and in our mouth, we must understand that our efforts, our strength of character, our divinity, all that we have that amounts to anything must be an active principle within. If God has the attributes of love and wisdom and He possesses truth in a high and beautiful and grand way, can we hope to attain to that condition without action, can we reach that grand position without effort? Should we hold to the theory that man has held for hundreds of years without receiving the expected reward, or should we lay it aside and work from within to develop that principle of God so perfectly that every other man shall do the same?

When God is the ruler of man's action, working through him, his own efforts independent of God seem small and inefficient, and that is the humility that man must come to if he wishes to prepare himself for the work of God. The Bible says that Christ was humble, he mingled with publicans and sinners, he was meek and lowly, and we must be the same if we want to imitate him. If we want that Christ to be in us we must be meek and lowly, and not exalt ourselves above other people. If we exalt ourselves above others we must be brought low in order to see God as He is.

Man must perform a great duty. He must stand above all his works and above everything that is low and vulgar and physical; and yet he may be as the child calling upon God for aid and help, knowing that nothing but God's life within him can prepare him for the kingdom of heaven, and that if he exalts himself and feels above another that exaltation is not of God but is from the selfishness within him and must be put down. Then he becomes exalted through the development and unfoldment of God within himself, and in this way he can see and know God's work everyhere. He can close his eyes and behold the action of God over him and the spiritual forces increasing around him and within him, if he but lives those principles that are given to him by the God within himself. You need not look without yourself; close your eyes and enter that closet where you can see nature through the forces of your own beings and know that God is the action in all. He controls His works, and all of you are His house and home. When you know Him as the Father and you are the son, then you are one in the principles of love, truth and wisdom, then you can see as God sees with that spiritual vision.

When you can behold God in nature and see His forces working to bring out His principles, and when you are one with Him and trying to bring out His life, you will be har-

monious in your life. He does not direct you to go over the world and tell every man his wrongs, but people may be impressed to action through you, and if you have a light of God in your own nature you will love to give it to your neighbors and friends. You will love them as yourself; you will not feel like living in the home of God while your neighbors are without home or shelter. You will feel that a duty is placed upon you, and you will work to know what that duty is and you will do it with the greatest cheerfulness, because it is the will of God that you labor for His children as well as yourself and you feel in your heart that you cannot see them suffer.

We all want this feeling, and we must begin at home to develop it. We must not go into our neighbor's gardens to weed them until ours are all weeded. We want to grow the stalk that bears the seed, and we want it to be of the right kind, and when we have grown it in our gardens we can teach others how to grow it in theirs. Every one of us must feel that to do one wicked deed will put us back. No man can enter the kingdom of heaven in himself if there is one wicked thing in his nature that he cannot control, and if man allows anything imperfect to act it keeps him out of the kingdom of harmony.

If you are imposed upon, if people speak evil against you falsely, do not wrong the one who has harmed you, for it is not godly to wrong one because he has injured you. Remember that one of the greatest and grandest things you can do is to say, "O God, forgive him for he knows not what he does." When every man comes to this state, each will think of his neighbor as himself and there will be none of these wrongs. Every one will do unto others as he would that they should do unto him; then the Christ principles will be lived, and they never can be lived until we are ready to go out into the world in that spirit and preach the gospel.

The gospel of God comes from well doing, and before one is able to go into the world and preach the gospel of God he must follow the Christ example and bring out the God within him to do the works of Christ. When he does the works he has the evidence that he is born of God, and no man can know that he is a Christian until he does the works, heals by the laying on of hands, casts out devils and does all that Christ did. I want you all to be able to prove every day, in every deed you do, that you have the godly life, the Christ life. Do not be satisfied until you can do this. Keep working and praying and God will hear your prayers.

When you become truly repentant and are sorry that you are possessed of these low, physical characteristics, you will be out of reach of temptation. As soon as man knows that these physical things are given to him to try him, he will rise above them and have no more temptation. He will live day after day and year after year without seeing anything to draw him away from the God within him, that truth that can never die, that truth that will be established in the human heart forever.

There can be no Christian without virtue, without the truth of God being established within him. Deeds and not words count in the Christian life, and when man is qualified to live the Christ life it will be just as natural to him as anything he is now doing. Let us work together, and let us be bound together by that life of God in the heart, that power of goodness that will fill us with love for one another. Let our characters be founded on the God in our natures, the rock, the power that cannot be moved by anything in the world.

If all would work as they can work, it would not be long before the evidence would be given to this people that God is within us a truth and that we have the Christ life started wihin us. Think of Christ as a principle of God in your nature; then you will attain to the Christ life. God is a great principle and power, and Christ is a principle of life, goodness, and purity that we cannot behold. But

as we advance we shall find the individuality of God in space and in people everywhere. Where His grace abounds, where there is goodness and purity, we have an evidence that God is in the life. May God help us to come into that state of purity that brings an evidence of His life wihin us, is my prayer.

MARY HAYES CHYNOWETH.

Immortality is ours if we live for it, but if we do not, it will be a long time before we shall receive the blessings of light and truth and wisdom from God that we desire. We are born to become immortal beings, but immortality cannot be ours to enjoy until the mortal ceases its action. M. H. C.

There is nothing inconsistent between the effort towards a pure, godly life and living in the world, mingling with the people, and doing your duties in the world. The truly spiritual man does his duties better and with a greater pleasure, and mingles with his fellow-men to do them more good than the natural man can possibly do. M. H. C.

Without love continually you can have no life in the spiritual. You cannot hate and then love. You must have a continuous love for all things that are beautiful, grand and noble in God's holy work. When your whole mind is centered upon the beautiful manifestations of life that surround you in the physical life and you feel a love for them, you can feel and realize more what God is, if you possess His life within. M. H. C.

When we labor for the things that never die, we shall receive more than we could ever get by working for the things we feel that we want in a physical way. We cannot work for the things that never die unless we cease working for what we want whether it is right or not. When we cease the action towards the things of the flesh, our action towards God will increase until we shall have all that we need both in a spiritual and a physical way. M. H. C.

The truth never dies but lives forever. We can never destroy any of the true life that comes from the spiritual action in us, and when we gain a truth and establish it as our own in our own organism it is always helping us and attracting us to more perfect truths. M. H. C.

There is nothing inconsistent between the effort towards a pure, godly life and living in the world, mingling with the people, and doing your duties in the world. The truly spiritual man does his duties better and with a greater pleasure, and mingles with his fellow-men to do them more good than the natural man can possibly do. M. H. C.

Man is created for a purpose and God has given to him His life. He has not made him to go on in this physical way, without a growth into spiritual life. If we do not live to the commandment of God to resist satan, as Christ did in the wilderness, we shall never come into the state of spirituality that God intended us to come into. M. H. C.

