

The true teachings of Jesus revealed anew



THE
GOSPEL
OF
*God's
Love*

BOOK ONE
THE PADGETT MESSAGES

The Gospel of God's Love

Book One

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*Received through
James E. Padgett
Edited by
Douglas Oreck*



NEW HEART PRESS

The Gospel of God's Love

The Padgett Messages

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Published by the
New Heart Press
P.O. Box 1845
Aptos, CA 95001-1845
www.newheartpress.com

First Edition
Printed in the United States

ISBN 0-9725106-8-0
LIBRARY OF CONGRESS CONTROL NUMBER: 200693288

Cover Design by Douglas Oreck
and Amada Reza
Photos courtesy of
NASA and the Hubble Heritage Team (STScI/AURA)

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Introduction

Sometime in 1914, a respected Washington D.C. lawyer named James E. Padgett started receiving “automatic writings” from his wife, Helen, who’d passed over earlier that year. Such happenings were perhaps less cause for wonderment at the time than they might be today, given the fact that the Spiritualist movement sweeping over America and Europe (starting with the “table rappings” of the Fox sisters in 1850) was at its height. Reputable scientists, academics, and public figures enthusiastically discussed the phenomenon of spirit communication in those years, and it was not until the 1920’s, when a debunking campaign spearheaded by Harry Houdini exposed widespread fraud among professional mediums, that spirit communication became more the subject of jokes than of serious research.

Given this climate of widespread interest in spirit communication, it’s perhaps not even remarkable that Padgett was also a practicing Christian, who sometimes taught Sunday school at his Methodist church. This was an era of spiritual tumult, as the colliding forces of religious tradition and scientific innovation yielded an assortment of new spiritual movements, even while the growing influence of secular society seemed poised to make all religion obsolete. In this landscape of shifting and blurring boundaries, it’s perhaps easier to understand why a churchgoer like Padgett would have dared venture into territory that was considered off limits by virtually all of traditional Christianity.

In retrospect, it might seem like the perfect moment in history for what happened next. Padgett’s grandmother, Ann Rollins, who’d been in the spirit world for some time, also began delivering messages through Padgett’s hand, and shared with him her revised understanding of the precepts of Christianity. When Padgett expressed incredulity, Rollins suggested that Jesus himself would be happy to corroborate her declarations. While Padgett was not at all inclined to believe that the second person of the Trinity would

resort to automatic writing, yet he'd admired his grandmother as a good and devoutly religious person while on earth, and realized that the testimony of such a reliable witness could not be ignored.

Rollins explained that before Jesus could write, Padgett would first need to attain the necessary "spiritual condition" for an adequate rapport, and that this could be accomplished if Padgett would dedicate himself to praying sincerely and persistently for what she called "divine love." Padgett complied as best he could, and before long found himself receiving his first message signed "Jesus of the Bible."

Incredulity apparently getting the best of him, Padgett threw that first message away. But despite his disbelief and trepidation, he could scarcely discontinue his investigations: if it really was Jesus writing, Padgett certainly didn't want to be the one to deny him the opportunity.

In the messages that followed, Jesus presented ideas that differed dramatically from the orthodox teachings that Padgett had believed all his life. The clash between religious tradition and scientific discovery suddenly took on a very personal aspect, Padgett's own mind and soul becoming its field of battle. On the one hand, this spirit calling himself Jesus was adamant in his declarations, which were corroborated by a variety of other biblical figures, as well as by Padgett's wife and other family members (whose identities he could recognize and positively confirm). On the other hand, he was well aware that most of Christianity considered spirit communication to be the exclusive province of the devil.

Most intriguingly, though, Padgett realized that the writings were providing some very plausible and helpful explanations and elucidations of various passages of the Bible. He also sensed that the very nature of the messages seemed to refute any suggestion of a "demonic" origin. Despite his initial disbelief and dismay, and overcoming his well-honed lawyerly skepticism, Padgett eventually became convinced that the messages were authentic. So also did his friend Leslie Stone, who was often present during the messages' reception, and

observed how they came “in a rapid sweep of connected words, that obviously gave no time for thought on the part of the writer.” Stone eventually dedicated his life to the work of publishing and disseminating the messages.

So were these writings actually delivered by Jesus of Nazareth? Or were they merely the product of Padgett’s subconscious imaginings? Or worse still, were they the product of a deceiving spirit—perhaps even the “Father of Lies” himself?

When it comes to that which forms the basis for a person’s spiritual convictions, we firmly believe that there can and should be no substitute for personal experience and discernment; so probably the best response we can offer to these questions is the time-honored “You be the judge.” It’s so often the case that neither words nor even physical evidence can adequately communicate one person’s spiritual experience to another; and so we can only encourage you to take time to fully investigate and “try out” these teachings for yourself, before reaching your own conclusions as to their accuracy and usefulness.

That being said, it may be helpful, before diving into the messages, to quickly address a few of the questions that often confront new readers:

One question often asked is: “If Jesus needed to correct the teachings of the Bible, why did he wait so long to do so?” As we’ve noted, spirit communication has been forbidden in the Christian world from the time of Constantine up to and including the present—and often under penalty of death. Not until the relative safety of the 20th century would the average practicing Christian have considered even the possibility of receiving a channeled message from Jesus.

A skeptic might then ask why Jesus would need a “practicing Christian” to communicate through. This question is more fully answered in the messages themselves, but for now we’ll refer back to the fact that Padgett was asked to spiritually prepare himself, through earnest, prolonged prayer, prior to receiving these communications. Padgett’s Christian upbringing had, to some extent,

already started him in this direction, and no doubt made it easier for him to understand and follow these instructions when they were given him. His familiarity with the Bible of course also made it easier for him to articulate information about its teachings.

Relevant to this question, it's important to understand that Padgett was not unconscious during the reception of these messages. The spirits never took full control of Padgett's mind or body (which, as they explained, would have constituted a transgression of his free will), but rather worked with and through his fully conscious mind as they wrote. The spirit-authors, then, were constantly interacting with Padgett's own personality—his beliefs, attitudes, state of mind, and spiritual condition—while writing. The resulting influence of the mortal medium on the writings is sometimes obvious—as in the fact that the spirits could only use words in Padgett's vocabulary—and other times more subtle, manifesting itself as a flavoring or tone. Because of this ongoing influence and interaction, it may be helpful to consider Padgett as something of a “collaborator” in the creation of these writings, rather than a mere dictation-taker.

Padgett frequently asked questions of the spirit-authors as they wrote, although his trance state evidently prevented him from writing the questions down. We sometimes note the instance of a question, but leave the actual query to your imagination.

As another point of incredulity, some might ask: Why would Jesus have chosen such a seemingly inefficient and error-prone method of communication to deliver his corrected teachings to humanity? From the accounts in the New Testament, one would think that Jesus could simply have come in physical form and written the book himself (or better yet, just waited a few years for the advent of live television...). The answer to this question (provided by Jesus himself) carries with it some larger implications.

We can imagine that there are countless things that Jesus could or would have done in the last 2000 years to help humankind, if not for one central fact of human existence: God's absolute and unyielding respect for the free will of His children. How many things could

or would God do, to alleviate human suffering and ignorance, if not for this one restriction that He has placed upon Himself? And if God so honors our wills, so of course do all who abide by His will.

Because of our free will, humankind's desire, consent, and participation will always be necessary components in any divine revelation of truth. We (both individually and collectively) must desire truth before we can receive it; and the strength and sincerity of our desire will determine the amount and purity of truth that we receive. As Jesus succinctly states in the Bible: "Ask, and you shall receive..."

We're given to understand, then, that Jesus never "went away" after his death; he's been here in our midst, ready and willing to communicate with anyone who was in condition to hear him, for the last 20 centuries. The limiting factor in these communications has not rested with Jesus; it's been in the strength of our individual and collective desire to know the truth. And it was humankind's hunger for truth that set the stage and finally enabled Jesus to deliver these messages through James Padgett.

You'll understand, then, that we don't consider the Padgett messages to be the "final word" regarding the true teachings of Jesus. Rather we see them as perhaps the "first word" of a new chapter of our understanding of his teachings. We look forward to an era when spirit communication is acknowledged and regularly utilized as an invaluable (and God-given) source of knowledge and wisdom for mortal humankind.

A word about the editing of this book. The unedited transcripts of these messages read very much like "first drafts"—generally understandable, but definitely not an "easy read." We've taken considerable license, then, in our attempt to make this presentation clear, consistent, and accessible for the modern reader. Selecting two hundred messages from among the twenty-five hundred that Padgett received, we corrected for errors in grammar, trimmed extraneous words, and updated archaic language. We also corrected for occasional conceptual errors and inconsistencies, aided in some instances by information delivered through subsequent mediums.¹

¹ Having no illusions about the infallibility of our editorial decisions, we're comforted to know that verbatim transcripts of the messages are archived on the internet.

At the same time, we strove to retain the distinctive qualities and nuances of the original writings, by which the reader can at times even discern the unique personalities of the various spirit-authors.

As part of our strategy to preserve these original flavorings, we elected to retain the archaic gender-specific language which pervades these writings. In our defense, we realize that, even today, accurate genderless replacements for the words *man* and *men* (as they're used in these messages) simply don't exist in the English language. In many instances, the accurate replacement for *men* in these messages would be the unwieldy "*all members of humankind, considered as individuals.*" In the interest of brevity, then, we ask the reader to attach to these words their all-important and intended meaning, which is, quite simply, *you*.

In the same way, the continual references to God as *Father* may need to be internally translated by the reader. The term *Abba* had great significance when used by Jesus—emphasizing a personal and intimate relationship with our Creator, in contrast to the impersonal *Lord* or unnamable *Hashem* ("*The Name*") of Old Testament times. To have replaced the word *Father* even with *Parent* would have slightly diluted its meaning; but since we understand that God is neither a man nor a woman, we think that *Heavenly Mother* would be every bit as accurate (and inaccurate) a way to refer to God.

And finally, please feel free to interpret all the words of encouragement directed to Padgett as being spoken directly to you. A primary purpose of these writings is to affirm that each of God's children is precious to Him, and thus that no middleman is needed or required to talk with Him (or with His ministering angels). These messages powerfully affirm that we each possess the capacity to commune with God and His angels, and to learn and discern spiritual truth for ourselves.

The New Heart Press

Dec 2, 1916 1

I am here Jesus
lovingly and prayer
and for the benefit of
you and your friend and
those who are to be benefited.
Do you remember brought
and find that is in ac-
cord with the truth and
the influence of the spirit
is with you both now and
in your line of thought and
in prayer to the father and
also in your making them
together when the opportunity
arise of the importance
of seeking for and getting
the divine love. Be your
friend and the only prayer

PART I



The Gospel of God's Love

Go to your Father in prayer

September 28, 1914

I am here—Jesus

You are my true brother, and will soon have the love of our Father in your heart. Do not be discouraged or cast down, for the holy spirit will soon fill your heart with the love of God, and then you will be most happy, and full of light and power to help yourself and fellowmen.

Go to your Father for His help. Go in prayer, firmly believing, and you soon will feel His love in your heart. My teachings, I know, you will receive in the course of time, and you will then see that your understanding will be greatly enlarged, so that you will know that I am the Father's son, as I explained it to you a few nights ago. You can and will receive the Father's love so that you will not need to go through an expiation in the spirit world.

(question)

I was not "conceived by the holy spirit," in the sense taught by the preachers and teachers who are now leading mankind in the doctrines of the churches. I was born as you were born, and my earthly father was Joseph. I was conceived by the holy spirit in the sense that I began receiving God's love into my soul while still in the womb, which enabled me to be born free from sin and error.

I was always free from sin and error, but I had all the feelings and longings of a human being which were not of sin. My love was human as well as spiritual, and I was subject to all the feelings of sympathy and love that any other human being was. Do not understand that I was preoccupied with those desires and longings for

the pleasures of the world which the human passions create—I was not—but I *was* capable of deep feeling, and could feel and know the suffering and distress of humanity.

Yes, I will, and you will learn that many errors were introduced by the writers of the Bible. I will show you that many of the alleged sayings of mine were not said by me, and did not express my teachings of the truth.

You are too weak to write more. You have my blessing, and also that of the holy spirit.

Jesus the Christ

Only one God

January 24, 1915

I am here—*Jesus*

You are now in condition, and I will give you a short message.

When I was on earth I was not worshiped as God, but was considered merely as a “son of God,” in the sense that in me were imposed the truths of my Father and many of His wonderful and mysterious powers. I did not proclaim myself to be God; neither did I permit any of my disciples to believe that I was God, but only that I was His beloved son, sent to proclaim to mankind His truths and show them the way to the love of the Father. I was no different from other men, except that I possessed this love of God to a degree which made me free from sin, and prevented the evils that formed a part of the nature of men from becoming a part of my nature.

No man who believes that I am God has a knowledge of the truth, or is obeying the commandments of God by worshiping me. Such worshipers are doing the cause of God and my teachings great injury; for many a man would have become a true believer in and worshiper of the Father and a follower of my teachings had not this erroneous doctrine been interpolated into the Bible. It was not with my authority, or in consequence of my teachings that such doctrine was promulgated or believed in. I am only a son of my Father, as you are; and while I was always free from sin and error,

yet you are His son also, and if you will seek earnestly and pray to the Father with faith, you may become as free from sin and error as I was then, and am now.

The Father is Himself, alone. There is no other God besides Him, and no other God to be worshiped. I am His teacher of truth, and am "the way, the truth and the life,"¹ because in me are those qualities of goodness and knowledge which fit me to show the way and lead men to eternal life in the Father, and to teach them that God has prepared a kingdom in which they may live forever, if they so desire.

But notwithstanding my teachings, those who assumed high places in what is called the Christian Church imposed doctrines so at variance with the truth that in these latter days many men, in the exercise of an enlightened freedom and reason, have become unbelievers and turned away from God and His love, and have thought and taught that man himself is sufficient for his own salvation. But while these Christian doctrines are erroneous, yet these same men also err when they choose to disbelieve in God and in my teachings.

What my teachings are, I know it is difficult to understand from the writings of the New Testament, for many things therein contained I never said, and many things that I did say are not written therein. I am now going to give to the world the truths as I taught them when on earth, and many that I never disclosed to my disciples or inspired others to write.

*No man can come to the Father's love, except he be born again.*² This is the great and fundamental truth for men to learn and believe, for without this "new birth" men cannot partake of the divine essence of God's love, which, when possessed by a man, makes him at-one with the Father. This love comes to man by the workings of the holy spirit, which causes this love to flow into his heart and soul, filling it, so that all sin and error is eradicated.

I am not going to tell tonight just how this working of the spirit operates, but I will say that if a man will pray to the Father and

¹John 14.6; ²John 3.3

believe, and earnestly ask that this love be given him, he will receive it; and when it comes into his soul, he will realize it.

Let not men think that by any effort of their own they can come into this union with the Father, because they cannot. No river can rise higher than its source, and no man who has only the natural love (and that, often filled with sin and error) can of his own powers cause that natural love to partake of the divine. Man is a mere creature, and cannot create anything higher than himself; and so man cannot rise to the nature of the divine unless the divine first comes into that man and makes him a part of its own divinity.

All men who do not get a part of this divine essence will be left in their natural state; and while they may progress to higher degrees of goodness and happiness and freedom from sin, yet they will be only natural men still.

I came to show men the way to this divine love of the Father, and to teach them His spiritual truths, and my mission was that in all its perfection. And along with these teachings, I also showed men the way to greater happiness (on earth as well as in the spirit world) by teaching them the way to the purification of their natural love—a purification and happiness that could be theirs even though they neglected to seek for and obtain this divine love.

Let men ponder this momentous question, and they will learn that the happiness of the natural man, and the happiness of the man who has obtained the attributes of divinity are very different, and in all eternity must be separate and distinct.

My teachings are not very hard to understand and follow, and if men will only listen to them and believe them and follow them, they will learn the way and obtain the one perfect state of happiness which the Father has prepared for His children. No man can obtain this state of celestial bliss unless he first gets this divine love, and so becomes at-one with the Father. I know it is thought and taught that morality and correct living and great natural love will assure a man's future happiness (and this is true), but this happiness is not that greater happiness which God desires His children to have, and to show the way to which I came as the Messiah.

I shall write no more tonight, but I will continue to tell you these truths which will be my new gospel to all men. And when they have heard my messages, they will understand that there is only one God, and only one to be worshiped.

With my love and blessings I close for this time.

Jesus

The prayer

December 2, 1916

I am here—*Jesus*

I merely want to say a word for the benefit of you and your friend.¹ I have listened to your conversation tonight, and find that it is in accord with the truth, and that the influence of the spirit is with you both. Continue in your line of thought, and in prayer to the Father, and also in your making known to others, whenever the opportunity arises, the importance of seeking for and getting the divine love.

As your friend said, the only prayer that is necessary is the prayer for the inflowing of this love; all other forms of aspiration or prayer are secondary, and will not, of themselves, produce this love in the souls of men.

Let your prayer be such as this:

Our Father, who art in heaven, we recognize that thou art all holy, loving and merciful; and that we are thy children, and not the subservient or depraved creatures that false teachers would have us believe. We are the greatest of thy creation, and the most wonderful of all thy handiworks, and the objects of thy great soul's love and tenderest care.

Thy will is that we become at-one with thee, and partake of thy great love, which thou hast bestowed upon us through thy mercy and desire that we become, in truth, thy children—through love, and not through the sacrifice and death of any of thy creatures.

¹The "friend" frequently referred in the messages is Leslie R. Stone, who was instrumental in the eventual publication (in the 1940's) of the messages.

We pray that thou will open up our souls to the inflowing of thy love, and that then may come thy holy spirit to bring into our souls this love in great abundance, until our souls shall be transformed into the very essence of thyself. And that there may come to us faith—such faith as will cause us to realize that we are truly thy children, and one with thee in very substance, and not in image only.

Let us have such faith as will cause us to know that thou art our Father, the bestower of every good and perfect gift, and that only we ourselves can prevent thy love changing us from the mortal to the immortal.

Let us never cease to realize that thy love is waiting for each and all of us, and that when we come to thee in faith and earnest aspiration, thy love will never be withholden from us.

Keep us in the shadow of thy love every hour and moment of our lives, and help us to overcome all the temptations of the flesh, and the influence of the lower ones, who so constantly surround us and endeavor to turn our thoughts away from thee, to the distractions and allurements of this world.

We thank thee for thy love, and the privilege of receiving it. We know that thou art our Father—the loving Father who smiles upon us in our weakness, and is always ready to help us and take us to thy arms of love.

We pray thus with all the earnestness and sincere longings of our souls, and trusting in thy love, give thee all the glory, honor, and love that our finite souls can give.

Such a prayer appeals to the love of the Father, and with the answer (which will surely come) will come all the blessings that men may need, and which the Father sees are for the good of His children.

I am in very great rapport with you tonight, and see that the Father's love is with you, and that your souls are hungry for more.

So my brothers, continue to pray and have faith, and in the end will come a bestowal of the love like unto that which came to the apostles at Pentecost.

I will not write more now. In leaving you, I will leave my love and blessings, and the assurance that I pray to the Father for your happiness and love. Goodnight.

Your brother and friend,
Jesus

Only soul can call to soul

July 11, 1917

I am here—*St. John*

I heard your prayer, and know that this love is flowing into your soul, and that you now have a great abundance of it in your possession, of which you are conscious. It will never fail you when you pray in earnestness and with the real longings for its coming. It is always ready to respond to your aspirations, and to make you feel its presence, and the happiness that comes with it.

I, as you know, am your special friend in my work of helping to develop your soul, and whenever you pray to the Father as you have just prayed, I come to you with my love and influence to help open up your soul to the inflowing of this love. Have faith, and you will have the certainty of the presence of the love, and that it is yours, seeking to come into your soul in greater and more abundance.

You are blessed in that you have the knowledge of the existence of this love, and know that it may be yours if you so will it to be, and pray with the true longings of your soul's desires. You cannot doubt the truth of what I write, for, as in the ordinary things of life, there is nothing so convincing as personal experience, and your experience is such that there has been no room for doubt.

So if you would keep the consciousness of the presence of this love continually alive, pray and pray, whenever the opportunity presents itself. And by this I don't mean that you shall wait for a time when you are not engaged in your business affairs, but at moments when the mind may be free, even if only for a moment, from these business affairs. The longings, if exercised only for a

moment, will bring their results, for God's ear is always open, and ready to cause the responses to such longings.

One moment of true soul-felt longing is more effective than hours of prayer where these longings are not present. The prayer of the lip or of habit arises no higher than the escaping breath, and does not cause the love to respond and flow into the soul. Remember this, and then realize how futile are all the prayers of preachers and ostensible worshipers when the soul's longings and desires are not present.