Heaven is the result of overcoming all the propensities, imperfections and weaknesses of the flesh. When we realize that the flesh is weak but the spirit of God is strong, we shall give way to nothing but what will make us strong. We shall live and have our being in God. We have that God of all and every principle of life that is necessary to unfold it within us, and we shall become perfect in that life if we constantly keep away from evil and do not take anything within us that tends to darken the mind or bring inharmony into our nature. M. H. C.

THE TRUE LIFE CHURCH.

A new church has been organized, a church whose leader proclaimed her doctrines over fifty years ago, at a time when the American people were still moving conscientiously and severely on in the footsteps of their fathers. at a time when the old faiths were practically undisturbed by the vandals of religious reform, at a time when religious tolerance had not yet been extended to the free thinker. The Unitarian, the Universalist, and the modern Spiritualist were even then suffering the throes incident to their early existence. They, and advocates of any other heterodox faith, were then so ostracized socially and so branded in their communities as in most cases to entirely check the spread of their influence.

Now and again before this time, some brave soul had arisen and dared to assert his infidelity to the time honored interpretations of God's word; but almost without exception each in his turn had been frowned down to his grave, unloved by the world and hopeless as to the effect of his work.

Mrs. Chynoweth appeared before the world at the beginning of our era of disruption which, though quiet and gradual in its processes, has since resulted in the effectual recasting of religious thought and feeling. About one half century ago many conditions combined which have since resulted in the undermining of old customs and habits of thought and living; and while many came unconsciously to adapt themselves to the new modes, to many others the changes came through suffering.

It is probable that no other half century in the history of man has ever seen so great strides of development as have been made during the last half century. In religion alone the change is so great as to be almost incredible to the comprehension of one who has not lived long enough either to experience or to observe it. There has been great growth and expansion within the church itself, not so much in the modification of creeds or in the form of government as in the attitude of the people toward the church. No church of any denomination today has so strong a hold upon the lives of its people as had the churches of fifty years ago. In other words, church domination is at an end and people are emancipated from its bonds in so far as any great feeling of obligation is concerned.

This emancipation has been worked out in several different ways. A small proportion of the church, when their religious faith was broken, felt that God had been dethroned, or that there was no God; then, feeling that they had been the dupes of credulity and that all religion was founded on superstition, such did not try to reconstruct their faith but strove to live by reason as their highest light. Others, and a vastly larger number, never felt the shock seriously; although recognizing and regretting the change in others, of more pronounced views, they failed to realize that a change as sure was going on within themselves, going on by natural growth. Without ever having consciously changed their minds concerning any one dogma or item of church belief, their minds were in time greatly changed by feeding upon the element of spiritual enlightenment which at about that time became the gift to the world, introduced into the atmosphere by God through His instruments.

Another class, and a large one, too, feeling the need of a God to depend upon and some form of worship, and having found comfort in an unquestioning faith in their chosen religion, succumbed to one doubt after another with conscious pain and reluctance. Such never lost their religion. The devotional spirit being strong within, they clung tenaciously to each tenet until it was displaced by some

higher truth which brought them each step nearer to the great source of eternal truth. Churches were not broken up and disbanded, but pastor and layman worked on side by side, unconsciously adjusting their ideas in conformity with the spirit of the times.

And what caused this spirit of the times? There were many and divers causes, but the hand of God was plainly in it all. The old is always giving way to the new, but at this particular time the disintegration of the past was greatly hastened by the advent of our age of discovery and invention with all its broadening influences. The inventions of the time were of such a nature as to reach even the simplest lives, affecting the entire domestic and business fabric. These things and others helped to engender and foster in all that spirit of progress which would not and could not longer look back to men of the past for its authorities. Reverence for the things of the past as time-honored was fast crumbling away, and as the nature of men's thoughts expanded there seemed to be a loosening of the soil wherein the germs of the new thought might the better find lodgment.

But the decline of the church power was due not only to these indirect and general causes, but also to the direct attacks of thinkers and reasoners who felt that the church fathers in their interpretations had failed to perceive the higher and fuller significance of the holy word. The old interpretations were without doubt the highest that the world was then prepared to make use of, and so were right and best in their time and place, but as man advances beyond the childish conceptions of God he forms a new conception and feels that he has found a new God.

And then, beside and greater than these causes which were culminating eventually to result in shaking this faith dear to the Christian world was another, not aggressive, but more far-reaching and more potent in molding the spirit of the times; not appealing to the physical nor to the intellectual man as did the other factors, but working through and upon the spiritual nature direct. The things of the spirit can be only spiritually discerned, so God must have spiritual instruments through which to manifest His higher life in such ways as to reach the comprehension of man. His natural laws can be shown forth through nature and are apprehended, studied and made use of by the natural man; but while God's spiritual life and spiritual laws are just as free to man as are the physical atmosphere and the physical laws, yet only as man is spiritually developed can he understand and make use of the spiritual forces and the spiritual laws.

In March 1851 there came forth an instrument prepared through prayer to receive and speak forth God's messages to mankind; prepared to arouse, to stimulate, and to feed that higher nature which exists, either dormant or active, in every human being. Just as the beginnings of doubt, like entering wedges, were finding lodgment in the thoughts of sincere people, but while as yet the masses were bitterly if not aggressively opposed to innovations in religious thought, there came into the life of Mary Folsom a force which gave evidence of a wisdom and a power above the natural.

Her doctrine was, that every man might in this life while still in the flesh, so perfect his nature as himself to live the Christ life. In the light of the teachings of that day, what could be more heretical or more blasphemous? She taught that except they did the works as laid down in the New Testament, they were not saved. If this doctrine were to be accepted, what could be more disastrous to the church as it then stood? What could be more shocking to a generation that had accounted itself as saved by faith?

Had the life of this young woman been like other lives, she like those who had before her shown pre-vision would have been shunned,

and her teachings would have fallen on deafened ears and stony hearts. But not so. Her her ministry, Miss Folsom's life was spent in her words. From the hour of the opening of life evidenced her faith and her works proved teaching and in preaching, in private and in public benefactions, in healing the sick and comforting the afflicted, in uplifting the fallen and strengthening the weak of heart. Seeing and respecting her life and character, men revered her deeds and could not condemn her doctrine. Her life and teaching at once became a positive element, not only in shaping the future of the many lives that came under the influence of her teaching, but in directing and molding the religious tendencies for generations to come and, indeed, for all time.

There has been a period of reconstruction. Indeed, we are now passing through that period. There must be a letting go the old while reaching for the new. As an old tree transplanted from one soil to another, although richer and better, cannot at once show signs of thrift and well-doing, so also with the people, and as with individuals so also with bodies of people and with races.

As the hold of the church upon the times was loosened there came into the lives of the people as a whole a general laxity concerning serious or spiritual matters. Freedom from the old restraints was not immediately followed by self-restraint. Liberty, license, and self-indulgence gained on the unthinking until one marked characteristic of the present time seems to be the tendency to pleasure seeking as opposed to faithful, earnest living. As the old tenets lost their power over the church, many became indifferent not only to the man-made form in which religion had been formerly presented to them, but to religion itself.

The God of wrath and vengeance pictured in former days has been displaced by the higher idea of a God of love and wisdom. When Christendom lost its fear of a physical hell it apparently lost its fear of displeasing God and the church. But when man understands the glorious possibilities for every created soul, should he not much more dread spiritual degredation than the physical tortures of the old time hell fire? Is it not a higher and a nobler principle in man to strive to grow into the spiritual sonship through love of God and His attributes, than to avoid evil through fear? Are we still so puerile as to need the lash to keep us in order, or have we reached that stage in manhood when we gladly know and do the right, when we seek and follow in the light?

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Whatever of the past can still aid in the development of the soul has survived. No truth can ever be displaced or destroyed except by a higher.

Mary Folsom, now Mrs. Hayes-Chynoweth, has always stood for high ideals, for nothing less than the ideals placed for us in the New Testament; that is the ideal towards which the world must move. No man can step from one degree of development to another greatly in advance of him any more readily than can a child by one stride become a man because of his desire to do so and his belief or knowledge that he may some time become one. The intellect of a child cannot comprehend without development the facts of science nor the reasonings of higher mathematics, nor can the untrained spiritual nature at once comprehend truths and principles greatly in advance of him. Indeed the truths and principles which we have mastered are some times so dear to our simple minds as to make great overshadowing truths a distress to us when they throw our own little truths into insignificance. Yet little by little we near the truth.

The devotional nature of humanity is ever struggling to express itself in some adequate

way. We have today not only the old forms of worship, modified or unmodified, but a great number of new cults and isms which have sprung into existence, each bearing its message of helpfulness to lead some soul or group of souls a little nearer to the light. Every modification of the old and every expression of the new has or has had its use. Man would be overwhelmed, in a maze, indeed, lost, could he at once be transferred from the comparative shadow of his partial truths out into the bright sunshine of God's great, full and glorious truth. He could not bear the change. He would be as a man led from a dark dungeon into the glaring sunshine, blinded and driven back into his darkness through very pain.

All who are religiously inclined want these great truths and want that spiritual insight which shall enable them not only to make their own lives full and satisfying, but to lead others into a brighter hope. Spiritual growth can never be attained while struggling with theoretical problems concerning the birth of Christ or the destiny of man. Intellectual effort expended in such problems might bring mental growth, but spiritual growth is attained by spiritual effort only, by wrestling with the temptations of practical life and by prayer and aspiration to the living God for light and wisdom and strength to walk in the way which leads to the goal desired. Spiritual growth is aided by associating one's self with others aspiring to the same end, and more than all, with one who has achieved a development such as to strengthen his faith in the possibility of such life, lighting his way by the lamp of experience.

The organization of the True Life church by uniting the efforts of those interested in the same thought will form a center of strength to its members and a center from which will radiate helpful influences to others, whether interested or not. The True Life Church is not the creation of a day; its leader and a large following have for fifty-two years been preparing. The work already done is far-reaching and incalculable. In several different states are bodies of people, unorganized, but regularly meeting to hold their True Life services. The little book has carried monthly the True Life message to thousands of readers, scattered through nearly every state in this union and reaching several foreign lands. Mrs. Chynoweth has throughout all these years continued her work of teaching and healing, but more than all other influences emanating from her life has been the silent power which has, through prayer, been poured from her great yearning heart over this world suffering with its load of misguided effort and inharmonious results. "For we know that the whole creation groaneth and travaileth in pain together until now."

This religion is not an experiment, nor is it based upon theory. It is based upon a life; a life which has been so blessed because of the faithful following of her light that it does not seem right in any way to limit the possibility of extending these blessings to all. This life has helped to uplift all lives, whether they are conscious of it or not. Churches, whether they change their names or not, whether they change their creeds or not, all share in the gift of this life. None can escape if they would the fact of having been blessed and benefited by it.

God speed the work, and He will, for "we know that all things work together for good to them that love God."

MARY BASSETT HAYES.

Resist the evil, or the devil, in you, and it will flee from you. Overcome your physical nature, else you will always be animal. Mankind today has not grown out of the animal state. They have the animal nature active in them. They must live the Christ life perfectly and do even greater works than he did in order to be true children of God. M. H. C.

SHUN THE EVIL.

We ask Thee, O God, the life and animation of all things, to give unto us this day the bread of truth which shall feed the hungry souls and give them a life that is everlasting, that they may never hunger. Let them drink of that fountain that they may never thirst. Under these conditions that we see them in today we know that they will be strengthened and lifted up into Thy divinity so that Thou canst reach them with Thy love and truth. Let them know that they have a soul within them that belongs to Thee, and that soul is touched, is fed, and strengthened by Thee if they will but place themselves in rapport with Thy divinity sufficiently so that Thou canst give unto them the bread of life and all they need.

May we all know that this is a necessity, that Thou canst do nothing with us unless we have a desire for Thy life and a faith in Thee that Thou canst do all that Thou wouldst do. May we keep our bodies clean and pure, our thoughts elevated, and everything that is or has been temptation behind us. If we keep thus we know that Thou wilt feed us with the bread of life. It is life we want, it is the animation of the spiritual forces in our nature that must be animated before we can become true Christians, true children of Thine.

Help us as an instrument in Thy hands today to give the light of truth so that all may realize it in their own nature and be satisfied to take up their cross and deny themselves of every physical gratification for Thy life. Let us thank Thee again and again for what Thou hast already done, but we ask this one thing today, that these people may be fed by Thy holy, godly life through the inspiration of our soul, and that we may reach them as Thou wouldst have us.

I have heard many times of the new religions in the world. One has one belief and another another, and many feel that by getting something new they will get into the kingdom of heaven sooner. That is what they say to me. Now, for myself, I prefer the old religion, simplified, cleansed, and purified. God's life is ever pure, is always the same in every age.