Only soul can call to soul, and love responds only when such soul calls. The mere desires of the mind, if I may so express my meaning, do not in the least affect the soul. As mind can operate only on mind, the soul's faculties are not activated when only mind is in operation. Hence you will see that worship that comes merely from the mind will not effectuate the working of the love or bring into operation the holy spirit.

I write this to further encourage you, and also to make plain the necessity for the *true* prayer.

John

Seek and ye shall find

May 25, 1915

I am here—*Jesus*

You are better tonight in your spiritual condition, and I will write a formal message. I desire to write on the subject of: The real meaning of the earth life.

When men come to the knowledge that they are children of the Father, and under His care and protection, they will see that they must lead such lives as will fit them to become in union with the Father, and be able to partake of His love, which makes them, as it were, a part of Himself. There is in all men the potentiality of becoming a part of the divine essence, but in order for them to partake of this divinity they must let the love of the Father, in its highest nature, enter into their souls and make them at-one with Him.

No mere love that men had bestowed upon them as creatures of the Father's handiwork will enable them to attain to this exalted condition. The natural love, of itself, is not sufficient, because when that love was bestowed upon them it was merely intended to enable them to live in a good and harmonious way with their fellowmen. It was not the love that formed a part of the divine nature of the Father, and was not intended to make men a part of that nature.

So, in order for men to receive this higher love, they must do the will of the Father while on earth, or they will have a more difficult work, after they become spirits, in receiving the wonderful inflowing of this divine love. The earth is the great plane of probation, and the development of the souls of men depends upon their living in accordance with those principles which the Father has established as the means whereby they may receive this condition of love which alone can make them at-one with Him.

Merely good deeds are not sufficient. Back of all deeds must be the soul's development which results only from the possession of this love. I do not mean by this that deeds do not form a part of this development, for they do; but deeds without the possession of this love will never make a man the possessor of the one thing needful to ensure his entrance into the Heavenly Kingdom. Men must love one another, and must of course, "do unto each other as they would be done by"; and if this rule of conduct was observed, men on earth would be much happier, even if they do not possess the divine love that I speak of.

No man can, of himself, become filled with this love, for in only one way will it come into his soul, and that is by prayer to the Father for its inflowing, and faith that He will give it to him who asks earnestly and humbly. I know that some men think that prayer is nothing more than an appeal to their own better selves, but I tell you that this is an erroneous belief; and when they realize the truth that prayer ascends to the Father, and is heard by Him and answered, they will understand the great mission and benefit of prayer.

Let men live the most exemplary lives, and yet they will not necessarily become partners of this great love, and have the qualities that are necessary to enable them to receive the great gift of unison with the Father. I urge all men to live a good, moral life, because it has its own reward in the spirit world, and will fit them for a life in the natural heavens which will bring them much happiness—but not the greater happiness of those who fit themselves for a life in the Celestial Kingdom.

I will not discourage men from seeking the life of a moralist, or of one who tries to follow the rules of conduct which the golden rule imposes, but on the contrary, emphasize the necessity for such a life. A good man approaches nearer to the image of the Father than any other being can possibly attain to, and his reward in the future life will be that which comes from living such a life. So I say, the more a man lives in accordance with these moral precepts, the nearer he will approach the image in which he was created. But why should men be satisfied with the *image* when the real *substance* may be theirs by obeying the invitation of the Father? The image may satisfy some who are content with small things, but the aspiring soul wants the real substance which the Father offers freely to those who will accept His invitation.

No man can really live a good moral life unless he has as his guide the love that I have mentioned. And I do not believe that any man who knows the difference between the image and the substance will be satisfied with the former; for if so he is rejecting the greatest happiness that even the Father can bestow upon him. So let not men be content with trying to live good moral lives, but seek with all their hearts the love that makes them truly angels of God—and such angels as can feel and realize (by reason of the divinity which such love brings to them) the certainty that they are immortal.

Immortality is only of God, and anything less than God (or His divine essence which makes the creature a part of that divinity) is not immortal. Adam and Eve (as they are called) were mortals who were free from sin, and obedient to the Father, and who thought that they were immortal. But when the temptation came and they

¹ Matthew 7:14

yielded, they realized to their great sorrow that they were not immortal—and such will be the realization of every spirit, in the future life, where the divine love of the Father has not become a part of its existence.

Life on earth is an important part of the great eternity of living, and men should realize this to its fullest meaning, and not think the earth a mere stopping place where the spirit is enfolded in flesh only for the pleasures and gratification of its carnal appetites. The earth life is a fleeting shadow of the spirit life, but an important shadow to the happiness which man may enjoy in the future. It is the most important period of man's whole existence, and the way that such life is lived may determine the whole future life of the man. I don't mean that there is no redemption beyond the grave, for the mercy of the Father continues into the spirit life; but when man fails to accept this mercy (I mean the way in which he may become a divine child of the Father) while in the earth life, he may never accept it in the spirit life.

So many spirits are contented to remain in the happiness of their natural love, and refuse to be convinced that there is a greater love and happiness awaiting them in the Father's Kingdom, which may be theirs if they will only believe and seek. This I say from my knowledge of the real conditions of spirits in the spirit world, and the difficulty which the redeemed spirits have found in their endeavors to convince these spirits who are enjoying the happiness of their natural love that there is a happier and better sphere in which they may live, if they will seek for the divine love of the Father.

As I said when on earth, "Strait is the gate and narrow is the way which leads to life eternal, and few there be who enter therein."¹—and this saying applies to the spirit world as well as to the material world. So let me urge all men to seek the strait and narrow way, for only by it can men come to the full enjoyment of what the Father has provided for them.

I will now stop, but in closing will say, with all the love and knowledge which I possess, let men seek this great divine love, and

¹Matthew 7:7

in faith they will find it, and forever be one with the Father—immortal as He is immortal, and happy beyond all conception. So I say, with all my love and blessings, and the blessings of the Father: *Seek, and ye shall find.*¹

Goodnight.

Your loving brother and friend,

Jesus

The divine love

August 5, 1916

I am here—*St. John*

I come tonight to say only a few words, and these in reference to love—the divine love of the Father which He rebestowed upon mankind at the coming of the Master.

This love is the greatest thing in all the world, and the only thing that can make man at-one with the Father, and change the soul of man as it has existed since his creation into a divine substance filled with the essence of the Father. There is nothing else in all the universe of God that can cause man to become a new creature and an inhabitant of the Father's kingdom, and when men possess this love, they then possess everything that will make them not only the perfect man, but the divine angel.

Then men will understand the moral precepts of brotherly love, and also the Father's oneness, and they will not have to seek for other help in order to bring into the life of the human race those qualities that will bring to it peace and goodwill.

Then will every man know that every other man is his brother, and be able to do unto each as he would have the other to do unto him, and this without effort or sacrifice on his part. For love worketh its own fulfillment, and all its beneficence floweth towards the fellow-man as falls the dews from heaven. Envy and hatred and strife and jealousy and all the other evil qualities of man will disappear, and only peace and joy and happiness will remain.

It is so abundant that it may be possessed by all men, by the mere seeking and sincere longing for its inflowing. But man must understand that it is not his by matter of right, nor is it ever forced upon him, but comes only in response to the sincere earnest prayer of a soul that is filled with longings for its coming.

This love comes not with observation of mere moral rules, or with good deeds and the exercise of the natural love of a man towards his fellows, because no man can possibly merit it by any deeds or thoughts or kindness of heart that he may have. All these things are desirable, and they work out their own rewards, and bring the happiness and peace that result from good thoughts and kind deeds; but all these do not bring into the soul of man this great love. It is the Father alone who bestows this love, and only when the soul is opened up to its reception can it possibly find its home in that soul.

It is greater than faith or hope, because it is the real substance of the Father, while faith and hope are the qualities which a man may possess by his own efforts, and which are given him that he may realize the possibility of obtaining this love. They are merely means—it is the end and fullness of their exercise.

But men must not believe that all love is the divine love, for it is very different in its substance and qualities from all other loves. All men have, as part of their possessions, the natural love, and they need not pray for a bestowal of that—although since it has become defiled by sin, it needs to be purified and freed from this blight, and the Father is ever willing and ready to help men obtain this purification. But this divine love is not a part of man's nature, nor can he obtain or possess it *except he seek for it*. It comes from without, and is not developed from within.

It is the result of individual acquirement, and not the object of universal possession. It may be possessed by all; it can be possessed by only a few; and each man must determine for himself whether it shall be his.

With God there is no respect of persons; neither is there any royal road to the obtaining of this love. All must pursue the same

way, and that way is the one that Jesus taught: the opening up of the soul to this love finding a lodgment therein, which can be brought about only by sincere prayer and longing for its inflowing.

This love is the life of the Celestial Heavens, and the only key that will unlock the gates; and when the mortal enters therein, all other love is absorbed by it. It has no substitute, and is, of itself, a thing apart. It is of the essence of the divine, and the spirit which possesses it is divine itself. It may be yours; it may be all men's—and it may not. You must decide that question for yourself—not even the Father can make the decision for you.

In closing let me repeat that it is the greatest thing in all God's universe, and not only the greatest, but the sum of all things, for from it flows every other thing that brings peace and happiness.

I will not write more tonight, and with my love to you, and the blessing of the Father, I will say goodnight.

Your brother in Christ,

John

The reign of love

July 8, 1915

I am here—*St. John*

I felt your call and came. I will tell you of love, as that is what you called me for.

The love that I taught of when on earth is the love that the Father has prepared for all His children who might seek it. All that is required is that they seek with earnestness and faith, and they will receive it.

I know that this love is frequently confounded with the natural love that God gave to man at his creation, but the two are different and distinct. Every man has this natural love, to a more or less extent, and it is a great gift, and makes man what he is. But not so many have this other love, because it is bestowed only in answer to prayer, and the real longings of the heart and soul. This is the divine love, and this is the love that makes man a part of the divinity of the Father, and consequently immortal.

¹ 1 John 4:16; ² Matthew 20:20

God is love¹—this is the great truth of His being. But while His love is free for all, yet it is not bestowed without the desire of the mortal to receive it.

(question)

No, not tonight, but I will come sometime and write you a long letter on these subjects.

I am supremely happy, and am working for humanity, and so directly does the Master. I do more for the advancement of the spirits after they have commenced to enjoy the love of the Father in their souls.

Well, Jesus is the ruling spirit in our kingdom, and His power is supreme. It is, of course, the Kingdom of God; but this kingdom is being formed by the Master, and to him is given the supreme ruling power, and we are all his followers. But he “rules” by love and ministrations, not by the hard lines of force and coercion.

Yes, he has many with him in the celestial spheres, but they are all subordinate to and obey him. But it is hard to make you understand this—this obedience is the result of love, and the word *obey* does not convey the exact meaning intended.

Well, that was a request made by us in our desire to become of importance,² but we did not then understand what his kingdom would be. We are equal here provided we have the same amount of love—the divine love—and that alone determines our place and position.

Jesus is the greatest of all because he has more of this love than any other spirit, and because he is nearer the Father and knows more of Him and of His attributes. No distinction is made in this kingdom because of any relationship or personal greatness, but only because of more or less of divine love in the soul of the spirit.

I will come to you at times and write you of my knowledge of the truths of the Father, and hope that they may do you and the world some good.

I was not an educated man, at that time when on earth, and never was, so far as languages are concerned. I had no knowledge

of the philosophy of the great thinkers and writers of that time. All the knowledge I possessed of spiritual matters came to me from the teachings of Jesus and the promptings of the holy spirit. I was not a learned man in the earthly sense.

You have my blessings and my love; and I hope that the holy spirit may soon fill your soul with the love of the Father in greater abundance, and keep you in its care and keeping. I will say goodnight.

St. John

Faith

October 10, 1915

I am here—*Jesus*

I come tonight to tell you that you are nearer the Kingdom than you have been for a long time, and that if you pray to the Father in more earnestness, you will soon realize the inflowing of the divine love that will make you free indeed, and fit you to enjoy that close communion with the Father that will enable you to forget all your worries and disappointments, and see with your soul perceptions the great truths which I and my followers may endeavor to teach you.

I know that at times it seems difficult to grasp the full meaning of faith in the Father and His love, but if you will earnestly seek for His love, you will find that there will come to you such a belief in His wonderful love and the nearness of His presence that you will be free from all doubt.

You have asked me, “What is faith?” and I will answer: Faith is that which, when possessed in its real and true meaning, makes the knowledge of the soul a thing of real, living existence, and one so certain and palpable that no doubt will arise as to its reality.

This faith is not the belief that arises from the mere operation of the mind, but is that which comes from the opening of the perceptions of the soul, and which enables its possessor to “see” God in all His beauty and love. I do not mean that the possessor of this faith will actually see God in form or feature, for He has none such, but his soul perceptions will be in such condition that all the

¹ Matthew 9:29

attributes of the Father will appear so plainly to him that they will be as real as anything that he can see with the eyes. Such faith comes only with constant, earnest prayer, and the reception into the soul of the divine love.

No man can be said to have faith such as this who has not this divine love. Of course, faith is a progressive quality or essence of the soul, and increases as possession of the divine love increases. Your prayers call from the Father a response that brings with it faith, and with this faith comes a knowledge of the existence of this love in your own soul.

Many persons, I know, understand this faith to be a mere belief, but it is greater than belief, and exists in its true sense only in the soul. Belief may arise from a conviction of the mind, but faith never can. Its place of being is in the soul, and no one can possess it in its fullness unless his soul is awakened by the inflowing of this love.

So when we pray to the Father to increase our faith, it is a prayer for the increase of love. Faith is based on the possession of love, and without it there can be no faith, because it is impossible for the soul to exercise its function when love is absent from it.

Sometime, as you progress in these writings, you will be in soul condition to understand just what faith is, but until that time your faith will be limited by your possession of this love.

Well, in my healing of the sick and the blind and the others of earth who needed a cure, when I said, "As your faith, so be it unto you,"¹ I meant that they must believe that the Father had power to bring about the cure; but I did not mean that if they merely believed with their mind that I might cure them, that then they would be cured. Mental belief was not sufficient of itself, but faith was required. Faith is not a thing that can be obtained by a mere exercise of the mind, but has to be sought for with the soul perceptions, and when obtained, will be enjoyed only by the soul perceptions.

I am with you in all my love and power; for I love you, as I told you, and desire that you shall become free and happy so that you can do my work. With all my love and blessings I will say goodnight.

¹ See Chapter 13, page 247

Your brother and friend,
Jesus

Still working on earth

April 9, 1915

I am here—*Jesus*
(*question*)

Yes, I am, and you will be enabled to fully understand what the holy ghost is, and what meaning should be given to it as you find it referred to in various parts of the Bible.¹ I will say this though: it is not God—it is merely one of His instrumentalities, used by Him in doing His work for the redemption of mankind.

I will not write any message tonight, but will commence next week if you are in better condition.

(*question*)

Well, as you believe what I say as to my being a son of God, and not God, you can easily believe that my coming to you as I do is not at all contrary to any law of the spirit world. The fact that I have my home in the highest Celestial Heaven does not prevent me from coming to earth to do my work. I am a spirit of love and sympathy, as well as of great spiritual development, and I desire that all men shall know of the great plan of the Father for their redemption and happiness.

So, because I am such an exalted spirit, as you say, it is no reason that I should not come to you and communicate with you freely and, in a way, confidentially. I love you, as I have told you, and I have selected you to do my work, and hence I am trying to make you more at-one with me. You must not doubt me just because I come to you so often and speak so familiarly with you, because I hope and expect that in the great future you will be very close to me and with me. So try to believe what I say, and do as I instruct, and all will be well with you.

Well, soon you will be free, as I told you, and then you can do the work without being interfered with by material things. I know that it is hard for you to lay aside these cares, and I am not disappointed

¹Mark 16:15

or impatient that you do not, but only believe that the time will soon come when they will trouble you no more.

I will stop now. I will pray for you as I always do. With all my love, and the blessings of the Father, I am

Your loving brother,
Jesus

Felt all over the earth

March 6, 1915

I am here—*Jesus*

I want to write tonight on the power of divine love to redeem men from sin and error.

My Father's love is, as I have written, the only thing in all this universe that can make them at-one with Him. This divine love I have already explained, and when mankind will read my messages and try to understand the meaning of this love, it will soon become more at peace with itself and with God. This divine love is the greatest power in the universe, and without it there would not be that wonderful harmony that exists in the Celestial Heavens of the spirit world, nor would so much happiness exist among the angels who inhabit these spheres.

This divine love is also an influence which makes men on earth think and do that which makes for peace and goodwill among men. It is not possessed by all men—in fact, by comparatively few—yet its influence is felt over the whole earth. Even those who have never heard of my teachings, or of my Father, enjoy the benefit of its influence, in some kind of belief or faith in an overshadowing spirit of great power and watchfulness. I know that this is true, for I have visited all parts of the earth and looked into men's hearts, and found in them some elements of belief which evidenced that this great love was influencing these unenlightened people. So notwithstanding the fact that my gospel is not preached "to every creature," as I commanded when on earth,¹ yet this love of the Father is everywhere and all pervading.

Still, it is not received in all that fullness that enables those who feel its influence to realize that God is their Father, and that they are His children who may become members of His household in the celestial spheres. No man can receive this love unless he has faith in the Father's willingness to bestow it upon him, and truly and with earnestness prays for it.

Every man has in him the natural love, which will give him great happiness in eternity (as a mere spirit and an inhabitant of the spheres lower than the Celestial) even though he refuses to seek for the divine love that will make him an angel of the Celestial Heavens. But only this divine love can change the natural man into one having the divine nature and love that the Father has. I do not mean that man, even though he be filled with this love to the highest degrees, will ever become a god, and equal to the Father in any of His powers or attributes—this cannot be. But this love will make him *like* the Father in love and happiness and harmony.

This love has no counterpart in all creation, and comes from the Father alone. It changes not, nor is it ever bestowed on anyone who refuses to seek for it in the only way provided by the Father. My experience in these Celestial Heavens is that this love has the power to change the most hardened sinner into a true child of God, if only, through faith and prayer, such sinner will seek for it. Let this love take possession of a man or spirit, and its power to purify and change the heart of that man or spirit never fails.

Your brother and friend,
Jesus

Many mansions

March 9, 1915

I am *Jesus*

You are in condition to resume my message tonight.

I am in a condition of love that enables me to know that my Father's love is the only love that can make man at-one with Him. So you must understand that this divine love is a love that has no

¹John 1:1-14

counterpart in all the universe, and must be received by man in all its fullness in order for him to attain to the celestial spheres where the Father's fountainhead of love exists. No man can become a part of God's divinity until he receives this divine love and realizes that he and his Father are one in love and purity.

I will now tell you what this divine love means to the person who has received it. He is in a condition of perfect peace, and his happiness is beyond all comparison; and he is not willing that any thing or power shall lead him to those things that are not in accord with the divine love and God's laws of harmony. He is not only happy, but is away beyond the lower spirits in intellectual development and knowledge of the spiritual things of God. I know that no man is able to obtain these great soul perceptions until he has the soul development that fits him to live in the celestial spheres where only love and harmony exist.

So do not think that if a man merely becomes wonderful in his knowledge, in an intellectual sense, he is fitted to live in these higher spheres, for he is not. Only the development of the soul, by obtaining into his soul the divine love, will enable him to live there.

(question)

John never said that by me were all things created that were created, and that I, as God, came to earth and became an indweller in the flesh.¹ That is a mistake and an interpolation, for I never was God; neither did I ever create any part of the universe. I was only a son of God, sent by Him to work out man's salvation, and show him the only way to the heavenly home that God has in keeping for those who receive the new birth.

(question)

Well, I live in all spheres, but my home is in a sphere that is very close to the fountainhead of God's love. It has no name or number. With me in the celestial spheres are all those who have received this divine love to such an extent that they have become entirely transformed and at-one with the Father. Many are progressing towards that home, and will, sooner or later, get there.

¹ John 14:2-3; ² Galatians 6:7

Those who have fully received this divine love, through faith and prayer, are in the celestial spheres, but those who have not yet obtained this love to the degree mentioned are not.

Yes, Paul is, and so are Peter and John and James and many others.

I meant that I would go to the celestial spheres where I now am and prepare these mansions,¹ which I have now done. And it rests with spirits and mortals only to become inhabitants thereof.

Some are, and some are not—the mere fact that these ancient prophets and seers were the instruments of God in declaring His purposes and laws does not mean that they necessarily received this great love and are now inhabitants of the celestial spheres. Moses and Elias are in the celestial spheres, and so is John the Baptist; but many great spiritual teachers are not, because they have not obtained the new birth.