We know by our own experience that the principle of life cannot be hidden; God's life cannot be kept in a closet or away off somewhere in the future world, away up in the heavens or anywhere else away from our reach, when one is in a condition to receive it and use it for the purpose of benefiting the world. I know also that as soon as man is prepared God gives him His life, as we are told that He gave it to Christ. When one's natural life is changed to a spiritual life, he is a clean man. He has overcome all his physical appetites and propensities, and when he has overcome them he is a changed individual; that does not destroy his entity, because God has made him to live through eternity, but it cleanses out his nature ready to receive more and more of God's life in order for him to become a son of God. Then the Christ deeds are just as natural to him as the breath he breathes.

What I want to show you is that the Christ of the Bible has been held up to the world for many centuries and the world is still in this physical state. God is not a God who does not complete His work; He has commenced the work of cleansing and purifying His children, and certainly you all must work out your salvation, because He cannot stultify Himself, He cannot destroy His works. Still, if you do not deny yourself and come into a condition where He can fill your whole life, you cannot become His sons and daughters. The whole thing is with you. God can no more save you without your acting and overcoming than you can save yourself by simply thinking that you are going to be saved. If Christ had not resisted in the wilderness he would have remained there as you remain, and the wilderness will be ver-

dark if you remain where you cannot hear the voice of God. It was the wilderness of the mind that Christ was in.

We know how many years it has been taught that the dead Christ is going to save us, but this must be overcome in your minds. The only way that he can save us is by the representation that has been thus made of a holy, godly life. He was pure in heart and the whole life that he lived, as portrayed in the Bible, comes from the spiritual nature and from God's being the sole actor within him through growth. He unfolded his powers, he unfolded his nature through denying himself in the wilderness and casting the physical nature behind him.

Satan is the lower nature of man, and every bit of it has to be cast behind him. If you know this you know that you must put away all this worldliness some time, because you are an entity and you must work out your salvation. When you get on the other side you are animals if you have not overcome your evil nature. We come into this life through the love of the Father; we become active entities through overcoming our natural selves and developing this love in us, and when our love of doing right and of the truth is strong enough in us we shall love to overcome these things. If you want a thing to die you do not feed it and clothe it; you do something to kill it. In this world the people, and Christian people as well as others, are doing the very things that feed the devil in them. They have an attraction to the things of earth, the yielding to which feeds and clothes satan within until it makes man do the wicked things he is doing today.

It is not God that is pouring this evil upon you. He has made a way and pointed out how you shall do. He has told you in the Scripture how to overcome, and I have tested it and can come before all the world and say that the things God impressed to be written in the Scripture are truths in the true sense of spirituality and godliness; they are truths of God and they will remain forever and ever until every one comes under the action of God. As soon as men come to feel that they want to bow to God and to the highest action instead of being led away by the evil to be found in the different cities, they will come into the kingdom of heaven, but never before.

I can see that everything that is an evil to the inhabitants of earth exists because the people feed it by listening and going to see the things that are of the earth, earthy. And still they say, "I want the kingdom of heaven: I want God in my flesh." But when something comes along, some theater or show, they want to go in and see out of curiosity or because something in their nature is satisfied by seeing, and I am able to say that all such things must be put down by people's not patronizing them. You must not expect law to put them down, because these law-making men are weak as well as the rest. And so this is my subject: put down the evil by keeping away from it.

When I suffer so much for the sick people and people distressed in their minds, I often recall the past to them and show them how they have brought their misery upon themselves by being attracted by such things as I have mentioned today, going to theaters and sitting up nights and doing worse things that people are attracted to. All of this is the demon of the flesh, and while we are attracted by this demon of the flesh and will pay our money for things of this kind they will continue to flourish.

Society amounts to nothing to a good, godly man unless society is founded on godly truth, and the hearts and souls of those who make up the society are filled with love for humanity, with their whole nature longing to help their brothers up out of the mud and mire of this evil, this hell.

As long as you are feeding these places and things for what you call pleasure and happiness you are building them up, and that very thing reacts upon you. If you are taking part by paying your money to get into these places,

whether saloons or other places I have mentioned, you are sinning and helping to build up evil in the world. If all the money that is spent in these places were expended for building up the church of God, the true church, in the heart, the true life lived, it would not be very long before the whole world would be saved, and the True Life Church as we preach and live it today would be in every home. Then the millenium would be on the earth, all this suffering would be in the past, and man would be a spiritual entity.

This is what we must come to, and what I want to ask is, Why not give up this debasing life now? The spiritual law acts quickly if man is determined enough and says, "I will act in my own nature and keep aloof from these sinful things as the Bible says." I have had a great experience and have worked with the children, with the girls as well as the boys, with the young men and women who are following after the vices of the world, and I find every time that if they had been kept at home and brought up under the fear and admonition of God, knowing that they had something to do to keep themselves clean, they would be just as good as any man in the world and be filled with the love of God all the time—not sometimes.

When you see the little children three of four years old growing up in the street and wanting a pipe or a glass of liquor, such as their fathers and brothers use, it is heartrending when one knows what it means; they must pass through hell because of this, until they have lost all pleasure in their own life and perhaps finally blow out their brains to get rid of themselves. Here in this world is a beautiful life. The whole atmosphere is filled with it. God is here always. See what a life we could build up in ourselves. Let us take this instead of the dark atmosphere we are breathing, the filthy atmosphere we are taking into our systems from mingling with those who are wicked. Do this and you will find a heaven on earth.

The Scripture says: "Come ye out from among them and be ye separate." My word to you you is: Come ye out from among the world in all its frivolity and wickedness, and serve God from the highest principle of your life, and let your higher nature be the king upon your throne so that you can rule your nature in every part and in every way necessary until you are sure that you are clean and pure to receive God in your heart. Then you will be as the Christ of the Bible. You will be one with the highest principle. Christ was one with God just as you will be one with Him when your higher nature is all that you allow to act.

May God help you to come out from the world and live unspotted from it and get the pleasure that you want in the work of developing the beauty in your own nature. Then you have something no person can take away and something that will give you constant happiness and peace, and you will give off the fragrance from your spiritual unfoldment that will be better and purer than anything you have today. May God help you to come into this life, is my prayer and earnest wish.

MARY HAYES CHYNOWETH.

The law of God is the law of spirituality and the law of man is the law of materiality. Under the law of materiality man runs into indulgence, license, wickedness and loses his self-respect. This life must be changed in the world, and man must be taught his duty to himself and brought under the law of God.

M. H. C.

Immortality is ours if we live for it, but if we do not, it will be a long time before we shall receive the blessings of light and truth and wisdom from God that we desire. We are born to become immortal beings, but immortality cannot be ours to enjoy until the mortal ceases its action.

M. H. C.

A HOME TALK.

"The fool hath said in his heart, there is no God." How many of us who are here tonight can truly say that there is a God? How many of us have unfolded that divine life within us to become acquainted with the Father so that we can truly say that He liveth? When we consider the great importance of acting and living for something higher than we now work for, we shall have an ambition that we have never yet felt. We are not willing to be called a fool by the almighty Father. We are not willing to say that he is not our Father, to have Him feel that we are not His children. When we truly come to the state of unfoldment to have the divine principle of life within us, so that we feel the Father's life in all we do, think, and know, then we can truly say that we have a knowledge of Him. And without this we must be, as the Bible calls us, fools.

We may say within our own physical natures that there is a God, but that does not mean what it will when we have developed Him so that we are able to see that He lives within us, because we have no true knowledge of Him in the physical life. We cannot say that His life is a substance, or has any vitality within it, unless we have the spiritual power to give us a knowledge of God which is beyond and above all materiality. When we say this we do not mean that God's life does not permeate materiality, but when we speak of knowledge and truth we mean that these come from the soul and the mind of the Father of all living. When we are not able to see how weak we are to give way to all the baser faculties of our brain and being, and we do not realize that we have any duty to understand God in the true sense of a living principle of light within us, then we are ignorant of our own condition, and that makes us ignorant of God.

There is a time for all things, and it is time for us now to think of something deeper, stronger, higher and more powerful than we have ever felt. The time is coming when we must be tested by the test that God gives to every child, when we cannot profess to have what we do not possess. If we find that we are weak, let us realize that we have something to do to make ourselves strong in God, that He may be in us a strength and we may be His people in power and wisdom. The man who professes something that he does not live is a hypocrite before God, and while he does this God cannot give him the life that he truly desires in his best moments.

Although one may say in words that there is a God, his life is an evidence that he is ignorant of a God. This may seem to be a hard saying, but when we speak of the children of light we speak of those who have God's light permeating their whole being. When we speak of the Father's children we speak of those who follow Him in word and in truth as well as worship Him. You cannot worship Him without a knowledge of Him, and those who are not seeking the light are certainly living in darkness. They are not in a condition to see and know the light. While we are satisfied with the material sun, moon and stars and all that lights the earth, without this inner light lighting our path in spiritual things, we are destitute of that which is immortal and everlasting.

The Scripture says that Christ alone is immortal, because he has the light of God established within him to be something to the world. If this is true, every person who wishes to be immortal and to live the life that is for him to live must know the light of God in his heart, and surround himself with that blessing by doing the truth. When we are in this state we shall realize more than ever that without this light of God we are fools to Him,

because we have no knowledge of Him.

What does a little child know of God? He cannot say truly that there is a God, though he hears some one who cannot prove it say there is. While man's spiritual nature is undeveloped, while he has not sufficient action to bring him into a state to receive the true light and wisdom of God, though he is grown to manhood he is still a child. He knows nothing except what he has heard. His opinions advance according to the light of the people around him. One man follows another, but when the divine principle is awakened in one he knows God in his own organism. Hence, the wisdom of man is foolishness to God; He winks at man's ignorance.

There is nothing that can satisfy one who is born under the spiritual law except the principle that makes him of some consequence to God and makes him know that there is an immortality for him. He cannot be spiritual and be satisfied to follow the world. He must give up one or the other. We may talk of the beauties of nature, of science and art, but nothing of that kind can benefit man and bring him into relations with the Father as the desire for things that build up the God nature and the growth within can. The self must be fully understood, and when you know yourselves you know your God. You can never know God except through yourself, and when you measure God by the natural mind He is very small. So let us unfold our God, and let us be sure that we must have a character of God, else we shall always be down in suffering and misery, doubt and fear.

This God within is the only thing that man should strive for. You should eat and drink for that; you should labor to produce homes for that. All else decays and becomes dust and passes away, is vapor and has no substance in it. But when we have the life that can fill the universe with thought and wisdom and power, we shall be something to God. We shall know our God by our life and by the deeds that we do. If we wish to be immortal, if we wish to live as entities through eternity we must develop those principles that live forever, that are the light, the life, and the purity that are everlasting. Those things you cannot see with your naked eye. You see nature so beautiful around you, the stars and moon shining in the night to give you light, and then the sun illumines the day and lights your path, but you are physical if you depend upon these. Man in the spiritual sense goes by that spiritual light, whether darkness be around him or whether the sun is shining in the physical world; and all of us, if we are filled with the light of God, have a light that continues with us day and night.

It matters not what we are to humanity, but it matters to God what we are. It matters not even to ourselves what we are outwardly, if we are true followers of the Father, because we can get no satisfaction in any labor except to work according to His divine wisdom. The truth that is spoken is simply spoken. God is in that truth, and the truth is as great as God. When man speaks of truth he does not speak of it with that divine feeling in the soul that comes with the life and principles of the Father, and it does not mean to him an expression of the sentient being that fills immensity of space, that is filled with that power that rules the whole world and systems of worlds. We cannot realize what truth means until we have it in our souls and it moves our life to its depth, and the soul is lifted up into the presence of something we cannot see with our natural eye.

Many times it is necessary for us to close our eyes in order to be separated from this material world. There is a clog even in opening the eye to physical objects when we are under the inspiration of God. If this is so, why should we cling to the physical things that fill our bodies with these obstacles that we cannot climb over? I feel that it is neces-

sary for every one of us, if we wish to be immortal, to live the principles that are laid down in the Bible, that become the Christ in reality, without which no man can be immortal.

I want this truth to be impressed upon every one of you. I have seen, when I have been under the highest inspiration, that there is no immortality except that which comes from a life of goodness and power and one that is filled with love and truth. I have seen that the divine attributes within that little germ of God in humanity must be active and developed into perfection. When we know that God within us must be in harmony with the divine principle of the universe, we shall know something of ourselves. We shall know what it means to be a child of God. We shall know that it means something more than living in this physical body, circumscribed as it is, and clinging to nothing except what we have and know in the physical sense.

Whenever the avenues of our being are open, all our thoughts and feelings go out into the atmosphere to find homes wherever they can. All of God's life can be found in space, and you will find only a few that can receive His light and wisdom. Let us not be content to live on in this way, but let all our hearts and souls be lifted up that we may feel and know that the beauty of this earth is in those principles of truth, clean, pure, and holy as God Himself, which are a part of God. In the great atmosphere above and around, everywhere, we can find God; not in the physical sense, but in clearness, in purity, in blessedness, righteousness and godliness we can find Him, when we raise our souls above the earth into the blissful harmony and peace of the almighty Father. MARY HAYES CHYNOWETH

Man is created for a purpose and God has given to him His life. He has not made him to go on in this physical way, without a growth into spiritual life. If we do not live to the commandment of God to resist satan, as Christ did in the wilderness, we shall never come into the state of spirituality that God intended us to come into. M. H. C.