Well, it will depend on whether you live and believe in such a way as to get this great love. If you do, you will not have to wait long years to be with me in the celestial spheres. You are now in the right way, and if you will only persevere and let your faith increase, and get the divine love in sufficient abundance in your soul, you will be. And this remember, that I am your special friend and helper, and will be with you when you are in doubt or trouble, and will keep you from relapsing into a state of unbelief or carelessness.

If, as you say, he will seek that divine love, and pray to the Father in faith, and believe that the Father will bestow it upon him, he will receive it; and when he receives it in sufficient abundance, all sin that he may have committed will be blotted out. No further will he have to pay the penalties of his deeds of sin and error. This is principally what I came to teach mankind.

When I said, “As you sow so shall you reap,”² I meant this to be the law of God as applied to the natural man, as well as to everything else in nature. But that law is subject to be set aside, so far as its operations on the souls of men are concerned, by the soul of man receiving in sufficient abundance the divine love. When the great love of the Father is sought and received by the soul of man

in sufficient abundance, the law of compensation is made non-effective, and the law of love becomes supreme, and man is relieved from the penalties of his sins.

Yes, I know how men reason about this matter; and that is the great stumbling block that prevents them from receiving this divine love and believing that it is efficacious in saving them from paying the penalties of their sins.

Well, you now see what I am trying to do; and I am so well satisfied that you will make a success of your work that I feel more than ever certain that my messages will be understood and given to the world. So keep up your courage, and in a short time all will be in such condition that there will be nothing to interfere with your doing the work as you desire.

Yes, most assuredly, and when you get into the work with all your earnestness and faith, you will see that you will be able to receive the messages just as I intend that you shall receive them.

Let us stop now.

Your own true brother in spirit,
Jesus

Leaven in the dough

September 10, 1916

I am here—*Samuel, prophet of old*

I come to write to you that I am with you in love and hope for your present blessing and happiness. I know that the worries of life prevent you from realizing the influence of this great love which is surrounding you, and which is ready and waiting to fill your soul to its fullness. But if you will pray more to the Father and exercise your faith, you will find that your worries will lessen, and peace will come to you in such abundance and beauty that you will feel like a new man.

With this faith, love will flow into your soul, and you will realize to some extent the joys of our celestial conditions; for the love that may be yours is the same love, in its nature, that we possess,

¹ Phillipians 4:7; ² Matthew 13:33; ³ 1 Corinthians 13:4-7; ¹ John 3:1-9

and that has made angels of us all, and inhabitants of the Father's kingdom. Only believe, and you will realize how willing this love is to take possession of your soul, and make you so happy that even the troubles that you have will not be sufficient to take from you the great "peace that surpasses all understanding."¹

I have been in the spirit for many years and have possessed this love for a long time, and know by actual experience what it is and what great joy it brings to its possessor; so you can rely on what I promise you, and feel the certainty that actual knowledge gives. I am now a wholly redeemed child of the Father, and one who knows that His divine love in the soul makes the man or spirit of the essence of the Father. When this love enters the soul, it increases like the leaven in the dough,² and continues in its work until the whole soul is impregnated with it, and everything of sin or error is wholly eradicated.

Love worketh all things that man can wish for or conceive of—and more besides. Paul's description of love and the wonderful qualities and conditions that emanate from it³ does not contain all its emanations, or its resultant happiness.

But I must not write more tonight, for it is late and you are tiring.

So believe what I have said, and try to follow my advice, and you will soon experience that peace and happiness which only this love can bring to the souls of men.

I will come soon and write you another message that will be of benefit to humanity. So, with my love and blessings, I will say goodnight.

Your brother in Christ,

Samuel

The new birth

July 30, 1915

I was a master in Israel, and yet I did not understand this new birth. How few understood it then, and how few now.

Oh, the long years that have gone by since Jesus told me that I must be born again to inherit eternal life,⁴ and how comparatively seldom this great truth is taught by the churches and the teachers of religious matters.

¹John 3:8

This truth is at the very foundation of mankind's redemption, and until a man receives this new birth he cannot possibly enter into the Kingdom of Heaven. Men may claim to have faith in God and believe on Jesus' name and conform to all the essentials and sacraments of the churches, and yet unless they have this new birth, their faith and works as Christians are in vain. This I know from my own experience, as well as from the teachings of the Master, and I desire to emphasize with all the powers that I have that it is the only important requirement to immortality.

The new birth means the flowing into the soul of a man the divine love of the Father, so that that man becomes, as it were, a part of the Father in His divinity and immortality. When this love comes to a man, he commences to take on himself the divine nature of the Father, and as the divine love continues to grow and fill his soul, this transformation continues until he finally becomes at-one with the Father, and immortal.

Why don't those who profess to be teachers of Jesus' truths (which are the truths of the Father) and all followers of him pay more attention to this vital truth?

When you shall have received the messages from the Master, I think you will find this truth of the new birth to be the one thing that Jesus will emphasize and reiterate most. It is the most important thing for men not only to hear about and acquiesce in their intellectual beliefs, but also to actually *experience*. I wish that I had understood it when on earth as I do now.

(question)

He meant that as no man could see the wind or tell from whence it came or whither it was going, so no man who received this new birth could see the operations of the holy spirit or know whence it came.¹ But this latter expression must be modified, because we all know it comes from the Father; but just how, we do not know. The holy spirit is as invisible as the wind, and yet it is just as real and existing.

But men need not trouble their intellects to know exactly what this great power is, for it is sufficient to know that that which causes

¹1 John 4:18

the new birth is the divine love of the Father coming into the souls of men.

I must stop, as I have written enough for tonight. So let me subscribe myself a brother who has received the new birth, and a lover and follower of the Master.

Nicodemus

In love, not fear

September 17, 1915

I am here—*St. Andrew*

I come to tell you that where love is, there can be no sin or unhappiness, and fear is not. We who live in the celestial spheres know this to be a fact, and with all the force and authority that knowledge gives, we declare this truth unto you tonight: The love that “casteth out all fear”¹ is the divine love of the Father, and when a spirit obtains that, there exists no such thing as fear, and nothing that could create or permit fear to exist.

God wants the souls of men in love, and not in fear, and the only way in which such end can be accomplished is for men to see and know Him as a God of love only.

No man can come to the Father except through the new birth and faith in the Father's love. The performance of duty, good works, and mere faith, while they will all help man in the development of his moral character and qualities, yet they will not give him an entrance into the Celestial Heavens, which are the heavens where Jesus rules and is the prince.

Many spirits are happy by reason of their having led good, moral lives on earth, and because of a high development of their natural love, and because they realize that God is their Father who watches over them and gives them many blessings; but this happiness is not that which comes with the possession of the divine love. And besides, the place of habitation of these spirits is limited, and does not permit these spirits to have free access to all the spheres where God's goodness and care are manifested.

The spirits who have obtained this divine love have no limitation in the spheres to which they may progress, and are not restricted in their places of habitation or in the spheres in which they may live. And besides, the presence and glory of the Father are so much greater in these celestial spheres than in those where the mere natural love obtains.

I must not write more tonight, for you are commencing to tire. So with all my love, I will say goodnight.

Your brother in Christ,
St. Andrew

The transformed soul

June 19, 1916

I am here—*John*

I come tonight to tell you that you are in a better condition than you were last night, and that I desire to write a short message if you think that you can receive it.

Well, I will not write very long; and what I shall say will have to do with: The condition of the soul when and after the divine love flows into it.

As you know, the soul, in the condition in which man possesses it before the entrance of the divine love, is not a part of the great Oversoul. It is only a special creation, made in the image of the Father, having in it the natural love which was conferred upon man at the time of his creation, but not having in it any part of the essence of the Father, or any quality that makes it of the divine nature of the Father, or necessarily immortal.

But when the divine love enters into it, and it becomes permeated, as it were, with the divine essence, it then takes on the divine nature of the Father. To the extent that it receives and possesses this love, it becomes at-one with God, ceasing to be a mere image, and becoming transformed into the substance. The soul in this condition is altogether a different entity from the soul in the condition in which it was created, and no longer is subject to the dominion

¹John 14:10-11

of either the mind or the animal appetites and desires. And hence, the spirit possessing such a soul is, in essence, a part of the Father—or as Jesus said, “is in the Father and the Father in it.”¹

Now do not understand that such a soul is the soul that man originally possessed, only with increased development of purity and goodness or freedom from sin, because such is not the case. Such soul, by such transformation, becomes a new thing, and never again can it relapse into the soul of man’s origin. Because of the qualities that it then possesses, it becomes immortal, and such immortal nature can never be taken from it. It is now a thing of love and purity and immortality—and a consciousness of its true condition is always with the spirit that has such soul.

This transformation is gradual, and men must not think that by a mere act of conversion they at once become possessed of the nature of the divine, for such is not the fact. The transformation comes according to the susceptibility of the soul to receive this love of which I speak.

But when once the inflowing of the love commences, it continues eternally. Although there may be times of stagnation, and apparent loss of this divine essence, yet always is the transformation taking place. And at a certain stage in its progress, the possession of this divine love will be so great that the original soul (or its original qualities) will entirely disappear, and leave only the new qualities which the divine love has implanted in it. The leaven when once deposited never ceases to work until the whole shall become leavened.

I will not write more tonight, but only further say that this condition of transformation may be obtained by all men, if they will only seek for it in the proper way, and with faith.

I will soon write you again. In leaving you, I give you my love and blessings, and the assurance that I am helping you in your efforts to carry forward this work. So, my dear brother, goodnight.

Your brother in Christ,

John

Built on a rock

February 28, 1916

I am here—*Jesus*

I desire tonight to write you on the subject: How a soul must receive the divine love of the Father in order to become an inhabitant of the Kingdom of God and realize that immortality of which I have written you.

In the first place, it needs to be understood that the divine love is an entirely distinct kind of love from the love which God bestowed upon man at the time of his creation, and which man has possessed in a more or less condition of purity ever since that time. This divine love was never conferred upon man as a perfect and completed gift, either at the time of his creation, or since my coming to earth, but as a gift which is waiting for man's own efforts and aspirations to obtain, and without which it can never become his (although it is always close to him, waiting to answer his call).

Then, understanding what this love is, and what its effect upon the soul of man is, and that man must seek for it, it follows that the obtaining of this love should become the one great object of a man's aspirations and desires. For when he possesses it to a degree that makes him at-one with the Father, he ceases to be a mere man, and becomes of a nature of soul existence that makes him divine, with many qualities of the Father—the chief of which is, of course, love. And it also causes him to absolutely realize the fact of his immortality.

Mere moral goodness—or even the possession of the natural love to its fullest degree—will not confer upon man this divine nature that I have mentioned. Nor will good acts and charity and kindness, of themselves, lead men to the possession of this love. But the possession of this love, in truth and in fact, will *lead* to charity and good deeds and kindness, always unselfish, and to a brotherhood of men on earth that the mere natural love cannot possibly lead to or cause to exist.

I know that men preach about the fatherhood of God and the brotherhood of man, and urge men to attempt to cultivate thoughts

¹ Luke 6:48; ² The first parents in the "Garden of Eden"

and deeds of love and self-sacrifice and charity as a way to bring about the greatly to be wished for unity of life and purpose on the part of men. And by reason of this natural love, men themselves *can* do a great work in bringing about this brotherhood; yet the chain that binds them together cannot possibly be any stronger than the natural love which forges it. And when that love becomes overshadowed by ambition and material desires, the brotherhood will become greatly weakened or disappear entirely—and men will realize that its foundation was not built upon a rock,¹ but rather upon the infirm sand, which could not sustain the superstructure when the storms arising from men's ambition and desires for power and greatness and other material things beat upon it.

So I say, there is a great necessity for something more than man's mere natural love to help him form a brotherhood that will remain steadfast and firm under all conditions and among all men. If this natural love, under circumstances most favorable to preserve the constancy of man's happiness and freedom from sin and error,² proved itself to be not sufficient to maintain that condition, then what may be expected of it when circumstances are such that this love has degenerated from its pure state, and has become defiled by all those tendencies of men to do that which is in violation not only of God's laws, but of everything that would otherwise help men to realize a true brotherhood.

As I have heretofore said in my writings, there will come a time when this natural love will be restored to its original state of purity and freedom from sin, and when this brotherhood may exist in a degree of perfection that will make all men happy. Yet that time is far off, and in the meantime, men's dreams of this great brotherhood will not be realized.

I know that men expect that sometime in the future, by means of education and conventions and preachments of moral truth, this dream of an ideal brotherhood will be established on earth, and all signs of hatred and war and the oppression of the weak by the strong will disappear. But I tell you that if men depend upon this natural love, and all the great feelings and impulses that may

¹ 2 Corinthians 5:17

arise from it, to bring about this condition so much desired, they will find disappointment, and may lose faith in the goodness of men. And at times a retrogression will occur, not only in that love, but in the conduct of men towards one another, and in the treatment of nations by one another.

I have digressed somewhat from my subject, but I thought it best to show to man that his dependence upon himself (which is his dependence on this natural love) is not sufficient and adequate to bring him into a condition of happiness even on earth, and is therefore totally inadequate to bring him into the Kingdom of Heaven. The divine love that I speak of is, of itself, not only able to make a man an inhabitant of the Father's Kingdom, but is sufficient to enable him to bring about and realize to the fullest of his dreams that great brotherhood, even while on earth.

This love of the Father's own self is of a never-changing nature, and in all places and under all conditions is working out the same results, converting the souls of men on earth, as well as of spirits in the spirit world, into the substance of the divine nature. It may be possessed in smaller or greater degree, depending upon man himself; and this degree of possession determines the condition of the soul and its nearness to the Father's Kingdom—whether that soul be in the flesh or in the spirit.

Man does not have to wait to become a spirit in order to seek for and obtain this love, for the soul on earth is the same soul as when in the spirit world, and its capacity for receiving this love is just as great in one place as in the other. Of course on earth there are many circumstances and surroundings and limitations on man that prevent the free workings of the soul, in the way of aspirations and faith, that do not exist after man becomes an inhabitant of the spirit world; but nevertheless and notwithstanding all these drawbacks and stumbling blocks of the earth life, the soul of man may receive this divine love without limitation, and to an abundance that will make him a "new creature,"¹ as the Scriptures say.

The possession of this divine love also means the absence of those desires of what is called the natural man which produce self-

ishness and unkindness and other qualities, which in turn create sin and error, and prevent the existence of this true brotherhood which men so earnestly desire as the forerunner of peace and goodwill on earth. The more of this divine love that enters into the soul of man, the less there is of these evil tendencies and desires, and the more of the divine nature and qualities.

The Father is all goodness and love and truth and forgiveness and kindness, and the souls of men become possessed of these qualities when they receive and possess the divine love. And when a man possesses these qualities, they never leave him or change. And when this brotherhood shall be founded on them, it will be built on a rock, and will continue to grow and become purer and firmer in its binding effect and in the great results that will flow from it, for its foundation stone will be the divine nature of the Father, which is without variableness or change, and never disappoints.

A brotherhood so created and joined together is, as I say, the only true brotherhood that will make for man a kind of heaven on earth, and banish wars and hatred and strife and selfishness and the principal of "mine and thine." The *mine* will be changed to *ours*, and all mankind will be truly brothers, without reference to race or sect or intellectual acquirements. All will be recognized as the children of the one Father.

Such will be the effect of the existence of this love in men's souls on earth; and when such souls leave their envelope of flesh, they will find their homes in the Kingdom of God—parts of the divinity of the Father, and partakers of His immortality.

But only this divine love will fit the souls of men for this kingdom, because in this kingdom all things partake of this divine nature, and nothing which has not that quality can possibly enter therein. So men must understand that no mere belief, or ceremony of church, or baptism—or all of these things together—are sufficient to enable a soul to become an inhabitant of this kingdom. Men may and do deceive themselves in their belief that anything short of or other than this divine love can ensure them an entrance

into the Kingdom. Beliefs may help men to seek and aspire to the possession of this love, but unless and until this divine love is actually *possessed* by the souls of men, they cannot become partakers of the divine nature and enjoy the happiness and peace of the Father's kingdom.

When the way to obtain this love is so easy, and the joy of its possession is so great, it is surprising that men will be satisfied with the husks of formalism, and the satisfaction of mere lip worship and intellectual beliefs.

This love is waiting for every man to possess who sincerely and with true soul aspirations seeks it. It is surrounding and enveloping every man, but at the same time forming no part of him unless his longings and prayers have opened up his soul so that it may flow in and fill him with its presence. Man is never compelled to receive it, as he is never compelled to do other things against his will; but when, in the exercise of that will, he refuses to let the divine love flow into his soul, the necessary result is the absolute impossibility of his becoming an inhabitant of the Celestial Kingdom, with a consciousness of the fact of his immortality.

Let men turn their thoughts and aspirations to God, and in truth and sincerity pray for an inflowing into their souls of this divine love, and have faith, and they will always find that the Father will bestow His love upon them, in accordance with the extent of their aspirations and longings. In no other way can the divine love be possessed by man, and always it is an individual matter between the particular man and the Father. No other man or body of men or church or spirits or angels can do the work of the individual. As to him, his soul is the only thing involved, and only his aspirations and prayers and will can open up his soul to the inflowing of this love. Of course the prayers and kind thoughts and loving influences of good men and spirits and angels can and do help the souls of men in turning to His love, and in progressing in its possession, but as to the question: "Will a man become possessor of this love or not?" it depends upon the man.

Well, I have written enough for tonight and must stop. So my dear brother, I will say, with all my love and blessings, goodnight.

Your brother and friend,

Jesus

From the image into the substance

June 27, 1916

I am here—*Jesus*

I wish tonight to write upon a subject that is of interest to all humankind, and I hope that we will be able to communicate and that you can receive the message. I desire to write on the subject of why the love of God—the divine love—is necessary for man to possess in order that he may become at-one with the Father and an inhabitant of the Celestial Kingdom.

Already I have explained what this divine love is, in contradistinction to the natural love, and that nothing but this love will make a man at-one with God, and that no mere ceremony or belief in me as the savior of men will effectuate that end; and now I will try to show you *why* this divine love is necessary, or as your learned men might say, show you the philosophy of the transformation of the mere man into the divine angel (which every man becomes who receives this love into his soul).

In the first place, man, as you have been informed, is a creation of God, and is no greater than the component parts that enter into his creation (as they are in either their individual or aggregate qualities). And these parts are merely what God, in His act of creation, designed them to be. It must not be assumed that these parts (or any of them) are a part of God, or of His essence or qualities, for they are not, and are as separate and distinct from Him and His qualities as are the lower creations of His will, such as animals and vegetables and mineral substances. The only difference is that man is of a much higher order of creation, and is, in one particular, made in the *image* of God (and no other of His creatures has this image in its creation). But nevertheless, man is no part of God, but

is a distinct creation, and is, even in his best and purest state, only a man, having simply those qualities which were created in him at the time of his coming into existence.

There are certain qualities which man possesses, such as love and wisdom and the reasoning faculties, which may be said to *resemble* God's attributes (and so they do); but yet they are not a part of God's essence or qualities. And so when men assert that man is divine, or that he has in him even a portion of the divine nature, they are mistaken; for the qualities in them that appear to be of this divine essence are merely those which were created for the purpose of making the perfect man.

And because of this misconception of man as to his inherent qualities, he has and does and will continue to neglect the opportunity to become possessed of this nature or essence of the Father—which he may obtain, if he will pursue the proper and only method that God has provided for man to become at-one with Him.

The universe of man can and will continue to exist even though man may never become a partaker of this divine nature of the Father, and man will live and enjoy the happiness that was bestowed upon him at the time of his creation. He will not lose the perfect condition of this creation, after he shall have been separated from sin and error (his own creatures), but he will not be anything more than the perfect man. And in the time to come, he will not be anything less—and yet he will always, as long as he exists, remain distinct from the nature and essence of the Father, just as he was at the time of his creation, unless he obtains this divine nature and essence of the Father in the way that I have explained.

The highest endowment of man, either in soul or heart or intellect, is merely that which belongs to him as a part of his creation, and is not the smallest part of the divine nature and qualities of the Father. No part or portion of divinity enters into man's creation, no matter how divinely constituted man may appear to be, or how godlike he may seem in the greatness of his intellect or the extent of his love nature. So you see, man is as distinct from God

and from His divinity as is the animal from man, and must forever remain so unless he follows the only way the Father has prescribed for him to obtain a portion of this divinity.

Now all this shows that man, no matter how highly he may develop his intellect, or to what extent he may develop his moral and love nature, cannot become more than the mere perfect man that he was in the beginning. For he was, in the beginning, perfect in every particular; and as I have said before, God never makes a mistake as to the perfection of His creatures—even though, in the case of man, it may appear that He did, in giving him the great power of free will, which, in its wrongful exercise, has caused sin and evil to appear in the world of man's consciousness.

And man was made *finite*. His capacity for exercising any and all of his qualities has limits, beyond which he cannot possibly go. His intellect is bound by limits, as determined by the law of God which controls it, and also his capacity for loving and for the enjoyment of his happiness; and though he live for all eternity, he cannot possibly extend or pass beyond these boundary lines of his creation. He cannot enter into the realm of the divine, where limitations do not exist, and capacity for receiving knowledge and wisdom and love and for progression is commensurate with the very fountain-head of God Himself.

Then, such being the nature and limitation and capacity of man, it is apparent that he can never, by virtue of his creation and the qualities which he possess, become a partaker of the nature and essence of God unless he receives something *in addition* to these qualities. And he must receive this something from without. It will not do to say that there is within him, as an inherent part of him, that which, when developed, will make him of a nature divine and a part of the essence of the Father, for this is not true. There is nothing in man of this nature, and it is impossible to produce an essence divine unless there be something from which it can be produced that in some degree has the nature of that essence. This would be the equivalent of producing something from nothing, which even God does not attempt to do.

¹ Luke 13:21

Then, as man is thus limited, all that flows from the qualities and attributes which he possesses is necessarily limited: The enjoyment of his intellect, the pleasures of his love, the satisfaction of his reasoning powers, and as a sum total, his capacity for happiness have their bounds. And further, the consciousness of immortality can never be his, either as spirit or mortal, even though he may strive for it to be.

When man takes on the divine nature and becomes absorbed in the essence of the Father, he then becomes like unto the Father, and whatever his image of the Father may have been when he was mere man, he now becomes the real substance. And limitations of possibilities become removed. Love sees no ending, intellectual development no boundaries, and happiness no limitations. Immortality becomes a thing of knowledge, and the soul a new creature, having the divine essence of the Father.

And until this new creation has taken place, and the transformation becomes a thing of reality, and the soul is made at-one with God, man cannot enter into the Kingdom of Heaven—then no longer man but now an angel.

Now as I have written you before, all this can be accomplished only by the operation of the new birth; that is, by the inflowing of the divine love of the Father. This love contains the essence of God's divinity, and when man obtains it, he is then of the same essence as the Father, and for the first time becomes a part of the divine, and fitted to inhabit the Celestial Heavens.

In no other way can man partake of this nature—and it does not require much reasoning to show the logical truth of this statement. For man, in his earthly affairs, and in his material experiments in producing compounds from elements, applies this same principle that I assert in my statement: The dough cannot be leavened unless leaven is placed in the dough.¹

So you see that without this divine love entering into the soul, it will be impossible for the natural man to become the divine angel. Beliefs and creeds and doctrines and sacrifices cannot work this transformation; and even though the beliefs may be without

doubt, and the creeds and doctrines satisfactory, and the sacrifices without end, yet they will all be futile to change the soul of the mere man into the soul of the divine angel. And all this, in part, is why man should seek to obtain the divine love and become an inhabitant of the celestial spheres.

I have written enough for tonight, and I am pleased at the way in which you received it. So with all my love and blessings, I am

Your brother and friend,

Jesus

The longings of the soul

ND

Let me write a line. I am not going to write a long message, but one that is very short.

You are now in condition to receive our messages, and I wish to write for a while on the importance of knowing the way to the Celestial Kingdom.

You have been told that the only way to obtain that kingdom is by the divine love coming into your soul and changing it into a thing divine, which partakes of the very essence of the Father Himself. Well, this is a correct explanation of the operation of this love on the soul, but in order to get this love there must be earnest supplication on the part of the seeker—a mere mental desire for the inflowing of the love will not suffice.

This is a matter that pertains to the soul alone, and the mind is not involved, except, as you might say, to “start” the soul’s longings and prayer. When you think that you are longing for this love, and have a mere mental desire for its inflowing, the love will not come, because it never responds to the mere mind, and must always be sought for by the soul’s longings.

Many men have the intellectual desire for the love of God, and upon that desire rest, and believe that they have the love and that there is nothing further for them to do. But they will find themselves mistaken, and that instead of possessing this love, they have

awakened only the natural love, and in a way started it towards its goal of the purified soul (like the first parents before the fall).

It is no easy matter to have these longings possess the soul. And men should not remain satisfied with these mere mental desires, for they will not be benefited by such desires, except, as I say, in the way of having their natural love purified. The longings of the soul come only from a realization that this love is waiting to be bestowed; and then the soul must become active and earnest in its endeavor to have this love come into it, and only then does the transformation take place.

From this you will see that the mere observance of a church's sacraments may not arouse these longings of the soul. The devotee of the church may be ever so zealous in their attendance of its services, and in complying strictly with its requirements, and in performing all the duties which it prescribes, but it may all be a mental process, the soul remaining unaffected. Only when the soul's longings are started into activity are prayers for God's love answered.

So you will see that a man may be apparently devout and full of zeal for his church and the teachings of his creed, and yet not be benefited, so far as the progress of the soul is concerned. Let not your desires be only of the intellect, but try to bring into activity the longings of the soul, and do not rest satisfied until a response shall come. And it will certainly come, and you will know that the love is present, working its transforming power upon the soul.

This is all I desire to say tonight. I am pleased that you are now in condition to receive our messages, and hope that your excellent condition will continue. With my love, I will say goodnight.

Your own loving grandmother,
Ann Rollins

The divine essence can never be lost

November 10, 1916

I am here—*Jesus*

I come tonight to tell you that you are in a better condition than you were last night, and in fact have been for some nights past. I desire to write you a message on the question of how the soul of a mortal receives the divine love, and what its effect is even though subsequently his mind may indulge in those beliefs that may tend to prevent the growth of the soul.

As you know, the inflowing of this love is caused by its bestowal by the holy spirit, in response to sincere prayer and longings. I mean prayer and longings for the love itself, and not prayers for the material benefits that men more often, and more naturally (as they believe) ask for and desire. The prayers of mortals for those things that may tend to make them successful and happy in their natural love are answered also, if it be best that they should be, but these are not the prayers that bring the divine love, or cause the holy spirit to work with men.

As the prayers of the sincere, earnest soul ascend to the Father, that soul becomes opened up to the inflowing of this love, and the soul's perceptions enlarge and come more in rapport with the conditions or influences that always accompany the presence of this love; and consequently, its entrance into the soul becomes easier, and its reception more perceptible to the soul sense. The more earnest the prayer, and sincere the longings, the sooner faith comes, and with this faith, the realization that the divine love is permeating the soul.

When once the divine love finds a lodgment in the soul, it, to the extent that it receives the love, becomes, as it were, a changed substance, partaking of the essence of the love. And as water may become colored by an ingredient foreign to itself, and which changes not only its appearance but also its qualities, so this divine love changes both the appearance and qualities of the soul—and this change continues ever thereafter. The natural qualities of the soul and the essence of the love become one and united, and the

soul is made altogether different in its constituency from what it was before the inflowing of the love—but this only to the extent of the love received. As this love increases in quantity, the change and transformation becomes correspondingly greater, until at last the transformation may and will become so great that the whole soul becomes a thing of this divine essence, and partakes of its very nature and substance—a being of divinity.

When once this love enters and truly possesses the soul, and works the change mentioned, it (the love) never leaves nor disassociates itself from the soul. Its character of divine essence never changes back to that of the mere natural love. And so far as it is present, sin and error have no existence, because it is just as impossible for this essence and sin and error to occupy the same parts of the soul at the same time as it is for two material objects to occupy the same space at the same time, as your philosophers say.

Divinity never gives place to that which is not of the divine. Man is working towards the attainment of the divine when he pursues the way provided for obtaining the divine nature; and as he advances and obtains a portion of this love, no matter how small, he can never retrace his steps to the extent of ridding himself of this transforming essence, and again become without its presence.

But this does not mean that a man may not lose the consciousness of the existence of this essence within his soul, for he frequently does. The indulgence of his carnal appetites and evil desires will place him in such condition that he may cease to have a consciousness of the existence of the divine love in his soul, and to himself, it will be as if he had never had any experience of the change that I speak of.

And so, while this love can never be eradicated by the evils that man may indulge in, or by the mental beliefs that he may acquire, yet the progress of this love in his soul may be checked and become stagnant, as if the love were not there, and sin and error may appear to be the dominant elements of his life and being. But yet, when once possessed, the love cannot be crowded out of his soul by sin and error, no matter how deep and intense they may be.

¹Matthew 16:26

I know that this may seem strange and impossible, to man's intellect, and not in accordance with what has been attributed to me as teaching that a soul may be lost.¹ Nevertheless, a soul that has once received this divine essence cannot lose it, though its want of realization of the presence of this love, and its dormant condition caused by sin and error and misdirected beliefs may delay the manifestation of its existence and life for a long time.

With my love and blessings, I will say goodnight and God bless you.

Your brother and friend,

Jesus

PART II



Spiritual Realities

CHAPTER 1

Truth

Seek the truth

May 12, 1916

I am here—*John*

I desire to write tonight, and if you think it is not too late, we will do so. I will not make my message very lengthy, but will try to condense it into short sentences.

I want to tell you that when a man gets to know the truths of the Father, he will become a very happy and wise man, for these truths have in them only those principles that create happiness and wisdom.

I know that men believe many things on account of their being “ancient,” or having the authority of their forefathers or some great saint or writer who lived many centuries ago; but such a basis for truth, while worthy of consideration and examination, does not of itself, because of being old, afford any certainty that what is thus accepted contains the truth.

Truth is a thing very old, and existed for many thousands of centuries before the times in which these ancient writers, as you call them, lived. And in fact, those days of the writers, in comparison to what had gone before, are as yesterdays; and therefore you will see that the declarations of these writers should not be unquestioningly received as having authority merely because they are what you consider very ancient.

Truth of those days, and of the long ages prior thereto, and of the present time are all the same; as truth never changes or assumes

new forms, no matter what the conditions of mortals may be as to intellectual or spiritual development. And they may be revealed today, and are being constantly revealed as time progresses, and should be accepted with as much credence and satisfaction as any truths that were ever disclosed in ancient days. Men are just as susceptible now to the reception of these truths (in their spiritual natures or perceptions) as they were in the times of Abraham or Moses or at any time since.

The mind of man was given to him to be exercised in the way of investigation and search, and never was it contemplated in his creation that the time would come when he should accept anything as the ultimates of truth, and cease his inquiries. For truths are so many and great and deep that, so far, in the mortal universe, man has acquired only a *smattering* of these truths. And to rest supinely in this acquirement, under the belief that there is nothing more in existence that man may know, violates and subverts the very object of his creation. And what I have said applies to spiritual truths as well as to material ones.

The churches of Christianity, I know, declare and try to enforce the declaration that it is not possible to discover or have revealed to men the essential principles of spiritual truth to a greater extent than has already been declared in the Bible (and the churches' interpretation of the same), and that therefore it is contrary to God's will that men should seek further for any additional truths. And that men should accept, without question, the sayings of the Bible, and the doctrines and creeds which they claim are founded upon them, and which they declare are principles of spiritual truth. And for many years this has been the demand of the churches, and their members have acquiesced without question or doubt.

This has been one of the great causes why men have not progressed more, not only in their spiritual nature, but also in what may be called their natural qualities. They have remained satisfied, and what was believed by them centuries ago is believed today.

I say all this to show how stagnant the intellect of men has been (as it pertains to search and investigation), and has remained for all

these long ages. In recent years, though, men have made greater progress, and the individual has come to the front, and the old accepted fabrications of truth have been assaulted and shaken and denuded of their falsities to a considerable degree—and so it should be. Men must seek and criticize and accept or reject as their own conscience and reasoning powers dictate, and therein will be freedom of the mind as well as of the will.

The soul, also, has been smothered in these dogmatic beliefs; and as a consequence its development has been slow, and knowledge of things spiritual has not come to men as it should have, and as is necessary to teach them the truths which should control their lives on earth, and which will control their progress in the spirit world.

Well, as you are tired, I will postpone the balance of my discourse. I think it best when you feel tired to discontinue the writing instead of attempting to force yourself into receiving it, so I will not write more. Believe that I am

Your brother in Christ,
John

The soul perceptions

October 25, 1915

I am here—*Jesus*

I have heard your discussion, and am much pleased that you and your friend are progressing so rapidly in your knowledge of spiritual truth. Very soon you both will be surprised at the extent of knowledge of spiritual things and truths that will come to you.

No man whose time on earth is given only to what you may call the material things will be able, when he becomes a spirit, to understand the spiritual laws. You cannot perceive spiritual things with the material mind; and neither can a man, by reasoning with those powers of the mind which know only material things, be able to perceive the truths of the spirit. Hence the necessity for man cultivating the soul perceptions, which are greater and more comprehending than all the faculties of the material mind.

Mind, as usually understood by man, is without doubt a wonderful instrument in investigating and learning the laws of nature, and the relation of cause and effect in the physical world. But such powers, when applied to the things of the spirit, will not help much, but rather retard the progress of the soul's development of its faculties.

The reasoning powers given to man are the highest faculty of the material mind, and when properly exercised afford a very safe and satisfactory method of arriving at the truth. But such powers, when exercised in reference to things which are strangers to it, and with which such powers have no experience, cannot be depended upon to bring conclusions that will assure men of truth.

Laws are eternal and never change, and are made by the Father to be applied to all the conditions and relationships of both the material and spiritual worlds. But the laws that apply to the operations of the material world are not fitted to apply to the operations of the spiritual world; and the man who understands the former and their application to material things may be unable to apply the laws applicable to the spiritual world to spiritual things. A knowledge of the laws pertaining to the material will not supply a knowledge of the laws pertaining to the spiritual.

And hence the great scientist who when on earth was able to discover and show the operation of the laws controlling material things, when he comes to the spirit world and attempts to apply this knowledge to the things of the spirit, will be wholly unable to do so, and will be as a babe in his ability to understand and draw deductions from the spiritual laws. So you see the necessity for man's becoming acquainted with these spiritual laws, if he expects to progress in those things to which they apply.

The material laws may be learned by the operation of the senses that belong to and constitute the material mind, but the spiritual laws can only be learned by the exercise and application of the faculties of the soul. The soul is to the spiritual things of God what the mind is to the material things of God; and the great mistake

that men make and have made is to attempt to learn these spiritual things with the powers of the material mind.

I write thus because I see that you and your friend desire to learn the nature and operations and workings of the spiritual things, and hence I want to impress upon you the necessity for exercising the soul perceptions, which will come to you as your soul develops. These perceptions are just as real as are the five senses of the natural mind, though most people do not even know of their existence. And when once you have succeeded in understanding that they do exist, and that you may be able to use them just as you use the faculties of the material mind, you will be able to progress in the development of these faculties or perceptions with as much success and certainty as does the scientist or philosopher in his study of the things to which he applies the faculties of his material mind.

I hope that I have made plain what I intend to convey. I will not write more tonight, but will say, let your faith increase, and pray more to the Father, and you will see open up to you a wonderful vista of knowledge of the truths of the spirit.

Your friend and brother,
Jesus

Five steps to truth

April 7, 1916

I am here—*John*

I desire to write a little tonight upon a subject that may prove to be of interest to you and others who may read my message. I will not write a very long message, but will say what I desire in short sentences, so that the truth that I intend to convey may be understood at a glance.

When you are sure that you have discovered or have had revealed to you a truth, let it sink deep into your soul, so that it will find such lodgment as will cause you to realize that this truth is a reality, and a thing that must not be forgotten or neglected in its application to your daily life on earth.

When you have found that the truth fits some particular condition of your mind's experience, adopt it as a criterion for determining what your course of action shall be.

When you have thus adopted it, let it always remain with you as a guide and monitor in determining what your belief as to the particular thing involved shall be.

When you have thus received this belief of the mind, encourage and feed upon it until it becomes a thing of established faith.

And when faith has become a part of your very being, you will find that the accompaniments of such faith, in the way of longings and aspirations, will become things of real existences, which will result in actual knowledge.

When such knowledge becomes yours, then you have solved the problem of what is true and what is not. And when you have solved this, you will become a man who, when he utters his knowledge of truth, will speak as one having authority. Such was the process by which Jesus became the possessor and authentic expositor of the great spiritual truths that had never before been known and declared by any man.

Of course, these various steps which lead to this great knowledge of truth must be taken gradually and with increased confidence. In all this, the help and influence of the Father are necessary, and such help and influence comes only in response to sincere, soul-aspiring prayer.

Prayer must arise from the soul of man, and the response must come from God—there is no other means by which this knowledge can be obtained. All knowledge of things spiritual that men may think they possess, coming in any other way, cannot be relied on, for there is only one source of such knowledge, out of which the real spiritual truths of God emanate.

And love is the great principle that enters into all knowledge of things spiritual. Without love it is utterly impossible for man to rightly conceive the truths of God and possess them.

I merely desired to give you this short lesson on truth and knowledge and love, so that in receiving and absorbing our messages of the

great spiritual truths of the Father, you may realize the means of making them your own in a manner to satisfy your soul perceptions.

I will come soon and write you a message on some of these vital truths. Think of what I have above written, and you will find that your soul perceptions will be opened up to a clear and wonderful comprehension of the real meaning of what we desire to reveal.

I will not write more tonight.

Your brother in Christ,

John

CHAPTER 2

God

Who and what is God?

May 25, 1917

I am here—*Jesus*

I have been with you as you prayed, and joined in your prayer to the Father for the inflowing of His love into your soul in great abundance. And I know that His holy spirit is present, and that His love is flowing into your soul, and that you are becoming in atonement with the Father. His love will always come to you when you pray as you have tonight, and His listening ear is always open to the earnest aspirations of His children who come to Him with the true longings of the soul. You have the “secret” of reaching the Father’s love, and on all occasions, when you feel that you need that love, or desire a nearness to the Father, use the secret and you will not be disappointed.

You are in better condition tonight, in your soul development and perceptions, and can receive a message which I have desired for some time to communicate. You will remember that in the early stages of our writings I communicated to you my knowledge and conception of who and what God is, and that I have recently told you that I desired to rewrite that message, as your condition is now so much better to receive these truths than it was when the

message was written. And so tonight I will deliver that message, and will take a more complete possession of your brain and control of your hand than I was heretofore able to do.

Then the question is: Who and what is God?

In dealing with this question, you must realize that it is not so easy to describe in language that mortals can comprehend the essence and attributes of God, and I feel the limitations that I am under in endeavoring to give you a satisfactory description of the only and true God, not because of a paucity of knowledge and conception on my part, but because of this fact.

Well, to begin, God is soul, and soul is God. Not the soul that is in the created man, but the soul that is Deity; self-existent, without beginning or ending, and whose entity is the one great fact in the universe of being.

God is without form, such as has been conceived of by man in nearly all ages, and especially by those who believe in the Bible of the Hebrews, as well as that of the Christians. But nevertheless, He is of a "form," which only the soul perceptions of a man who has arrived at a certain degree of soul development (that is, taken on the divine nature of the Father and thus become a part of the soul of God) can discern and recognize as an entity.

There is nothing in all nature with which men are acquainted or have knowledge of that can be used to make a comparison, even with the spirit perceptions, with this Great Soul. And hence, for men to conceive of God as having a form in any manner resembling that of man is erroneous, and those who in their beliefs and teachings deny the anthropomorphic God are correct. But nevertheless, God is of form such as to give Him an entity and substance and seat of habitation, in contradistinction to that God which, in the teachings of some men, is said to be everywhere in this substance and entity—in the trees and rocks and thunder and lightning, and in men and beasts and all created things—and in whom men are said to live and move and have their being. No, this concept of God is not in accord with the truth, and it is vital to the

knowledge and salvation of men that such conception of God be not entertained or believed in.

To believe that God is without form is to believe that He is a mere force or principle or nebulous power, or, as some say, the mere result of laws—which laws, as a fact, He has established for the controlling of His universe,.

The child has asked: “Who made God?” And because the wise men cannot answer that question, in their wisdom they conclude and assert that there can be no real God of personality or soul form; and hence, only force, principle, or law can be God. But the child may not be satisfied with the answer, and may ask the wise men: “Who made the principles and forces and laws that must be accepted as the only God?” And then the wise men cannot answer, unless they answer, “God,” which they do not believe, but which, let me say, is the true and only answer.

God is back of force and principle and law, which are only expressions of His being, and which, without Him, could not exist. They are only existences, changeable, dependent, and subject to the will of God.