If we were made perfect by some power outside of ourselves, we would have no responsibility and our entities would have no strength in them. But as we are tempted, the godly life within is brought out to resist the evil, we partake of nothing but what will grow the God in us, and never follow our appetites or desires. In that way we grow into spirituality, the godly life within becomes strong, and soon, if we continue that action towards goodness, love, wisdom and all the attributes of God, we shall become children of God in reality, perfect as He is perfect.

M. H. C.

God has placed Himself in our natures and He acts continuously and works continuously. Christ said "My Father worketh hitherto and I work." We must follow this example, and the work that is given to us is to come into harmony with God's highest law, which is harmony, love, purity of life and all that go to make up a perfect individual. M. H. C.

Heaven is the result of overcoming all the propensities, imperfections and weaknesses of the flesh. When we realize that the flesh is weak but the spirit of God is strong, we shall give way to nothing but what will make us strong. We shall live and have our being in God. We have that God of all and every principle of life that is necessary to unfold it within us, and we shall become perfect in that life if we constantly keep away from evil and do not take anything within us that tends to darken the mind or bring inharmony into our nature.

M. H. C.

THE PREPARATION FOR A SPIRITUAL LIFE.

If we wish to prepare ourselves for a refined and higher life, a life of goodness and greatness, is it not very essential that we should eat, think, and act in a manner that will establish as a foundation a good, pure life? Some may ask how our eating and drinking affect our spiritual growth. Is it not reasonable that we would partake of the nature of the food which we put into our systems?

If we wish to become pure and refined we should live on the purest and most refined articles of diet. If we indulge in meat we become more animal in our natures; if we indulge in tea, coffee, sweets, pork, lard, etc., we fill our systems with poison. If our blood is filled with impurities our thoughts cannot be so pure. We should also be careful not to eat too much of the purest food, even, as that will clog our systems and weaken our minds.

We are what we make ourselves. If we keep our blood in a pure, refined state by eating and drinking right, it is much easier to keep our thoughts pure. Anger poisons the blood. As one becomes more refined he can very readily see that to indulge in a fit of anger or to become stirred or excited in any way affects him very materially.

We very easily form habits of thinking as well as doing, and should we not watch ourselves and pray that we may form good habits of thinking and acting to cast away the evil thoughts as thy enter our minds? This is very easily done if we drive them away instantly, but if we dwell upon them we have a struggle to get rid of them. We must not be discouraged if while we are laboring with ourselves wrong thoughts enter our minds and we have desires to do things of which we do not approve. These come to us as temptations and they are not sinful if we do not feed them by giving action to them.

By resisting and overcoming these we grow strong, and should we indulge them we would grow weaker. By resisting these temptations we shall soon be rid of them so that they will tempt us no more. Then we shall be stronger to resist some other temptation. I am satisfied that we get more pleasure from resisting them than we would have if we had no temptations and no work to do in overcoming, for we know that our reward will be greater and we feel that we have done something to earn what we get and have made our lives pure by our own efforts. I do not mean that resisting temptations is our greatest pleasure, but it brings to us opportunities to do greater good.

We cannot think and do as we wish to do simply by praying and desiring, but we must do the work, and our reward will be much greater when the result is obtained. We would not fully appreciate what we are getting were we not obliged to work for it, and we would not take the same interest and pleasure if it were too easily gained. But working for God and a spiritual life is, in my opinion, the happiest and easiest work one can do. I do not mean easy in not having much work to do, for it is a very active life to live and there are many mistakes made by working in the natural and it is a long, tiresome journey, but by working in the true way the journey is shorter and pleasanter.

We are certain, if we continue our efforts, to gain what we are seeking, and we usually receive a great deal more than we anticipated. We have more respect for ourselves and take a greater interest and have more love for our brothers and sisters of humanity if we are working for their good as well as our own. God is a good pay-master. Why not give up our lives to Him to do His will? It will then

not be necessary to think about working for material things. When we are working for God the circumstances will be brought around us, as we advance, to bring us all we require in material things, and in the end we have far more than we could have gotten by working for the physical and material things alone, and we have gained a spiritual growth which is of far greater value to us than material gain.

-EMMA ABBOTT

There is prosperity for the one who builds himself up to have peace and harmony and joy in a high sense instead of the pleasures of life that man has now in the lower, undeveloped sense. M. H. C.

If there can be nothing without the spiritual life, let us give up all of this lower life that we can. There is nothing good to depend upon outside of the godly life. So let us work for the things that our souls ask for, and know that God has placed the desire in us to ask for them and work for them.

M. H. C.

If we have true faith in God we shall not find fault. If we do we doubt God, because He has made all things. The reason one receives less than another is because we are all advanced differently. One is ready to receive more purity of life and divine knowledge than another. But the one who is weakest today may be the strongest tomorrow if he will exercise his faith and will more than the other.

M. H. C.

While we are in this physical body we can soar away in the realms of immortality; we can rise so high that we forget all that is earthly and are lifted up into a divine condition through the love and the attraction that we feel toward what is godly; not through the elevation that comes from the excitement of the nervous system, but through a desire to be lifted from our natural condition to live the higher and nobler principles of life. Angels will be our companions and heaven will be our home. M. H. C.

It is the broad road that leads unto death; only a few have found the right road. Let us go into the world with our eyes open to the truth, knowing that the strongest man mentally and physically may be the one who most needs to be taught and built up spiritually. Let us know that our duty is not with the children of light, but with the children who have never developed themselves into manhood, and let us put our hands and all our body to work with our might to help God's weak children. M. H. C.

The God that is the creative power of the universe can be so brought into man's nature that he can become a power for good, not sometimes, but always. Then no power can control him unless it harmonizes with this higher principle of life. He is fortified against everything disagreeable or wrong, he has no fear and nothing to disturb his harmony and heaven within. This condition is worth working for. M. H. C.

Let your lamps be trimmed and burning, for you know not what hour the son of man cometh. Develop the spiritual life within you, because you may be called to go into the world at any time. God knows better than you. So let all your labor be to unfold yourselves into that harmony of God. When you have that constantly within you and your minds are all upon spirituality, then you are ready at any moment, and whatever you are called upon to do you will do openly, just as God would have you do it. M. H. C.

A TALK TO PATIENTS.

We know there is a Creator and Father of us all and over us all, and He has created nothing without His life within it. As we see this, we know that our existence as humanity is developed and unfolded from the spirit and from the entities that have been raised to receive Him away back in eternity. No one can develop alone; we must have the influence of the Father's life, and when we mingle together as we do we must have a conscious influence. If we are in an elevation of thought and spirit we have that God influence to throw out to the world, and the environments are better for the weak ones than they would be if all were undeveloped.