God then, is soul. And that soul has its form, perceptible only to itself, or that soul of man which, by reason of the sufficient possession of the very substance of the Great Soul, has become like unto God, not in image only, but in very essence. We spirits of the highest soul progression are enabled by our soul perceptions to see God and His form—but here I use the words “see” and “form,” as being the only words that I can use to give mortals a comparative conception of what I am endeavoring to describe.

When it is remembered that mortals can scarcely conceive of the form of the spirit body of a man, which is composed or formed of the material of the universe (though not usually considered to be of the material), it will be readily seen that it is hardly possible for me to convey to them even a faint idea of the “soul form” of God, which is composed of that which is *purely* spiritual—that is, not of material sublimated even to the highest degree.

And although I am not able, because of the limitation mentioned, to describe to men that from which they may glean a conception of this soul's form, it must not be believed that because men cannot understand or perceive the truth of the soul's form, therefore it is not a truth. A truth, though not conceived or perceived by men, spirits, or angels, is still a truth—its existence does not depend upon its being known. And even though all the mortals of earth and the spirits and angels of heaven, save one, could not perceive the existence of that truth, yet its existence perceived by that one irrefutably proves its reality.

But as I have said, the truth of God's form—the soul's form—can be testified to by more than one of the celestial spirits of men passed from earth. And the possibility is before mortals, in the great future, if their souls have become possessed of the divine substance of God's love in sufficient abundance, to perceive God as I have attempted to explain.

The created soul of man also has its "form," it being made in the image of God; yet man cannot see that form, although its existence is a fact, and can be testified to by many in the spirit realms.

In addition to this form, God has a "personality," and this is expressed and made known to man by certain attributes which to the consciousness of man is existent in the universe. And to some philosophers and scientists and wise men, these attributes *are* their impersonal God himself, and to them the only God. They make the created, the creator, not realizing that behind the expression must be the cause, and that greater than the attribute must be that from which the expression of the attribute is projected.

And here, I, who know, desire to say that these manifested attributes (or forces and powers and principles and laws and expressions) do not, all together, constitute or equal that from which they flow, or in which they have their source. God is Himself, alone. His attributes or expressions manifested to mortals or spirits are only the results or effects of the workings of His spirit, which spirit is only the active energy of His soul—Himself. And hence, the form of God is not distributed over the whole universe

of creation where His attributes may be, or because they are everywhere manifested.

No, as was said by Moses of old, and as was said by me when on earth: God is in His heavens. And although it may be surprising and startling to mortals to hear, God has His habitation. God—the substance, the self-existing soul form—has His locality, and men do not live and move and have their existence in God. But in His emanations and expressions and spirit they do.

As you are somewhat exhausted, I think this a good place to stop. I am pleased that you are in such good condition. So be prepared for an early resumption of the message. With my love and blessings, I will say goodnight.

Your brother and friend,
Jesus

God's attributes

February 18, 1916

I am here—*your Grandmother*

Well, my son, I come tonight, as I promised, for the purpose of writing you a letter telling you of a certain spiritual truth that I desire you to know.

I am now in the Third Celestial Sphere, and am in a much more exalted condition in my knowledge of spiritual truths than I have ever been, and have opened up to me a spiritual view that increases my understanding of the Father's provisions for the happiness and salvation of His children. I know now more than ever that He is a real existing God of love and power and wisdom, and that wrath, such as is taught in the Bible, is no part of His nature. For His children on earth as well as in the spirit world, He has only love and solicitude and sympathy.

He is not a God that is afar off, waiting for the arrival of the great "judgment day" when He will approve or condemn His children according to their deeds done on earth. He is with all men and spirits, and in a way that His influence of love and beneficence may be felt by them, if they will only place themselves in a condition of

¹ Acts 17:28

receptivity of soul so that such influence may be felt. For as we have said before, the relationship and nearness of God to man depends to a very large extent upon the will and desires of man himself.

God is not, in what may be called His "personality," with men, as has been taught by the teachers of the Bible-based religions of the world, and men do not live, move, and have in Him their being,¹ as Saint Paul wrote; for His personality has a location which is not everywhere, but in the highest heavens. I know that this will appear startling to many persons, orthodox and otherwise, and that it apparently takes from them the consolation of believing and feeling that God is with and in them; but nevertheless what I say is true. He is not in them, or in "nature," as some of the scientists who believe in God say. He is not in every flower or tree or other manifestation of His creation; and as regards His personality, He is not omnipresent, though He has a knowledge of all things in His universe.

When I say that God, in His personality, is not everywhere, and not with men at all times, forming a part of their being, I do not mean that it shall be understood that He is not the loving, watchful Father, trying to make them happy and save them from the results of their own many wrongdoings, for such inference would not be true. And while, as I say, He is not with men in His personality, yet He is with them in the sense and truth that His attributes of love and wisdom and knowledge and power are with them always.

Life emanates from God, but life is not God. It is only one of His attributes, conferred upon the objects of His creation that they may live and grow and fulfill the designs of their creation. And when that purpose has been accomplished, He withdraws from them this attribute of life, and men can realize that fact. God has not, Himself, ceased to be a part of that object, for He never was a part of it, but only this attribute has ceased to be a part of the object.

God is the source and origin of *all* life, but that life is merely one of His creatures, as we say, as is man or other things which mortals call matter. Man does not live and move and have his being in

God, but merely in the attributes of God. So you see, not all these attributes together constitute God, for He is a personality *from which* all these attributes flow.

I know that it is difficult for you to comprehend the full purport of what I intend to convey, but you may in a way grasp my meaning. Love is a greater attribute than even life, but love is not God—just as love is not man (though it is his greatest possession, when it exists in its purity). And as man has many attributes, which all together do not make the man, so God has many, and yet they are only parts of His nature, and not He.

Man has a physical body and a mind, and yet they do not constitute man, for he may lose them both and still be man, or spirit. The soul is the *real* man (or “ego,” or personality), and all the wonderful parts of man such as the mind and affections and desires and will are merely *of* him. And if he were deprived of any of them, he would still be man, though not the perfect man as when they are all with him, performing their proper functions. And God is not God by reason of having all these qualities, but these qualities exist because they are the attributes of God.

God is soul, and soul is God, and in this soul does His personality exist—without “individuality,” but real and existing, and from which flow all these attributes of life and love, etc., of which I have spoken. God is spirit, but spirit is not God, only one of His qualities.

I write this to give you some additional conception of who and what God is, and to show you that He is not in man, nor does man have his being in God. To further show you this: God does not and could not exist in the same place with those things which are not in accord with His nature and qualities; and were He in man or man in Him, then no sin or error or things which violate His laws would exist in man.

I must stop now, but will come soon to finish my message.

With all my love, I am

Your Grandmother

The Fountainhead

February 25, 1916

I am here—*your Grandmother*

I come to resume my discourse, if you think that you are in condition to receive it. Well, we will try, and if I find that you are not, I will stop until later.

As I was saying, God is not in man or material things, as regards His personality; only His attributes (which men frequently consider to *be* God) are manifested in these things.

God is not the creator of all things that appear to have an existence, for many things which influence and govern the conduct of men are entirely the creatures of man, and are not in harmony with the laws of God or His will. And hence when it is realized that there exists, in the souls and minds of men, evils that are not in harmony with God's creation, you can readily see that God cannot be and is not in such souls and minds.

Nor are His attributes always within man. As is said in the laws of physical philosophy, two things cannot occupy the same place at the same time; and so we may say, as regards spiritual philosophy: two things cannot occupy the same soul or mind at the same time—especially when they be antagonistic or opposed to each other in their qualities or fundamentals. Until the one vacates its occupancy, the other cannot come in—and this is invariably true of the creatures of God and those creatures of man which are not in harmony with God's laws and will.

But it must be understood that when I speak of “creatures of God,” my meaning must not be taken as including God, for He as the Creator is altogether different from His creatures. And while His “creatures,” or certain attributes may find a lodgment and habitation in the souls and minds of men, and in the existence of material things, yet He, God, never finds such lodgment, and is never a part of such existences. He is as distinct from these creatures (or better probably, *emanations*) of His as are the thoughts and desires of man distinct from the man himself.

God is in His heavens, and those heavens have a locality, just as the different spheres of the spirit world in which spirits have their homes have localities; and His locality is way beyond the highest celestial spheres known to the highest spirit, and towards which spirits are always progressing. And the more they progress, the more and closer they come in contact with these attributes of God, which are constantly flowing from Him.

Even Jesus, who, as you know, is the brightest of all the spirits, and the one possessing more of these attributes of the Father than any other spirit, has never seen God (except through his soul perceptions), nor ever realized that God is in him or forms a part of him. Mistaken and deceived are men when they say or believe that God is in them or that in Him they live and move and have their being.

To believe this as true, God can only be a kind of nebulous something, inconsistent as the air—merely a force permeating the universe, divided into many and infinitesimal manifestations, seen and felt today, and tomorrow having no existence. A something less substantial than man, weak and powerful at the same time—a contradiction beyond conception or explanation.

Such is not God; but all these manifestations are merely evidence of the existence of a substantial, and I may say, never-varying, self-existing being, who is not the creature of man's mind, or of man's necessities or desires, but the Creator of all—even of these wise men who cannot conceive of any God but nature (the mere creature of His being and wisdom and power).

The human mind, when left to itself (that is, to its own evolution, as your scientists say), and not influenced by the revelations of spiritual truths or the suggestions of spirits who have advanced in knowledge of things beyond the material, has not improved much since the days when men lived and died as sun worshipers, and the worshipers of the sacred cats and bulls and elephants, and of the storms and thunders and lightnings. God was, in all these manifestations, immanent and "real," to be appeased or loved as necessity required. And today, among the wise men of your civilized nations who can

see no God in the spiritual, the aggregate of all these material things is the God which they must worship, if they worship at all.

Nature is God to them, and so you see that the only improvement, if any there be, that their minds have over the minds of the worshipers of the sun and animals etc. is that their minds are not satisfied to see God in a single manifestation, but must have a combination of all these manifestations, which they call "nature." You see it is only a difference in degree. The scientist of today who refuses to accept or believe in any God who may be of a spiritual nature is exactly the counterpart of his so-called barbarian brother who could see Him only in the sun, etc., except that he demands a "larger" God, who must be in the lowest form of mineral existence as well as in the highest form of solar excellence, and even in man (for with some, man is his own and only God).

And it is questionable whether these wise men are not *more* limited in their conception and acceptance of a God than were their earlier uncivilized brothers, because many of the latter saw, beyond and behind their sun god and god of thunders etc., another and greater God, whom they could not see, but could feel, and in their souls realize His existence. But the wise men of civilization have so evolved their intellects that they have lost their soul perceptions, and so no god beyond the horizon of their intellectual perceptions can exist. And hence, as they know only nature, there can be no other god than nature. But oh, the terrible mistake!

God then, as I have said, is a being—a soul—with a personality that has a location, high up in His heavens, towards whom all spirits of the celestial spheres (and many in the spiritual spheres as well) are striving to approach in greater and greater nearness. And as they approach, they realize and know the increased love and life and light that emanates from the fountainhead of these attributes of perfection. And so, God is not in man or beast or plant or mineral, but only His attributes are (as He sees the necessity for their workings), and man does not live and move and have his being in God.

Well, my son, I have, in my imperfect way, given you some idea of who and what God is. And my explanation is, in substance, the consensus of the knowledge of the celestial spirits, whose knowledge is based upon the truths that no mortal (or all the mortals combined) can possibly learn with their finite minds. I think that you have received my ideas and words quite correctly, and I hope the truths which I have written may prove beneficial to all mankind.

I will come again soon and write you some other truths which may interest you. I must stop now. With all my love and blessings, I am your own loving grandmother,

Ann Rollins

The absolute necessity for a God

February 25, 1916

I am here—*your Father*

I have been listening to your grandmother's message, and was interested in observing the way in which you received it, for it is a deep and important communication of truth that is not generally known to mortals. We in the lower spheres, of course, do not know these truths so extensively as do the spirits of the celestial spheres, but I have heard the Master discourse on the subject of God, and what your grandmother wrote you is, in short, what he has explained to us—but of course, in a way that we could better and to a greater extent comprehend than can you.

There is one thing that I have observed in the case of these who are called scientists and who believe only in the material, and also in the case of those who claim to be unbelievers, when they come into spirit life: Very soon they realize that there is or must be a God, and that their God of nature, or their man-made God, does not supply the world, if I may thus express it, which they find to exist here.

They, of course, do not get a conception of the nature of God in the beginning, but they know very soon after they come over that there is a God other and different from what they conceived

¹ Joseph Salyards (1808–1885) – instructor at the Polytechnic Academy Institute at New Market,

Him to be (when they had any conception of Him on earth). And when they denied that there was any God, and they soon realize the absolute necessity for there being one. And when they had made man his own God, they see many spirits of men in such conditions of darkness and suffering and helplessness that they readily realize that man is not God. So I say, the first truth that enters their mind and souls when they become spirits is that there is a God, although they do not know His nature and attributes.

So you see, there is only one little veil of flesh between the vaunted mind of mortals that proclaim there is no God but nature, or no God at all, and the mind conscious of its weakness and littleness as it exists in the spirit world.

But I must stop writing on this subject or you will think that I am going to write you a lecture, which I don't intend to do now.

With all my love, I am your father,
John H. Padgett

A personal God

November 21, 1915

I am here—*your old professor, Salyards*¹

I merely want to say that I am very happy, and want you to know that I am progressing in my condition of soul development and in my knowledge of the truths that pertain to the spirit world.

I have not written you for a long time, and would like to tell you of certain truths that I have learned since last I wrote you.

Well, I find that I am now in a condition of soul development that enables me to see the truth of what the Master has told us in reference to the real existence of a God who knows what His creatures are doing, and in what way they are making use of their souls and bodies. I mean that this God is one having all the faculties that you would suppose only a being with personality and form would have (but could hardly understand how a mere essence or formless existence could have such powers and qualities).

Virginia

¹ Matthew 5:8

I never, until recently, could comprehend the real truth and meaning of a God who could have the wisdom and love and power that I was taught God possessed, I believing Him to be mere essence, void of form or personality. Such comprehension is beyond the finite mind, and can only be perceived as a reality or existing condition or truth by means of faith. I now have that faith which enables me to understand the fact that this God whom we call our Heavenly Father (for He is) possesses all of these qualities and powers, and such understanding is to me a wonderful and unexpected addition to my knowledge of God.

This “understanding,” of course, is not a thing that arises from any exercise of the mind, or as the result of any mental power or quality which I may never have realized that I possessed, but is the result of the exercise of my soul perceptions, which have become so great and in such condition of unison or harmony with our Father’s qualities of soul that He and all these attributes appear to me as real, perceptible existences, having a certainty of comprehensible being.

So you see what soul development may mean, and what its possibilities are. No mere development of the intellectual qualities or attributes could ever lead to a comprehension of the personality of God as I have described it.

I never in all my life, mortal or spirit, conceived or expected that it were possible for any soul of mortal or spirit to see God as I now see Him. And I never could understand what was meant by the beatitude, “the pure in heart shall see God,”¹ except in the sense that as we became pure in heart, those qualities that were ascribed to God would become a part of us, and as such possessors, we could see God—or rather, the result of those attributes of God—in our souls.

I don’t know whether you can fully comprehend what I intended to convey to you, but I have tried my best to put the idea in such language that your mind may, to some extent, understand. I know that you will never fully know what this soul perception is until you have experienced this development in your own soul.

¹Romans 13:7-14

I thought that I would tell you of this progress of my soul so that you might have some faint idea of what the development of the soul means in a way other than or in addition to the development of the love principle. But really, all phases of its development are part of or dependent upon and resulting from the development of this love principle. For divine love is “the fulfilling of the law”¹—and “the law” includes that which enables us to perceive that God is a personality, having these qualities that I speak of.

I see that I have written enough for tonight. If you will carefully read what I have written, you will find much food for thought, and probably some help to a correct, concrete comprehension of who and what God is. So, expressing to you my gratification and pleasure in being able to come to you again, I will say goodnight.

Your old professor, and brother in Christ,
Joseph M. Salyards

Thou, God seest me

November 22, 1915

I am here—*Jesus*

I have heard what the Professor said to you, and you must try your best to comprehend its meaning, for it contains a description of the true conception of God in a way that only one having the developed soul perceptions could explain. The only difficulty in the way of your fully understanding this idea of who and what God is is that the idea is not one that the mere mind can grasp, for only the soul that has been developed to a sufficient degree can comprehend it. But yet, you may be able to conceive of its meaning to an extent that will enable you to feel closer to the Father, as a real, personal God, and not as a being of formless existence only. I mean that the idea of personality may bring the Father nearer to you, so that you may realize a deeper meaning of His love and care and mercy, and of His interest in you and in all His creatures.

In my message on God you will find that the idea of personality is spoken of, but not emphasized so much as in the writing of

¹Genesis 16:13; ²Matthew 10:29-30

the Professor; but the truth is that our Father is, to the soul perceptions, a being of real existence and personality. I know how difficult it is for the mind to conceive, even in a faint way, how such a personality can be a part of God—a being who is often declared to be a mere spirit, without form or habitation, and everywhere at the same time. But I tell you it is a truth that by the soul's faculties is comprehensible the *personal* attribute of the Father.

Of course men will not understand this truth so long as they depend upon the mere intellect to comprehend it, and to them it may not mean much; but it is of the greatest importance to mankind, both in their lives on earth and in the spirit world. "Thou, God seest me"¹ is not a mere meaningless generality for men to repeat without understanding. For God does see every act of man; and as I said when on earth, not even a sparrow falls without my Father knowing it, and the hairs of your head are all numbered.² If men will only learn this great truth, and appreciate its importance, they will take more care of the manner in which they live their lives.

(I am not disconcerted by the interruption).

As I was saying, men must realize that God knows not only their acts, but also their thoughts. If men would only realize this fact of God's being able to see and know what their lives on earth are, they would many times think before they do some things which they do, supposing that no one but themselves know of them.

I am very glad that the Professor wrote to you on this subject tonight, for it is one that is very important in our plan of revealing the truths of God and His attributes.

With all my love and blessings, I am
Your own brother and friend,
Jesus

 CHAPTER 3

The Human Soul

The likeness of God

March 2, 1917

 I am here—*Jesus*

I come tonight to write my message on the soul, and will do so if we can establish the necessary rapport.

Well, the subject is of vast importance, and difficult of explanation, for there is nothing on earth known to man with which a comparison may be made. Generally men cannot understand a truth or the nature of a thing except by comparison with what they already know to exist, and with whose qualities and characteristics they are acquainted. There is nothing in the material world that will afford a basis of comparison with the soul, and hence it is difficult for men to comprehend the nature and qualities of the soul by the mere intellectual perceptions and reason.

In order to understand the nature of this great creation, the soul, men must have something of a spiritual development, and the possession of what may be known as the soul perceptions. Only soul can understand soul; and the soul that seeks to comprehend the nature of itself must be a “live” soul, with its faculties developed to a small degree at least.

First, I will say that the human soul is a *creature* of God, and not an emanation from Him, as a part of His soul; and when men speak and teach that the human soul is a part of the “Oversoul,” they teach what is not true. This soul is merely a creature of the Father (just as are the other parts of man, such as the intellect and the spirit body and the material body), which, before its creation, had no existence. It has not existed from the beginning of eternity, if you can imagine that eternity ever had a “beginning.” I mean that there was a time when the human soul had no existence, and whether there will ever come a time when any human soul will

¹ Genesis 2:16-17

cease to have an existence, I do not know, nor does any spirit—only God knows that fact.

But this I do know: that whenever the human soul partakes of the essence of the Father and thereby becomes divine itself, and the possessor of His substance of love, that soul realizes to a certainty that it is immortal and can never again become less than immortal. As God is immortal, the soul that has been transformed into the substance of God becomes immortal, and never again can the decree “dying thou shalt die”¹ be pronounced upon it.

As I said, there was a period in eternity when the human soul did not exist, and was created by God. It was made the highest and most perfect of all God’s creation, to such an extent that it was made in His image—the only thing of all His creations that was made in His image, and the only *part* of man that was made in His image. For the soul is the man. All his attributes and qualities, such as his intellect and spirit body and material body and appetites and passions, are merely appendages or means of manifestation given to that soul, to be its companions while passing through its existence on earth, and also, qualifiedly, while living in eternity. I mean that some of these appendages will accompany the soul in its existence in the spirit world, whether that existence be for all eternity or not.

But this soul, great and wonderful as it is, was created in the mere image and likeness of God, and not in or of His substance or essence, the divine of the universe. It (the soul) may cease to exist without any part of the divine nature or substance of the Father being lessened or in any way affected. And hence when men teach or believe that man, or the soul of man, is divine, or has any of the qualities or substance of the divine, such teaching and belief are erroneous. While the soul of man is of the highest order of creation, and his attributes and qualities correspond, yet he is no more divine in essential constituents than are the lower objects of creation—they each being a creation and not an emanation of their Creator.

True it is that the soul of man is of a higher order of creation than any other created thing, and is the only creature made in the image of God, and was made the perfect man; yet man (the soul) can never become anything different or greater than the perfect man unless he receives and possesses this divine essence of the Father which he did not possess at his creation. As a most wonderful gift, though, at the time of man's creation, God bestowed upon him the *privilege* of receiving this great substance of the divine nature. The perfectly created man could then become the divine angel, *if* he (the man) so willed it, and obeyed the commands of the Father, and pursued the way provided by the Father for obtaining and possessing that divinity.

As I have said, these human souls (for the indwelling of which God provided material bodies, that they might live their mortal lives) were created (just as, subsequently, these material bodies were created), and this creation of the soul took place long before the appearance of man on earth as a mortal. The soul, prior to such appearance, had its existence in the spirit world as a substantial conscious entity, although without visible form and, I may say, "individuality," but yet having a distinct personality so that it was different and distinct from every other soul. Its existence and presence could be sensed by every other soul that came in contact with it, and yet to the spirit vision of the other soul it was not visible.

And such is the fact now. The spirit world is filled with these unincarnated souls, awaiting the time of their incarnation, and we spirits know of and sense their presence; and yet with our spirit eyes we cannot see them, and not until they become dwellers in the human form (and in the spirit body that inhabits that form) can we see the individual soul.

And the fact that I have just stated illustrates and in a way describes the being of Him in whose image these souls are created. We know and can sense the existence and presence of the Father, and yet even with our spiritual eyes we cannot see Him; and only when we have our soul developed by the divine essence of His love can we perceive Him with our soul perception.

It may be asked, in considering this matter of the creation of the soul: Were all souls that have been incarnated, or that are awaiting incarnation, created at the same time, or is that creation still going on? I do know that the spirit world contains many souls such as I have described, awaiting their temporary homes and the assumption of individuality in the human form, but as to whether that creation has ended, and at some time the reproduction of men for the embodying of these souls will cease, I do not know. The Father has never revealed this to me or to the others of His angels who are close to Him in His divinity and substance.

The Father has not revealed to me all the truths about the workings and objects of His creative laws. And neither has He given to me all power and wisdom and omniscience, as some may find justification for believing in certain statements of the Bible. I am a progressive spirit; and as I grew in love and knowledge and wisdom when on earth, I am still growing in these qualities, and the love and mercy of the Father come to me with the assurance that never in all eternity will I cease to progress towards the very fountainhead of these attributes of Him, the only God, the All in All.

As I was saying, the soul of man is the man—before, while in the mortal existence, and ever after in the spirit world. All other parts of man, such as the mind and body and spirit, are mere attributes which may be dis severed from him as the soul progresses in its development toward its destiny of either the perfect man or the divine angel. And in the latter progression, men may not know it but it is a truth that the mind—that is, the mind as known to mankind—becomes, as it were, non-existent; and this mind (as some say, the “carnal” or “material” mind) becomes displaced and replaced by the mind of the transformed soul, which is, in substance and quality, and to a degree, the mind of Deity itself.

Many theologians and philosophers believe and teach that the soul, spirit, and mind are substantially one and the same thing, and that any one of them may be said to be the man, or “ego”; and that in the spirit world, one or the other of these entities is that which persists, and determines, in its development or want of

development, the condition or state of man after death. But this conception of these parts of man is erroneous, for they each have a distinct and separate existence and function, whether man be a mortal or spirit.

The mind, in its qualities and operations, is well known to man, because of its varied manifestations, and being that part of man which is more of the material nature, and which has been the subject of greater research and study than has the soul or the spirit.

While men have, during all the centuries, speculated upon and attempted to define the soul and its qualities and attributes, yet to them it has been elusive, and impossible of comprehension by the intellect (which is generally the only instrumentality that men possess for this inquiry). To some of these searchers, when inspiration has shed its light upon them, some glimpse of soul and its nature has come to them; yet to most who have sought to solve this mystery, the soul and spirit and mind are seen as substantially the same thing.

But the soul, as concerning man, is a thing of itself, alone: A substance real, though invisible to mortals; the discernor and portrayer of men's moral and spiritual condition; never dying, so far as known; and the real *ego* of the man. In it are centered the love principle, the affections, the appetites, and the passions, and possibilities of receiving and possessing and assimilating those things that will either elevate man to the state or condition of the divine angel or the perfect man, or lower him to the condition that fits him for the hells of darkness and suffering.

The soul is subject to the *will* of man, which is the greatest of all endowments that were bestowed upon him by his Maker at his creation, and is the certain index of the workings of that will, either in thought or action. In the soul, qualities of love and affection and appetites and passions are influenced by the power of the will, either for good or evil. It may be dormant and stagnant, or it may be active and progressive, and so its energies may be ruled by the will for good or evil, but these energies belong to it and are not part of the will.

The soul's "home" is in the spirit body (whether that spirit body is encased in the mortal body or not), and it is never without such spirit body, the appearance and composition of which is determined by the condition and state of the soul.

And finally, the soul, or its condition, decides the destiny of man as he continues in his existence in the spirit world. Not a final destiny, because the condition of the soul is never fixed; and as this condition changes, man's destiny changes. For destiny is a thing of the moment, and finality is not known to the progress of the soul (unless and until it becomes the perfect man, and, then satisfied, seeks no higher progress).

Now, in your common language, and also in your theological and philosophical terms, mortals who have passed to spirit life are said to be "spirits." And in a certain sense this is true, but such mortals are not nebulous, unformed, and invisible existences. They have a reality of substance—*more* real and enduring than has man as a mortal—and are, in form and features, visible, subject to touch, and the object of the other spiritual senses. So when men speak of "soul, spirit, and body," if they understood the truth of the terms, they would say: soul, spirit body, and material body.

There is a *spirit*, but it is altogether distinct and different from the spirit body, and also from the soul. It is not part of the spirit body, but is an attribute of the soul exclusively, and without the soul it could not exist. It has no substance, as has the soul, and it is not visible to even the spirit vision; only the *effect* of its workings can be seen or understood. It is without body, form, or substance, and yet it is real and powerful and, when existing, never ceasing in its operations. It is an attribute of all souls.

Then what is the spirit? Simply this: the active energy of the soul. As I have said, the soul has its energy, which may be dormant or which may be active. If dormant, the spirit is not in existence; if active, the spirit is present, and manifests that energy in action.

So, to confuse the spirit with the soul, as being identical, leads to error and away from the truth.

It is said that God is spirit, which in a sense is true, for spirit is a *part* of His great soul qualities, and which He uses to manifest His presence in the universe. But to say that spirit is God is not stating the truth, unless you are willing to accept as true the proposition that a part is the whole. In the divine economy, God is all of spirit, but spirit is only the messenger of God by which He manifests the energies of His great soul.

And so with man. Spirit is not man (soul), but man (soul) is spirit, as it is the instrumentality by which the soul of man makes known its energies and powers and presence.

Well, I have written enough for tonight, but sometime I will come and simplify this subject. But remember this: that soul is God, soul is man, and all manifestations such as spirit and spirit body are merely evidences of the existence of the soul—the real man.

I have been with you as I promised, and I know that the Father will continue to bless you. So with my love and blessing, I will say goodnight.

Your brother and friend,
Jesus

The incarnation of the soul

February 15, 1920

I am here—*Jesus*

I am here as I promised last night, and will write on the subject of the incarnate soul.

You may have observed in your studies of the different theories of the creation of man that always the question has arisen as to the relationship of the spiritual and physical—that is, as to the soul and the material body. I know that many theories have been set forth as to how and when the soul became a part of the physical body, and what was the means adopted by the laws of nature, as they are called, for the lodgment of the soul into that body, and the relationship that one bore to the other. Of course this applies only to those mortals who believe that there is a soul separate in its existence and function-

ings from the mere physical body. As to those who do not believe in the distinctive soul, I do not attempt to enlighten, but leave them to a realization of the fact when they shall have come into the spirit world and find themselves existing without such body.

When the physical body is created, it has no consciousness of its having been created, for it is merely of the material of nature. It does not feel or sense in any degree the fact that it is a living thing, dependent upon the proper nourishment of its mother for its growth and continued life, in accordance with the laws of nature and the objects of its own creation. The father and mother, being necessary to the creation or formation of this merely animal production, know only that in some way there has come into existence an embryo that may eventuate into a human being like unto themselves. If this thing were allowed to remain without a soul, it would soon fail to fulfill the object of its creation and would disintegrate into the elements of which it is formed.

This physical part of man is simply the result of the commingling of those forces that are contained in the two sexes, which, according to the laws of nature and of man's creation, are suited to produce a body fitted for the home of the soul that may be attracted to it in order to develop that soul's individuality as a thing of life—and possible immortality. The physical body is intended only as a temporary covering or protection for the growth of the real being, and does not in any way limit or influence the continuous existence of the soul. And when this body's functions have ended, the soul, which has then become individualized, continues its life in new surroundings and in gradual progression, and this mere instrument used for its individualization is disseminated into the elements from which it was formed. As this body was called from the elements for a certain purpose, when that purpose shall have been served, it returns to these elements.

This body, of itself, has neither consciousness nor sensation, and in the beginning has only the borrowed life of its parents. And then when the soul finds its lodgment, it has only the life of the

soul, for the human life can exist only so long as the soul inhabits the body.

This, then, is really the true description of the physical body, and if it were all of man, he would perish with its death, and cease to exist as a part of the creation of the universe of God.

But the soul is the vital, living, and never-dying part of man. It is really the man, and the only thing that was intended to continue an existence in the spirit world. And so, when men say or believe that the body is all of man, and that when it dies man ceases to exist, they do not understand the relationship or functioning of soul and body, and know only the half-truth which is visible to their senses—that the body dies and can never again be resuscitated.

But the questions are asked: whence comes the soul, by whom was it created, how does it become incarnated in man, and for what purpose, and what is its destiny?

First, let me state that man has nothing to do with the creation of the soul or its appearance in the flesh. His work is to provide a receptacle for its coming—a mere host, as it were, for its entry into the flesh and existence as a mortal (or in the appearance of a mortal). While this receptacle is a creation of man, and without him it could not be brought into existence, yet the soul is no part of this creation, and is independent of the body. And after the earth life, in the spirit world, the soul will eventually cease to remember that it was ever connected with or dependent upon this creation of its parents. The soul, in the spirit life, is so separated from and dissociated with that body which was its home while in the earth life that it looks upon it as a mere vision of the past and not a subject for its consideration.

As I've said, the soul was created by God long before its appearance in the flesh, and awaited such incarnation for the purpose of giving it an individuality which it did not have in its preexistence. There is a law of God controlling these things that renders these preexisting souls capable of knowing the desirability of incarnation, and they are always anxious and ready for the opportunity to

be born in the flesh, and to assume the separate individuality that they are privileged to assume. As mortals provide the receptacle for their appearing and “homing,” as it were, they become aware of the fact and take advantage of the opportunity to occupy the receptacle, and become a mortal human being, with the necessary result of individuality.

I am glad that you are in a better condition, and will continue the messages as we have been desiring to do for some time. I shall be with you and help you in every way, and hope that you will keep up your faith and prayers to the Father. Goodnight and God bless you,

Your brother and friend,
Jesus

The incarnation of the soul (part 2)

January 13, 1916

I am here—*Luke*

I want to tell you tonight of the mystery of the birth of the soul in the human being.

All souls which enter into mortal bodies are, previous to such advent, real, living existences, made in the likeness of the Great Soul, though not having all the qualities and potentialities of that Soul, and also not having the form of individualized personality that they will have after they become parts of the composition, or form, of the mortal and spiritual bodies of human beings.

The soul, in its existence prior to becoming an indweller in the mortal body, has a consciousness of its existence, and of its relationship to God and to other children of the Great Soul, and more especially of the duplex character of its own being; and by this I mean the gender differences in the two parts of the soul, which, in the way that they are united, constitutes the one complete soul.

When the time comes for this soul to become an indweller in the mortal frame, the two parts that I speak of separate, and each part enters into a different mortal. And while this separation is

necessary for the individualization of each part of this one complete soul, yet the two parts never lose that interrelationship or the binding qualities that existed before their separation, and which continue to exist thereafter. And in the great future, after the work of individualization shall be completed, they will come together again and reunite in a complete one. This separation may exist a shorter or longer time, depending upon the similar development of those qualities that are absolutely necessary in order that this coming together in the original one, as it were, may take place.

While this soul, before its separation, has a consciousness of its duplex existence, when this duplex character leaves it (or rather, leaves the two separated parts) and thereafter until its reentrance into the spirit world, this consciousness does not again return to these parts. But in order to regain this consciousness, it is not necessary that both of these parts at the same time shall come again into the spirit life, for if one part becomes a spirit, free from the physical body, and the other part remains in the mortal body, that part that comes into the spirit world may receive the awakening to this consciousness, depending upon certain conditions and developments.

It often happens that both these parts will return to the spirit world, and yet for a long time live as spirits without having a restoration of this consciousness, because of various reasons that may exist. The conditions of the development of the two parts may be so vastly different that the realization of this consciousness may be wholly impossible; and often it is the case that when these two individualized parts are informed that they are the soulmates of each other, they will not believe that information, and live on in utter indifference to the fact. But ultimately, the consciousness of their relationship will come to them, because their development, no matter whether intellectual or spiritual, will tend towards the awakening of this consciousness, which is always present with them, although dormant.

Now, as to what this soul is, in its constituent parts or shape or form, prior to its separation for the purpose of becoming an

inhabitant of the mortal body, we spirits are not informed and do not know. We are often present at the conception and gestation and also at the birth of a child, and realize that a soul has become enveloped in the flesh, but we cannot see that soul as it enters into its home of mortal environment, because to us it is invisible and has no form. But after its lodgment in the human body, we can perceive it and realize its existence, for then it assumes a form (and that form varies in the incarnation of different humans). We have never seen the soul of God, although we know that there is this Great Oversoul, and hence we cannot see the soul of any image of the Great Soul until it becomes, as I say, individualized.

I know that men have often wondered and asked questions about the preexistence of the soul that has been incarnated, and what qualities and attributes it had during its preexistence, and as to these particulars I wish to say that we spirits, although we are inhabitants of God's Celestial Heavens, have little information, though we do know that the soul (and I mean the complete soul in a state of oneness) has an existence prior to its becoming individualized. You may ask how we know this. Well, it will be hard to explain this so that you may comprehend, but we spirits of the higher soul development can, by our soul perceptions, understand the existence of these souls, as images of the Great Soul. The qualities of these "images" are such that, while we cannot sensibly, as you would say, "see" these souls, yet we are conscious of their existence.

And we further understand, and such is the result of our observations, that when the soul once becomes incarnated and assumes an individualized form, it never thereafter loses that individuality, and hence never again returns to its condition of preexistence, and can never again become reincarnated in the existence of any human being. There is no such thing as reincarnation, and all the theories and speculations of men upon that question which conclude that a soul once incarnated can again become incarnated are erroneous. The incarnation of a soul is only one step in its destined progress from an invisible formless existence to a glorious

angel, or to a perfected spirit. A soul, in this progress, never retraces its steps (though sometimes stagnation takes place), but continues as an individualized spirit until it reaches its goal, in fulfillment of God's plan for the perfecting of His universe.

This is a subject that is difficult of treatment for several reasons, among which is the fact that we spirits, no matter how high our attainments, do not have the information in order to give a full and complete description of the soul and its qualities prior to its incarnation. And you mortals are not capable of comprehending the truth as we may try to convey it to you.

I have made this effort to give you some faint idea of the soul, as you are in good condition tonight to receive my ideas, but I realize how inadequate my attempt has proved to be. But from it, you can understand that the soul has an existence prior to its finding its home in the physical body; that it is duplex and has a consciousness of the relationship of its two parts; that after it has received the experience of the mortal life and received an individuality, it returns to the spirit world; and that at some time the consciousness of its duplex nature will come to it again and the two parts will become one, unless in the development of these separate parts there have arisen barriers that may prevent their reuniting. And further, that this soul will never again retrace the steps of its progression and become reincarnated.

I will now close, and with my love and blessings say goodnight.

Your brother in Christ,

Luke

The incarnation of the soul (part 3)

January 17, 1916

I am here—*Samuel*

Yes, Samuel the prophet. Well, I will not write long tonight, as I merely want to say that you are much better in your spiritual condition, and the rapport between us is so much greater than before.

Tonight I desire to say one word on the subject of how a soul is born into the flesh and becomes an individualized person. I heard

what Luke wrote you, and I agree with him in his explanation of the character and qualities of the soul in its state before its incarnation, but I want to add one other thing to what he wrote. When the soul first separates into its two component parts, and one of these parts enters into the physical body, the other part remains a mere soul, invisible even to us, but having an existence of which we are conscious. This second part hovers close to the earth plane, seeking the opportunity to also incarnate and become individualized; and this happens within a short time after the separation from the half that has already incarnated. Of course, when I say a short time, I do not mean in a few months or even a few years, because sometimes there is a space of several scores of years between the two incarnations; but such time seems short to us who know nothing of time.

The soul which remains, as Luke has told you, as well as the soul that enters the human body, loses its consciousness of having been a part of one complete soul, and of its relationship to the other part of that soul, and exists in the supposition that it is still a complete soul and needs no other soul to make it complete. This is a provision of the Father's goodness, so that the soul that continues in its pristine existence will not become lonely or unhappy.

You will naturally ask how I know this, as we have said these souls are not visible to us, and I can only answer that we spirits who have developed our souls to a high degree have acquired certain faculties, or what you may call senses, which enable us to know these things. It is not necessary that we should see these unindividualized souls in order to know of their existences and the qualities that they possess, any more than it is that we should be able to see the Great Oversoul of the Father in order to understand its qualities and attributes and existence. I know it is hard for you to understand this, and I cannot more satisfactorily explain it, for your senses of the earth life are not capable of comprehending the explanation, but what I tell you is true.

We often see the birth of the two parts of the soul into mortals, and we know that such soul then, for the first time, assumes a

¹Mark 8:36

shape and form; for this invisible image of God fills the whole of the spirit body, and from that body assumes or receives its form, and thereby becomes individualized.

The soul is the life of the spirit body, and never leaves it during the earth life of the mortal, and comes with it at the death of the physical body, and remains a part of it during all the time of the existence of the spirit body in the spirit world. Whether it can ever become "lost" is a question upon which I shall write you later (you will remember that Jesus said, according to the Bible, "What does it profit a man to gain the whole world and lose his own soul?") I will say this though, at this time: that a man may retain his soul as a fact and yet have a consciousness of having lost it, and he is then as if he had no soul.

I have said to you what I intended to write, because Luke had omitted to speak of the condition of that half of the soul that remained in the spirit world after the other half had been incarnated. Matters of this kind, though, are not important as regards the salvation of man, or the developing of his soul to such a degree that it may become at-one with the Great Soul, having what it did not possess before its seeking a dwelling place in the flesh: the divine nature of the Father, and immortality as an individualized, never-dying person.

I have written enough for tonight, but will come again and write you other truths. So with my love and blessings, I am

Your brother in Christ,
Samuel

How the divine love enters into the soul

March 23, 1916

I am here—*Jesus*

I am here, according to promise, and desire to write on the subject: How the divine love enters into the soul of a man.

As I have told you before, man is a creature of God, having a body, spirit body, and soul, and all these are necessary to make the

perfect man. But these three parts of man are different in their characteristics and functions, and are separate and distinct, and have qualities that are unlike in their composition as well as in the duration of their existence.

The body has an existence which lasts only during the life of the mortal on earth; and after that life ends, it dissolves into its elements, which never again can form the same body, either in the mortal world or in the spirit world. For these elements are merely things of matter, and are used to form other bodies and manifestations of the material of nature, and are so disseminated that never again will they become parts of a resurrected body. Your orthodox do not teach this truth, but think that in some mysterious way the mortal body will sometime be resurrected. No, the body, when it has performed its function of maintaining and shielding the soul and spirit body of man during his earth life, is no longer and cannot thereafter be a part of that man, and may be considered as something that is no longer a part of him.