As man advances from one stage of development to another he comes into more of God's life, and that life is always good when it comes into purity. When man develops into purity he has none of the longings and desires after that that is not good. We see as we advance further and further in eternity and know more and more of the Father's life in spirit, that there is nothing but goodness in His whole life, and in that germ that is implanted in every individuality is that goodness of God. But that germ is undeveloped, and as it is undeveloped it has no power to rule the individual. If it has advanced a step or two beyond the first stage of unfoldment, then it receives a little more from the Father's life and it can give off a little more.

We in our finite state must understand that the infinite is far beyond us. We can receive from God only that which can be assimilated by our natures and build us up to be more perfect individuals; and in order to have this assimilated by our natures, we must know something of what we need in our physical life and surroundings. God has placed His life within us to develop and unfold it into purity like Himself. When we understand this we shall work to that end; we shall be willing to do everything to the glory of the Father, that His light and life may shine within us and around us.

We feel sometimes when we are in the natural state that the world goes on and we have nothing to do with it, but when we advance to the state where we see that the whole nature of God is to harmonize everything that He has created and make it one with Him, then we perceive the difference in His whole life and in the life of the individual that He has created. I feel like giving off my life to the world. I have experienced a great deal in the half century and more that I have lived under this law; thousands of persons have come to me for help, and I find that in all cases of disease of mind or body there is an inharmony in the individual. So what we want to do is to cultivate harmony, and we never can do it while we are stimulating one faculty above another. We must keep all the nature, the whole physical body and every faculty of the mind in harmony.

When we understand God's laws we shall do everything to bring harmony into our natures. We cannot do it by sitting and idly waiting for something, we cannot do it by eating and drinking everything that we love. We cannot do it by thinking evil of any one, no matter who he may be; if he is of our family or if he is our friend and he does not understand us and abuses us and is unjust to us, we can do ourselves no good by doing unto him as he does unto us. But if we raise our minds above it all and let him alone, unless we have something that he wants of us and he asks for it, he must come into that condition to live a better life. If we live near to him and we throw off our life and love and feelings of regard for his condition, he will be benefited by

our life. If we are in a state where we feel that we are not appreciated in our great duties of life, whoever we may be, we must consider that by living upon a higher plane of unfoldment within us, although another may do unjust things to us, we are giving him love for the injustice that he gives us. In that way we elevate ourselves. If we descend upon the plane with others and do things because they do them, we instantly depreciate our virtues and our principles and bring them upon a par with those uncultivated minds.

So let us realize that God is love and He is justice. If there are those who would be benefited by us, and we know it, then all we have to do is to treat them kindly and not impress them that we are trying to force them into living as we live. Trust it all to the Father. Work diligently with your hands and heart and soul and let the whole world be as it may. See to it that you depend upon the Father's life to give you strength and all that you need. Help humanity to rise into a better state. In this way you fulfill the Scripture where it says that one may sow and another may water, but God gives the increase of the work. That is what we are doing, and I see that there is a great change in the hearts of the people and in their aspirations. We know that all of our work, when we are working for a higher purpose, is aiding the whole world, because we belong to one grand family. As we advance, our influence goes out to others and they must feel it. It is like a great chain, although it is very long you cannot move one link without moving the whole chain. So when we advance in one little thought the whole world is made better by it. When we consider this we shall do everything for the development of God within.

This God that we know is not upon the outside alone. He is in nature everywhere, He is that all in all principle and He animates everything that He has created. Think of it; if the animation all comes from that Father's life we must let all that is true, sincere and high animate us, that we may advance in the knowledge of God, so that we can behold the higher principles of light as they are around us. God does not force them upon us, but as we advance toward the purity of His life, we breathe that purity into our natures and it permeates our whole being. It purifies and cleanses us from the material that surrounds our spiritual and godly life. When we understand this we can never work from the outside; it is always from the inside. You never see a flower blossoming from the outside. It starts in the center, and then the petals one after another begin to unfold. It is the same with the godly life within humanity. That life must start from the center.

"I am nigh thee, even in thy heart and in thy mouth," is that word that we need. When we have God in our heart and we can express Him through our mouth, then is the time we can preach the gospel to every creature on earth, and it is for all, not for one alone, to live this life of spirituality. It is for every person to understand that he is a child of God when he develops that divinity to make himself as one of His children. And it is only in doing that we develop ourselves into that perfect state.

When we come to understand the truth with regard to human life, we see that it is unfolded and developed from the lower states of animal, vegetable and mineral life. We know it because some cannot do without the animal life today. Some feel that they would run down if they did not have it; while others must stimulate that they may keep up, because they know nothing of the stimulation of that spiritual life of God within. They cannot realize that that is the strongest and greatest strength and purity that can be given them. It is the tonic that nothing that God has created, without His life, could give. I mean when I say "His life," conscious intelligence that comes to the souls and minds of men; and when man is in this

state he begins to eat and drink unto God, as the Scripture says. "Do all things unto God"; that means a great deal more than humanity can imagine. It does not mean that you must do something like destroying your child and giving these things to God for what He has done for you in giving His son as a ransom to all the people. You cannot understand it in that way when you know God. The altar of God is within your own hearts, and when you do anything that is just and true before Him, you lay your life before Him in your own natures, in your own hearts, and there He will give to you according to the deeds done in the body.

It is not a personage that comes into your life; only that God developed in your being so that you can take in and understand that God without, as you breathe it into your life and understand it. You depend upon nothing of your own, you do not even have a reason for your action, but you trust it all to the Father and let Him direct you through the intuitive faculties and give you a feeling of love for humanity, so that you can search them with your eyes closed and know them as they are. Then you can give them the advice and power, love and wisdom that they need to build them up to be stronger individualities and more like the Father who has created them.

In order to do this we must eat nothing or drink nothing that injures the blood. If God needed a stimulant for man He would have placed that stimulant in the blood, just as He has done. When man comes into a condition of intelligence to know that God is a principle developed within him, he will know that God possesses all the stimulant and tonic and everything that he needs to develop him into perfection. The Bible says that you cannot live by bread alone, but by every word that proceedeth out of the mouth of God. If you give out to the children of men all the life that you receive from the Father, you will find that you grow stronger each day of your life. You are in rapport with that principle of purity which holds all strength within it. But if you have filled your bodies with substances that that are not assimilated by the blood, then you weaken the blood and the nerves, and many times death is the result.