This body, as a matter of fact, even during the life of the mortal, is not the same body all during that life; for continually there are changes in the elements that compose that body, and one element or set of elements gives place to others and becomes absorbed in the great sea of elements that constitute the universe of God. By operation of the laws of attraction and repulsion, these elements, as they replace others, conform themselves to the general appearance or outline of the parent body so that the identity and appearance of the body is preserved. And as a man grows older, the laws which make the changes in his appearance cause these new elements to conform to these changes, so that even while the material continues to envelop the spirit during the short span of a man's life, yet that material is not the same for any length of time. I make this preliminary statement merely to show that the material part of man is not at all connected with the real man, so far as the persistent nature of him is concerned, and this material need not be considered in discussing the subject that I desire to write about.

The *spirit* part of man is that part which contains what may be called the functions of life, and the forces and powers existing in him which immediately control him in his conduct and living. This real, existing principle of life, unlike the body, never dies, but continues to live after the spirit drops its envelope of flesh. This spirit part of man contains the seat of the mental faculties and reasoning powers, and uses the organs of the material body to manifest these attributes. These faculties live and exist even though the physical body may be in such imperfect condition that the spirit cannot use it to perceive or interact with the material things of nature, as they are called. To give an example, even though the material organs of sight may become impaired or destroyed, yet in that spirit body which is within the physical body, the faculty of sight exists just as perfectly and completely as if these impaired or destroyed organs were doing their functioning; and the same is true as regards the hearing and the others of what are called the five senses of man.

And as to the reasoning faculties and mental qualities, they exist in a perfect state, whether the brain is healthy or not, or whether it performs its work or refuses to do so. These spirit qualities do not depend upon the soundness or perfect workings of the organs of the physical body in order that they may exist in a perfect condition; but the proper and natural manifestations of the brain and the conscious operations of the mental faculties *do* depend upon the spirit faculties being able to use these physical organs in a proper way and in accordance with the harmony of the creation of the relative and correlative parts of man.

These spirit faculties which man calls the intellect and the five senses are a part of the spirit body, which is enclosed in the material body (while the spirit body, in turn, encloses the soul). When the material body dies, the spirit body continues to exist and live on in the world of spirit; and with it, and as continuing parts of it, these intellectual faculties exist, performing all their functions free from the limitations that the physical organs placed upon them.

And these mental faculties, notwithstanding that they have not the material organs through which they functioned when in the mortal frame, can still conceive thoughts of things material, and hear and see things of the material, just as they did (and even more perfectly) when they were enveloped by their environments of flesh and blood.

So you see, when the mortal dies, the only thing that dies and is left behind is the mere physical body, and with the spirit body survives all those things which can be said to be the real man. Hence, man never ceases to remember, and to progress, and to know that he is a being which death cannot destroy or change. And thus I answer the question: "When a man dies shall he live again?" He never *ceases* to live, and his living is not a new life, but merely the continuation of the old life, with all the things of mind and conscience that were his in the old life.

In the spirit life, the spirit body continues to contain the soul, and will be its protector and covering so long as that spirit body shall last. But this body also changes, by disintegration into what we may call spirit elements, and the formation of new elements to replace the disappearing ones. The changes in this body are not caused by the same laws that operated to change and disintegrate and replace the physical body, but by the laws controlling the development of the soul which the spirit body contains.

The *soul* is the real man, because it is the only thing or part of man that may become immortal, the only part of man that was made in the image of its creator, and the only part of man that may become a part of the substance of its maker and partake of His divine nature. I say *may*, for that is an important part of this great possibility. I know this possibility of the soul becoming immortal by partaking of the divine nature of God is true, for it is a proven fact in the case of many souls who are now in the Celestial Heavens. I also know that there are many souls in the spirit world who have been there for many centuries and have never received this divine nature and consciousness of immortality.

Whether such souls who have not received this divine nature shall become (or are) immortal has never been demonstrated. But this I do know: that in the economy of God's plan for the forming of His Kingdom, at some time—when, I don't know—this privilege of partaking of His divine nature (and the *certainty* of immortality) will be withdrawn from the souls of men and spirits; and then, whether these souls will partake of immortality, no spirit knows—only God.

There are other things that I do know and here tell you, and among them is this: that so long as the soul does not receive this divine nature, the mind, which I have described as being a part of the spirit body, continues to exist and dominates both soul and body; and in its progress it may attain to a condition of purity and perfection such as were possessed by the first created living souls (our “first parents”). Many spirits now are in this condition; but yet they are mere men, and their souls remain only in the image of God, nothing more.

While God is mind, mind is not God; and also, while God is spirit, spirit is not God. So when men teach that “mind” is God, and that men must seek to attain to that mind and thus become like God, they fall far short of the truth. The mind is only an attribute of God, and beyond and back of that mind is the real God—the “personality”—and that is His soul, from which emanate all these attributes and manifestations which mortals as well as spirits may be conscious of.

But while God is soul, yet that soul is a thing of *substance*, with a nature divine—the seat and fountainhead of all the attributes that belong to Him, such as love and power and life and omniscience and mercy. And here I must state one fact which may surprise those who believe and teach that “mind” is God: that which is called the human mind is *not* a part of the mind of God, for this human mind and all its faculties and wonderful qualities are mere special creatures, just as are the spirit body and material body of man. As I have

¹ Immediately above Seventh Spirit Sphere

said, man was created in the image of God only as regards the *soul* (and here always bear in mind that the creation was only an image). The mind of man was a specific creation, just as were the minds of the lower animals, differing only in degree. And if God had not given to man a soul, and the spirit body to envelop it (and in which He placed this mind of man), when man died the death of the physical body, that would have been the end of him.

As I have heretofore written you, when God created man, and made him in His own image (as to the soul), He also gave to man the possibility of obtaining the substance of the Father—that is, of having the soul which was a mere image become a soul which is of the substance of the Creator. I have also explained to you how man, by his disobedience, lost that possibility, and for long centuries existed without this great privilege; and how it was again restored to him at the time of my earthly ministry, so that he now and for nineteen centuries past has had possession of this great gift or privilege of partaking of the substance of the Father.

Well, when man, by the way that has been pointed out to him, becomes possessed of the substance of the Father's divine nature, his soul commences to change and lose its character as a mere image, and to progress towards the attainment of that condition where this image disappears, and the divine substance takes its place. And as this progress continues, his at-onement with the Father eventually becomes so complete that he becomes fitted to enter the First Celestial Sphere,¹ an inhabitant of the Father's Kingdom. And just here occurs another thing: the mind which man (both as mortal and spirit) possesses up to that point in his progress becomes a thing of naught, or more accurately, becomes absorbed into the mind of the soul; and then and ever after, only this mind of the soul is that which enables the divine man to understand the things of God's universe.

I will continue later, as you are tired. Goodnight my dear brother.

Your friend and brother,

Jesus

How the divine love enters into the soul (cont.)

May 8, 1916

I am here—*Jesus*

I come tonight to finish my message, and will do so if your condition is such that you may receive it. As you remember, my subject is: How the divine love enters into the soul of a human being.

I have already explained to you the difference between, and the respective functions of the physical body, the spiritual body, and the soul; and how the real man is the soul, which may become the angel of God's Celestial Kingdom. (Alternatively, the soul may become the everlasting part of man in the spiritual kingdom, or Natural Heavens, as contradistinguished from the Celestial Heavens.) The only way in which the soul may become an inhabitant of the celestial spheres is by its obtaining of the divine love and thereby becoming a partaker of the divine nature of the Father; and this can be accomplished only by the inflowing of the divine love, by means of the operation of the holy spirit, which is the instrumentality used by God to carry this love to the souls of men.

This love never forces itself into the souls of men, and comes only when men seek for it in sincerity and with effort. It is waiting for all men to receive it, but never comes into the soul of its own initiative and without invitation. So the important question is: how does it come into the soul, and what must men do to induce its inflowing?

There is only one way, and that is by the opening up of the soul in such a manner that this love, when it comes in response to sincere seeking, may find a condition of receptivity that will allow it to find lodgment and an abiding place harmonious with and satisfactory to the qualities of its own existence. And the simple means by which this can be accomplished are prayer and faith. When a man in true earnestness and sincere aspirations prays to the Father for this divine love, such prayer not only brings love, but causes those portions of the soul which are capable of receiving this love to open up to its coming, and to work in such a way as to attract the love.

¹ John 10:1; ² Galatians 6:15

As I said when on earth, there is no other way to get into the sheepfold but through the gateway provided, and he that attempts to climb over the fence is a thief and a robber.¹ But this should be modified to fit the exact fact, for there is no possibility of getting into this fold by “climbing the fence.” There is only one way—through the gate of prayer and sincere longing.

I know that many men believe that the performance of church duties, and the observation of the requirements of the church as to baptism and the sacraments, etc. will be sufficient to enable them to get into the Kingdom; but I tell you that they are mistaken, and their disappointment may be great when they come into the spirit world. Neither will good deeds and moral thoughts cause the inflowing of the divine love; because while these things are necessary in order to purify the soul in its natural love, yet no matter how pure this love may become, it is not the divine love or any portion of it.

Good thoughts and deeds, though, may help to turn the aspirations of the soul to these higher conditions, and open up its perceptions to a degree that may lead to prayer and faith, and so may (in addition to their work of purifying the natural love) prove to be of great value in assisting men towards the development of the soul so that the divine love may enter into it.

The divine love is a thing entirely apart from the created nature of man, and was not conferred on man at his creation, as was the natural love; and consequently, when man obtains this divine love, and it becomes a part of his soul qualities, his very nature changes, and he becomes a “new creature.”² An additional something has been conferred upon him, and it becomes impossible for him to remain the mere man that he was. I know that men do not understand the distinction between a man with only the natural love and one with the divine love, but the distinction is so great that the one, when possessed to a sufficient degree, makes man a part of divinity, while the other, no matter how fully possessed and how pure it may become, makes man merely man (though a perfect one).

Whosoever will pray in sincerity for the inflowing of this divine love will receive it. It is not a respecter of persons, and the sincere aspirations of the soul of any man, be he prince or peasant, sinner or saint, will invariably cause this love to come into his soul and change his nature so that he will become a new creature, and one not subject to death forever more.

The merely intellectual prayer is not efficacious, for it does not have any effect in opening up the soul. And neither does much of this praying do the work. One little moment of this true praying will be more effective in causing this divine love to flow towards the soul than a whole lifetime of idle repetition of prayers that come from a source merely mental. And here again let me say that the mind is not the soul, and much less is it God.

Well, I think I have made plain how this love flows into a man's soul, and in addition, what its effect is when possessed by man. There is nothing in all God's universe that can take its place for the purpose of making a man at-one with the Father, and of causing him to become divine, insofar as he possesses this love. So I say to all men, pray and pray and never cease to pray for the inflowing of this love, for there is no limit to its abundance, or to the amount which a man or spirit can obtain. In the Celestial Heavens we spirits continually pray for an increased bestowal, and always our prayers are answered—but always there is more to follow.

I must not write more tonight. I am satisfied with the correctness of your receiving my message, and will come again soon and write you another. With all my love and blessings I am

Your brother and friend,

Jesus

CHAPTER 4

The Earth Life

The creation

January 15, 1916

I am here—*Jesus*

I come tonight to tell you that you are in a much better condition than you have been for some time. Your rapport with us is so much greater that I feel that I should write upon a subject which is vital to the salvation of man.

I do not know just what is the most important subject for comment tonight, for there are so many which I must at some time instruct you about, but I will write tonight about the relationship of man to the creation of the world, and the origin of life.

Your Bible says that in the beginning God created the heavens and the earth, etc. out of a void, and continued that creation until there was a perfect heaven with all its glories, and a perfect earth with inhabitants of every kind (all perfect, and made just as an all-wise and all-powerful God would create), and as a climax to all, man, who was so perfect that he was made in the image of his Creator. Well, this story is just as good and satisfactory and worthy of belief as any that has been conceived and written by man; but it is not factually true.

There never was a time or period when there was a void in the universe, or when there was chaos. God never created anything out of “nothing,” but His creations, such as are perceived by and known to men, were merely the change in form or composition of what had already existed (and always will exist) as elements. God was always existent—a being without beginning (which idea the finite mind, I know, cannot grasp). And so also, everything which is in the universe today always existed, though not, in form and composition, as they now are. And as they are, they will not continue to be, for change eternal is the law of His universe. I mean as

¹ Psalm 90:4

to all things which may be spoken of as having a substance, whether they be material or ethereal; of course His truths never change, and neither do the laws by which the harmony of the universe is preserved and continued perfect.

Now the earth on which you live did not always have an existence as an earth, and neither did the firmament and the great galaxies of planets and stars. But they were not created out of nothing, and neither was there "chaos"; for in God's economy of being there is never any chaos, which, if it should be, would mean the absence of the workings of His laws of harmony.

But the earth and the firmament *were* created—at one time they had no existence as such, and at a coming time they may cease to have such existence. And this creation was in an orderly way, according to design. Such creation was not only through what your wise men may call accretion or evolution (that is, "self-evolution"), for every new or additional exponent of growth was the result of *numerous* laws working together in the creation of God's universe.

To grow, to become nearer perfection, implies the decay and disappearance of some elements which have performed their missions and work in the growth of the thing created. In all this work of creation, there are laws of disintegration and apparent retrogression operating (as well as laws of positive construction and advancement); and again these laws do not operate by chance, but by design. The All-Creator knows when, for the purpose of bringing forth the perfect creature (be it man or animal or vegetable or mineral), the laws of decay and retrogression, as well as the laws of advancement and increased effectiveness shall operate; and He never makes a mistake in setting into operation these laws, and never pronounces the result of His work "not good."

As has been said, a thousand years are as a day with God;¹ and while for many long years it may appear to man that there are retrogression and delay in bringing to perfection a creature of the Creator's works, yet that apparent retrogression is not such in fact, but only a course or method adopted for bringing forth the higher

or greater perfection. I know it is difficult to explain these workings of God's creation to the finite earthy mind, but you may grasp some conception of what I desire to make known.

I will stop for the present.
Your brother and friend,
Jesus

The creation and fall of man

February 6, 1916

I am here—*Jesus*

I come tonight to resume my discourse of several nights ago.

The human soul was not the result of a slow evolution, like many of the other creations of God, but was from and at the beginning made perfect (with the exception of the qualities of divinity and immortality). Man's soul did not evolve from a lower creature, as did his physical body, but was created in a state of perfection. And when such souls incarnated into the bodies of the first mortal humans, these creatures, from their earliest memories, also existed in a state of perfection. It was, to them, as if this creation had been instantaneous, with no further evolution or additional attributes needed to make them "perfect." Their physical bodies were perfect, as well as their spiritual bodies and souls. These first parents were more perfect than man is now or ever has been since his fall from this condition of perfection.

Man had, in addition to these constituent parts, a gift which, by his disobedience, he forfeited, and which was never restored to him until my coming, and which, if possessed by him, would have made him more than mere man. After his fall, and the consequent death of the potentiality of partaking of the divine nature of the Father (which is the gift above mentioned), man was left in a state where he depended exclusively upon the qualities which he then possessed for his happiness, and for his freedom from those things which would cause him to lose the harmony that then existed between him and the laws governing his being.

The greatest of all the qualities bestowed upon him was that of the will power, which was wholly unrestricted in its operations—although, when exercised in a manner which brought this will into conflict with the laws controlling this harmony, man had to suffer and pay the penalties of such violations. But notwithstanding that these perversions of the exercise of the will brought about the sins and errors which now exist on earth, God did not place any limitations on this exercise.

Man, in his creation, had bestowed upon him appetites and desires pertaining to his physical nature, as well as desires of his higher or spiritual nature, and they were all intended to work in harmony and not in antagonism; and in such workings man was kept pure and free from sin (which is merely the violation of God's laws of harmony). But after the first disobedience—which is the greatest demonstration of the power of man to exercise that will—and after man lost this great potentiality that I speak of, succeeding disobediences became easier. And as these disobediences occurred, man lost, to a great extent, the desire for spiritual things, and the animal or physical part of his nature asserted itself.

And then, instead of exercising these appetites which belonged to the physical nature in such a wise way that no inharmony would ensue—and here let me say that even after the fall it was possible and even expected that man would exercise these appetites in the way mentioned—he indulged them beyond their proper functions, and increased such indulgence until he commenced to find, as he thought, more pleasure in such indulgence than in the thoughts and exercise of his higher nature, and in the aspirations which belonged to it.

This deterioration of man was not sudden, but gradual, until at one time he became in a state or condition of being bordering on that of the lower animals. And in fact, because of this increased indulgence of these appetites, he seemed to be transformed into the lower animal; but yet he remained man—a being created in the image of his Maker.

And from this position of low degradation or degeneracy, man slowly commenced to progress towards the attainment of his original condition before the fall. Never in all this time was his freedom of will taken from him or attempted to be controlled by God; but always the laws of compensation worked, and man suffered as he continued to create sin and evil.

But as man on earth continued to degenerate, and to permit what is sometimes called his "animal nature" to dominate his spiritual nature, men died, and their physical bodies went back to the dust of which they were created, and their spiritual selves became inhabitants of the spirit world, where they were freed, in a longer or shorter time, from the desire to exercise these animal appetites. Then the spiritual part of man again asserted itself, until many of these spirits became free from sin and evil, and in harmony with the laws of God controlling their natures and conditions, just as they existed before their degeneracy commenced. And these spirits, thus made free and in their spiritual dominance, began to try to assist man on earth to direct his will in such ways as to rid himself of this submission to these appetites, and to become again a true man as in his creation state (minus the potentiality that I have mentioned).

But these efforts on the part of spirits have been slow in their effects, and while men in individual cases have been almost regenerated, yet as a whole the progress has not been as rapid as is desirable. Sin and evil still exist in the world, and men's perverted appetites and desires still control them to a large extent.

Of course this progress from the bottom of degeneracy has taken place in some parts of the earth faster than in others, and hence you have your distinction between the civilized and uncivilized races or nations. But this does not necessarily mean that the "civilized" people, as individuals, have made greater progress in the manner indicated than have the individuals of some of the so-called uncivilized nations, for it is a fact that among some men of the former nations are perversions and manifestations of perversions of these appetites that do not exist in the latter nations.

Advancement in the intellectual qualities do not necessarily mean progress in the spiritual asserting itself over the perversions of these appetites, for *will* is not a thing entirely of the mind, and neither are these appetites and desires. Back of the mind are the *affections*, sometimes called the “heart’s desires,” which are the seat of these appetites, and from which these desires arise. And as they arise, the will is influenced by them, and as the will is influenced come positive thoughts and deeds.

It is not surprising that your scientists believe and teach the doctrine of the evolution of man from a lower species of animal, because in their studies of the history of mankind and of the created world they find that man has developed and progressed amazingly from what appeared to have been his condition in some ages past. But history does not extend to the time when man was in this lowest condition of degeneracy, and hence all the conclusions that these scientists reach are based upon facts, sufficient unto themselves, which show the progress of man only after the turning point of his degeneracy. They have no fact (and of course the word “fact” is here used to refer exclusively to the material things of nature) showing them the gradual decline of man from his state of being a perfect man to that when his retrogression or degeneracy reached its low point, and his progress of return to his former estate commenced.

So, if the scientists will believe and teach that man, instead of evolving from an atom or some other infinitesimal something, or from a lower species of animal than man, evolved from his state or condition when he was at the bottom of his degeneracy, to which he had descended from his state of perfection, then they will believe and teach the truth, and their theory of evolution will have as its foundation or basis a fact, which now it has not—only a speculation.

This, in short, is the history and truth of the creation of the universe of man, and of man’s fall and degeneracy and evolution and progress. And through all this creation and subsequent existence runs *life*, permeating it and always with it, and the origin of life is God.

I have finished, and I hope that you will find some instruction, as well as entertainment, in what I have written. I will come again soon and write you another truth.

The fact that you waited for sentences to be formulated to express my thoughts merely means that I was manipulating your brain so that the proper expression or idea could be conveyed to your hand as I wrote it.

You have my love and blessings, and I am more interested, as time passes, in you and your work. Keep up your courage and your desires will be fulfilled.

Your friend and brother,
Jesus

The creation and fall of man, cont.

August 10, 1915

Leytergus (ancient spirit)

I was a native of Arabia, and lived before the time of Abraham, the Jewish patriarch.

I come tonight to tell you that before the Jewish Testament was written, I had written a book containing a description of the creation of the world, and the fall of man; and that the book of Genesis was copied after my writings, which in turn were founded on still earlier traditions.

These descriptions of the creation of the world were not the works of men inspired by the angels, or by any other instrumentalities of God, but were largely the result of the imaginations of men who lived long before I lived, and who left only traditions of their writings or teachings. I say all this to show you that the world has existed for much longer than the account of its creation in the Jewish Scriptures would lead you to think.