In time every one must change his form and pass into the other world, and there he finds himself naked as to spiritual garments, unless he has labored to get all the truth possible within his nature to carry home. He will be found where the rich man was found, who felt that he had all that he desired. When man lives for a physical purpose and for the pleasures of life, he carries nothing home with him. His condition will be the same there as here. All the characteristics of his nature have been satisfied by what he has done in life, and that is all he can carry home. A man cannot carry home anything except what he has. You may go into a new country today and feel that you are in a better atmosphere where you can breathe better air, but you carry yourselves with you wherever you go. If you have that condition within you that attracts miasma, you will have that to breathe wherever you are.

There is impurity enough around you wherever you are, so that you breathe it in, and if your system is impure you are poisoned by it. If you eat food that is not proper and it lies in your stomach too long, it becomes filth there. You throw it out into the atmosphere and people that are near you must breathe it in. Persons who have consumption will give it to any individual who is in a condition to receive it, just as much as any contagious diseases can be communicated from one to another. I have experienced it in three or four cases where people have taken it from the breath and from emanations of the body of others. Every disease that man possesses in his physical body is given out as a poison into the atmosphere and others are contaminated by it.

I wish that all lived for that health that is necessary to our work and labor for a higher and better life. In our experience of so many years we have never found it necessary to use stimulants of any kind, in sickness or in health, and we know that it is never necessary to use them. If you are relaxed and weak and fretful, you should stop that action that causes it, whether it be eating or drinking, whether it be from not having exercise enough or from too much exercise. You should think about these things so that you may find out what ails you, and then cease that action.

We have tested this to our satisfaction and to the satisfaction of thousands. If man would eat, drink and exercise right, he would never be sick. We have tested it by having people leave off everything that is unwholesome and putting them on a strict diet, and they get well after they have been sick ten or fifteen years or longer. This is proof enough for any one, and when people are partially well and they have a relapse, it is because they taste the things that made them sick and do not live strictly according to directions. I told a lady once to leave off her injurious diet and she would need no medicine; she obeyed and was soon strong enough to do her own washing and ironing, when she had not done any work for fifteen years. We had several cases like this, and we have tested it enough to know that what people take into their stomachs makes them sick usually.

Once a lady who was paralyzed came to me for help. She got into this condition because she felt that she must do as her neighbors did. She wanted to have a very fair complexion, and she was told that if she would only take arsenic in small doses she would have a good complexion. She did so, and in about two years she was paralyzed so that she could not move hand or foot. They sent for me after the doctors had given her up. I found in her system the effect of a little white powder that had done the injury. I said that she had taken a white powder, and that I thought it was arsenic. Her friends and her husband said that it could not be possible. I told them so positively that I knew what I was talking about that the husband was offended. But the lady said, "She is right; I have taken arsenic." That was the cause of her sickness.

People, as a general thing, are innocent in their action that brings sickness and suffering upon them. They have no power of discerning what the effect is on their body, unless some physician or some other person tells them. And even after they get that knowledge they feel that if they eat and drink only a little of what is forbidden it will not hurt them. The men use their tobacco and cigars, beer and whisky, and they think they feel better. They are stimulating themselves, they have no thought of their soul, they have no thought that what they are doing will hinder the advancement of their mind and soul into a higher and better life. They are innocent in it, and we love to teach them that with this in the physical bodies they cannot invite God into them. They cannot say, "Come into my life, I have made a fit tabernacle for Thy divine spirit to dwell in." Their bodies are filled with tobacco and whisky, tea and coffee, and with all that is undesirable to even a good, moral individual.

Let us eat and drink unto God that our spiritual nature may be strong, that we may become fully harmonious and live wholly under the spiritual law. This can be done in no other way except by denying ourselves and overcoming the appetites and desires of the flesh.

MARY HAYES CHYNOWETH.

The law of God is the law of spirituality and the law of man is the law of materiality. Under the law of materiality man runs into indulgence, license, wickedness and loses his self-respect. This life must be changed in the world, and man must be taught his duty to himself and brought under the law of God.

M. H. C.

QUESTIONS AND ANSWERS.

147. Question: Can the loved ones who have passed away see or understand what we in the natural body are doing, and do they feel our loss as we feel theirs?

Answer: When our friends pass from this earth into the spirit home, they take cognizance of all that is around them; their spirit vision even extends thousands of miles away. We have had an experience so that we can truly say that when they pass away their pains and aches and ailments all go with the body and they are free. They leave without knowing what they are to enter, and when they come into the spirit home they are so blessed and have such joy and pleasure to find out what the spirit world is that they are anxious to impress it upon the loved ones left behind, and many times they come and give their friends an evidence of their knowledge of things on this earth.

My niece came back and told me that she was dead when I had not known that she was going to die. She told me that she came in order that I might be convinced of the power of the spirit after it passed out of the body into the new home. She told me many things that we tested and found true. In a few hours after she died she knew all about us two hundred miles away. She told me that there was a letter in the post-office and at what time it went in.

If one spirit can do this, other spirits as well can do so, so the reason that one cannot receive impressions from his departed friends is because he is not spiritually unfolded. But if you pray unto God and develop the spiritual part of your nature, the spirit will be able to impress your spirit. You can see from what I have received and from the Bible account of Christ's seeing Moses and Elias that the vision of these spirits extends far, far away and their knowledge of things is unlimited, so they must know about us after they pass away.

It is not always best for one who knows about this life to try to tell it except to a spiritual individual. The natural man cannot comprehend the things of the spirit, the Bible says, and this hinders thousands of people who have gone over on the other side from returning and giving true evidence of what they see and know over there. So if the world wants to be with the friends who have passed away they must become spirit here as they are spirit there, that they may harmonize with them and have a knowledge of what they have entered into.

148. Question: Why are so few people attracted to the godly life?

Answer: Because their souls have not been lifted up. Their minds cannot receive this life. They can only get it through their souls, and they are not in a condition to receive. What we want to do is to live perfectly enough to educate the heart of every person we meet, to let the heart work be done through love, so that we can impress the people and attract them to the godly life through our example. Let the countenance speak forth what the heart feels, and do not refuse to give what the heart says give in any way, and in that way all the people will follow us. As we are lifted up in this divine life the world will surely follow, because if we are lifted up we draw all men unto us. If we have taken only one step in progress, we shall help others around us to be lifted up and in this way we shall benefit the world.

Everything we do should be done unto God, to make the world better or to bring ourselves more into harmony with God's life. Let every person on earth be benefited by every effort we make. If we have that desire in our hearts and souls, God will bring us all into that harmonious relation with Himself so that we cannot mistake and cannot be deceived M. H. C.

THE

TRUE LIFE

AS LIVED AND TAUGHT BY

MARY HAYES-CHYNOWETH.

VOLUME VIII

EDEN VALE, CALIFORNIA.

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