(question)

I don't know when it was created, and I have not found any spirit in the spiritual world who does know. Of course no spirit would know of his own knowledge, because in the natural order of things

man must have been created subsequent to the creation of those things which were necessary for his sustenance and comfort.

(question)

I have never seen any angels who were not at one time mortals, and hence I could not learn from them when the world was created. And I have never met any angels or spirits to whom God has made this revelation. So I say, any account of the creation of the world is all a matter of speculation and tradition.

Yes, I have been informed as to the fall of man. My information is as follows: When man was created he was made two-fold—that is, there were male and female beings—which was intended to make a perfect one without losing any individuality on the part of either. Their names were not Adam and Eve, but Aman and Amon, which meant “the male am” and “the female am”—*am* meaning the exalted creation of God.

These beings were made perfect, physically and spiritually; and as regards their soul, they were made in the image of their Creator (the physical or spiritual part of their creation was not in the image of their Creator, for He had no physical or spiritual body).

Their souls were only made in the image of their Creator, and not of the substance, but this image was given the potentiality of obtaining or receiving the substance of the soul qualities of their Creator—provided that they pursued that course in their living which would cause their souls to receive, in accordance with the operation of certain laws which their Creator had prescribed, this soul substance. Only in obedience to these laws or their operations could this substance of the Creator Soul be obtained.

Well, these creatures were not equal to the test, or rather requirements, and after living awhile they became possessed of the idea that they needed not comply with these prescribed laws, but could of their own will and power obtain this substance. And so, in their efforts to obtain this substance, they disobeyed these laws, and as a consequence these potentialities of obtaining the substance of the Creator Soul were taken from them. And then they

became beings, still possessed of the spiritual and physical forms, and still continuing as souls, but not possessed of these great potentialities—and this was the fall of man.

(question)

The story of the apple is a myth. No apple or anything else that was intended to be eaten formed any part of the fall. It was wholly the fall of the soul's potentialities.

The disobedience resulted from the desire on the part of these two to obtain this soul substance before, in accordance with the operations of the laws prescribed, they were fitted or in condition to receive it. And being possessed of wills which were not in any way bound or limited by their Creator, they exercised their wills in accordance with these desires, and became disobedient. And since the time of this disobedience, the wills of men and women have continued to act in violation of the laws which were made for the two creatures at the time of their creation (and which are the same unchangeable laws of this time).

The soul substance that these two forfeited was the divine love of their Creator, which, had they by their obedience become possessed of, would have made them a part of His divinity, and hence like Him, not only in image, but in substance and reality. The potentiality that was taken from them was the privilege which they had to obtain this soul substance, or divine love, by complying with these prescribed laws.

So you see, the story of Genesis is merely symbolical.

(question)

I live in a sphere which is part of the Celestial Heavens. I have, through the mercy of God and His gift declared by Jesus, received this potentiality, and through it, the soul substance which our first parents forfeited.

The name which I have given you was mine when on earth. It is Arabic and nothing else. You must know that many of the names of my time were, in after centuries, incorporated in the nomenclature of other nations and races.

So I will say goodnight.
Your brother in Christ,
Leytergus

The first father

August 29, 1915

Aman, the first parent

You don't believe me, I can see, but I am whom I say, and want to tell you that I am now a follower of Jesus and a lover of God, and live in the Celestial Heavens far up near where the Master lives. I know it is hard for men to believe that I am the father of all physical mankind and that I can come and communicate with mortals, but Jesus has rendered this possible in his opening the way for the higher spirits to communicate through you.

I and my soulmate lived in a paradise which God had given us, and were very happy until the great fall. We were so filled with the thought that we were all-powerful and all-wise that we concluded that the obedience which God had required of us was not necessary for us to observe, and that if we only exerted our powers we would be as great as He is, and would be able to obtain that immortality which He possessed. But alas the day. We were mere creatures, although wonderful and beautiful, and we soon realized that fact.

The disobedience was in not waiting for God to bestow upon us the great divine love that would make us like Him in substance as well as in image. We disobeyed Him in that we tried to make ourselves believe that we were as He was, and that we need not submit further to His will. We tried to make this belief a thing of reality, and in our vanity tried to appear as gods; but as soon as we did this the scales dropped from our eyes, and we saw how naked and impotent we were.

God did not "drive us" from His paradise, but the inexorable laws of our creation and of the workings of His will showed us that no longer could we expect this divine love which He said would make us divine.

As we became progressively more disconnected from our souls and their spiritual powers, we became subject to all the appetites of the natural man, and had to work to satisfy these natural appetites. We continued to live in the same place as formerly, but no more could we be satisfied with the spiritual food that had supplied our wants and enabled us to subdue the appetites which formed a part of our physical being. As the physical asserted itself, and the spiritual became subjected to it, we became as mortals now are, and had to find our sustenance in mother earth. We were compelled to till the soil and work in order to make the earth supply us with food for our physical wants.

(question)

When Amon and I were created there were no other human beings living on earth, and none came there to live until we had sons and daughters who intermarried and produced other sons and daughters.

I will not write more tonight, but will come again sometime and write.

Your brother in Christ,
Aman

The first mother

August 30, 1915

Amon

I am the first mother of all the human race, and I want you to know that before Aman and myself, no human beings ever existed. Our souls both incarnated into our physical bodies at the same time, and were ready, at the time of our incarnation, to live the lives of natural human beings. Whatever gradual evolution occurred in the creation of our physical bodies, prior to the time of our incarnation, we did not witness, and so cannot describe.

When my soul was incarnated, I was as perfect in my physical organism as I ever was afterwards, or as any man or woman ever became from that time into the present. In fact I believe that at that

time we were more perfect than mankind are now, because we had no physical ailments, no sickness, no deformity of any kind. We certainly were more beautiful in face and form than mankind now are or have been for many long centuries; and besides, our bodies lasted for longer years than do the bodies of mankind at this time.

Before our fall we were very happy in our conjugal love, and knew not troubles or worries of any kind, and never had anything to make us afraid or draw us apart from each other or from God. And then, because of our ideas of our greatness and power and want of dependence on God, we gave in to temptation and fell, and never again were restored to the position that was ours in the beginning of our lives on earth.

Some men now may marvel and wonder at the Bible description of the creation of man, and reject the description as the imaginings of the mind, or romantic imagery, but I tell you that the essentials of this account of creation and the fall are true. Of course the parts played by the apple and the snake and the devil are not true literally, but are symbolic of the principles that entered into the temptation and fall.

(question)

Well, I was as much to blame as was Aman, but I did not entice him into the ambition to become immortal. Our ambitions grew together, and we discussed the matter of making the effort between us, and acted as one in trying to obtain this immortality. So the story in the Bible is not exactly true as it relates to me, for I did not entice or seduce Aman to do the great wrong; neither did he seduce me to enter into the effort.

But all this is past. As you have been told, many thousands of years passed from the time that we forfeited the gift of immortality until it was restored and made known to humanity by Jesus, who, upon becoming a part of the Father's divine nature, partook of the quality of immortality. And those who follow his teachings and receive the new birth will become divine and immortal also.

I must not write more tonight.

Yes, I will; and now I will say goodnight.
 Your sister,
 Amon

The first parents

August 30, 1915

I am here—*John*

I merely want to say tonight that you must soon prepare to take messages which the Master and some other high spirits desire to write.

I know though that you have been in a condition of love and soul during the past few days, and have realized that the Father has been close to you, and you have been happy. So continue to turn your thoughts to the Father and His love, and you will find that there will come to you an increased love and a great happiness.

I feel that your faith is growing, and that the rapport between us all is steadily increasing.

I did not intend to write more tonight, as we will all wait until the time that you have named.

(question)

Well, I have already told you that that Book (Revelation) was written as a kind of allegory, and that now it is of no practical use and should not be given much attention. Besides, it is not as I wrote it, for many interpolations and additions have been made. At any rate, it is of no importance, and men lose much time in trying to solve what they call its mysteries.

(question)

Well, Aman is a general term which means first or highest, and when applied to man it means the first or highest creation. As it is applied in Revelation to Jesus, it means the man who first received the divine love of the Father after its rebestowal. I will come to you sometime and explain this matter more fully.

Yes, they came to you and gave you their names, which were the names that they were called by after their creation. Their story of

their fall is substantially correct, as I have learned from them and from the Master.

The names Aman and Amon are correct, and were known to the early inhabitants of the earth who descended from them. The story of their fall was, of course, known to their immediate descendants, and became known for some generations after their deaths to their more remote descendants, but after awhile the names became forgotten.

But the substance of the story of their fall did not, and it came down through the ages, with various changes and amendments, until the writers of the Old Testament incorporated such traditions in the book of Genesis. Of course the story in Genesis is not literally true; it is only symbolical in the way of showing that man once occupied an exalted and happy state, and by his own disobedience fell, and with his fall came the conditions of evil and sin.

Well, I must not write more tonight. I am

Your brother in Christ,

John

Equal in their dignity

June 3, 1916

I am here—*Josephus*

I come tonight to write a few lines upon a subject in which you may be interested, as I have observed that recently you have been reading my *History of the Jews*, and there are some things in that book which require correction. I don't mean that I desire to correct the whole book, but I do want to say something on some of the subjects that you have been reading about.

Well, you will notice that I attempted to tell of the creation of the world and of man, and that what I said was taken from the Old Testament, and that I elaborated a little upon what is contained in Genesis.

My work was not taken entirely from the Old Testament, for in my time on earth there were other books dealing with this subject

that were entitled to just as much credence as was the Old Testament, and from these books I obtained much information that is contained in my writings.

But the things which I wrote I've found not to be the truth in many particulars, and they should not be accepted as such. The description of the creation of man is not in accordance with the facts, and the story as related in the Old Testament and by me is not the true story of such creation. I have not the time now to enter in detail into a correction of the errors contained in these descriptions, except that I wish to say a few words as to the creation and fall of man.

The two persons called our first parents were "created" (i.e., became incarnated) at the same time, and not one out of the rib of the other. Therefore the man and the woman are equal in their dignity and in the relationship which they bear to God, and the one is of just as much importance in the sight of God as is the other.

One was created stronger, physically, than the other, and also was given a stronger mentality, for the exercise of the reasoning powers and the workings of the physical organs of the body. And the other, while weaker in these particulars, yet was given more of the spiritual and emotional nature, and also an intuition by which she could understand the existence of things just as accurately—and more quickly—than could the man by the exercise of his reasoning power.

One was just as the other as respects the gifts bestowed, and together they were the perfect pair. Male and female were they created, with diverse functions and duties to perform in the perfect workings of the laws of God.

Power and love were theirs, and neither was made the superior of the other. Nor was the one to be subject to the other, and had it not been for their fall there never would have been the subjection of the female to the male.

After their disobedience and consequent fall, the qualities of the spiritual left them to a large extent, and the animal qualities, as

they may be called, asserted themselves; and then the male felt his superiority by reason of the fact that he possessed a greater amount of these animal qualities, and the female became subordinated, and continued to be ever afterwards. For the male, not having these spiritual qualities to the extent that his mate possessed them, and not being able to perceive or value the greater existence of these qualities in the female, believed that the physical was the superior quality; and as he possessed the physical to a larger degree than his companion, he determined that he was the superior, and asserted this superiority. And the female, observing that this physical superiority did exist, submitted herself unto the male.

As man degenerated, this domination of the male intensified, and in some parts of the earth the female became nothing better in the sight of the dominant man than one of the lower animals. This degradation continued until man found the lowest place of his degeneracy; and then when the turning point came, the qualities of the woman began to be more recognized, but very slowly, and for many thousand years this inequality continued, and man remained the master.

As man evolved from this low condition, and the moral qualities began to come more into his consciousness, and the animal nature became less dominant, the condition of the female commenced to improve. And as education came into the life and practices of men, woman's opportunities became more extended, and she was more and more recognized as approaching the equal of her companion. In some countries of the earth her equality was recognized, but not in many.

The Jews recognized the equality of the woman in all matters pertaining to the home or the domestic life, and continued the distinction which had previously existed mainly in respect to public affairs and the qualities of the mind. Women were not permitted, even by them, to develop their mental faculties, and were prohibited from participating in all matters pertaining to state or religion.

The consequence of this course of life was that the woman developed the spiritual qualities which were hers to a larger extent,

¹Exodus 34:7

and her refinement and emotional nature and love principle exceeded those of the man to a great degree, and she became in her soul nearer the image of the divine.

I have noticed that this progress has continued with the passing of the years, and now in many of the nations of earth the equality of the woman has become recognized, notwithstanding the fact that the laws of these countries still do not permit her to exercise the rights of man, and consider her his equal only in the home or in social life. But the time will come when she will be recognized, not only by the individual man, but by the man-made laws as his equal in every particular, and the further fact will appear that she will be his superior in matters pertaining to the spiritual.

As the time approaches when man shall return to his former state of purity and harmony with the laws of God, the spiritual qualities will assert themselves, and the animal nature will become subordinated, and woman will stand before God and man as the latter's equal, and in these soul qualities, his superior. For in the beginning, in this particular, she was his superior; but that superiority existed only in order that what in this regard was lacking in man was supplied by the woman, and the perfect pair was one.

You may think that this is a digression from what I first intended to write, and so it is, but I thought the occasion a proper one to tell mankind the future of the two integral parts of the perfect creation of God.

I will not write more tonight, but sometime will come again. So with my love I will say goodnight.

Your brother in Christ,
Josephus

The sins of the parents

April 9, 1916

I am here—*Luke*

I desire tonight to write for a short time on the text that the sins of the parents are visited upon the children unto the third and fourth generations.¹

I know that usually the explanation of the text has been that the material sins, or rather the sins which result in material injury or affliction are visited upon the children, and to a very great extent this is true, but that explanation is not what was intended by the declaration.

Man is not only a material or physical being, but is more largely a spiritual being, having a soul and spirit which never ceases to exist, and which are just as much a part of him while on earth as when he becomes a spirit (that is, after he has left the vestments of flesh and blood). These parts of man are of more importance to him and his real existence than is the physical part; and so the sins which man commits are not the result of any primarily physical action, but of the operation of the powers which form or have their real seat in the spiritual part of his being. The physical part of man is not the originator of sin, but merely manifests its effects.

Sin almost always manifests itself on and in the physical body, and leaves its scars apparent to the consciousness of men upon such body. And hence, as man is able in his ordinary condition to perceive these effects more plainly on this body, he thinks that the meaning of the text must refer to the sins that affect and are shown upon his body, and at the same time ignores or is not sensible of the fact that the greater effect or injury of sin is upon and to the spiritual part of man. As the physical body is affected by the results of these sins being carried into operation, so much more so is the spiritual part of man affected by the fact that these sins had their origin in that spiritual part.

It may be asked: In what way can the effect of sin upon a man (that is, upon his soul and spirit) have any injurious effect upon the spirit and soul of his child, so that the child may suffer from the sin of the parent? Well, when a child is conceived and gestates and is born, he not only partakes of the physical nature of his parents, but also of the qualities and condition of the spirit and soul of the parents. This may seem improbable, but it is a fact.

The spirit and soul that enters into the child when it is conceived comes from the great universe of unincarnated souls, wholly independent of the parents, and is not, in its nature or qualities, a part of the parents, as is the flesh and blood which build up and produce the physical body of the child. But while this is true, it is also true that this spirit and soul of the child is susceptible to and in a way *absorbs* the influence of the spirit and soul of the parents, not only at the time of conception, but also during the period of gestation, and even for years afterwards—and to such an extent that this influence continues beyond the mere earthly existence of the parents, and into the life of the progeny to the third and fourth generation, as the text says.

The spirit part of the child is really more susceptible to the influence and evil effects of these sins than is its physical body, for as I have said, the spirit part is the originator and “breeder” of the sins, if I may so express it, while the body is merely the recipient of the exercise of the sins, and the object of their manifestation.

The influence of spirit upon spirit is more extensive and certain than mortals can possibly conceive of. And the results of that influence are not so apparent or known to the consciousness of the succeeding children, or to the respective parents, as men suppose, and so they do not understand or become conscious of the fact that such influence is operating upon the spiritual parts of their children. They see and realize that the effects of such sins become manifested in the physical body, and as their ordinary material senses cannot perceive the condition of the spirit, they conclude that the text can only mean that these sins are visited upon the material bodies of their children.

But I must tell them that, while great and deplorable injury is inflicted on these material bodies, yet greater and more lasting and more grievous injury is inflicted upon the spiritual nature of the children—not only because this nature continues beyond the earth life, but because men, not realizing that this nature has been

injured, make no attempt to find and apply a remedy, as they so often do in the case where these sins manifest themselves in the physical body. And besides, there are many sins that do not significantly affect the material body, but which do great injury to the spiritual nature, and which, to the senses of men, are never perceptible.

A parent is not only the parent of a child's material body, but in a secondary way is also the parent of its spiritual nature. The condition of the parent's spiritual nature influences and determines to a large extent the qualities and tendencies of the child's nature, for good or evil, not only while it is a mortal, but frequently after it has ceased to inhabit the veil of flesh.

So let parents know that they do not live to themselves alone, as mortals, but that their thoughts and deeds have a greater or lesser influence upon the spiritual natures of their children, especially at the time of conception and during gestation. How important, then, that parents make every effort (particularly during these times) to have their spiritual natures in that condition of purity and freedom from sin that their children may be conceived and born in a condition of soul purity which will not reflect any evil that they can charge their parents with being the creators of.

If men would only realize these facts, and live their lives in accordance with the truths which I here declare, how much sooner would the human race be brought into harmony with God's laws, and the souls of men be freed from sin and evil.

I know it is often said that it is unjust, and not in accordance with the concept of an impartial God that the sins and penalties arising from the disobedience of our first parents should be visited upon mankind who were and are their progeny, as such mankind had no part in that disobedience. But when it is remembered (and it is a fact) that God did not create sin or evil, or "impose" such upon the first parents for their disobedience, but that they themselves created evil and sin, and that men have been creating these inharmonies ever since, it will be seen that an impartial God (who is our only God) is not responsible for either sin or evil, or for the

consequent penalties which they impose. And as has been written you before, the abolishing of sin and evil and their penalties is within the power of man and his will.

As these first parents created these evils (in the manner that I have explained), their sins, by the influence which they had upon the spiritual nature of the child at the time of conception and gestation, became, as it were, a "visitation"; and this influence continued with the child for years after its birth, according as the child and parents were closely associated together in their earth lives. And as each succeeding generation caused the visitation of its sinful influence and tendencies upon the succeeding generation, you can readily see how all mankind became subject to the sins and evils and penalties which were "brought into the world" by the first parents.

Instead of God being the creator of these things, or "visiting" them upon the children of man, He declares that their existence is contrary to the harmony of His creation, and must be eradicated before man can come into that harmony, and into an at-onement with Him. And as He gave to man the great power of free will, without any restriction upon its exercise, and as man, in the wrong exercise of that power, brought into existence these things of evil and sin, so man must exercise that will in such a way as to free himself from these things which are not part of God's creation, and which are out of harmony with His plans for the creation and preservation of a perfect universe, of which man is its highest creation.

God never changes. His laws never change. Only man has changed from the perfection of his creation; and man must change again before that perfection will again be his.

Now from all this it must not be inferred that man is left to his own efforts to bring about this great restoration, for that is not true. God's instrumentalities are continuously at work, influencing him to turn again to his first estate and become the perfect man, as he ultimately will become. (I am not here referring to the workings of the divine love, which, when a man possesses in a sufficient degree, makes him *more* than the perfect man.)

So, “the sins of the parents are visited upon the children to the third and fourth generation” means the *tendencies and inclinations* toward that which is evil—and visited, not by God, but by man himself, solely and exclusively.

And oh man, could you see the results of these sins upon the spiritual natures of your children, as you often see them upon their material bodies, you would hesitate in your sinning and think, and thinking, would see the way by which the great blot upon the happiness and salvation of humanity could be removed, and its progress to the “perfect man” be hastened and assured.

Well, I have written enough for tonight, and hope that what I have said may be understood and meditated upon by all who may read it. I will not detain you longer, and with my love and the blessings of one who is now not only the perfect man, but a possessor of the divine nature of the Father and an inheritor of immortality, say goodnight.

Your brother in Christ,
Luke

The sins of the parents (cont.)

April 10, 1916

I am here—*Luke*

I desire to make some corrections in my message of last night, and will thank you to receive them.

I desire to say that when I spoke of the sins of the parents being visited upon the children at the time of conception and birth, I meant that these sins, by the influence which they have upon the spiritual nature of the child, became, as it were, a visitation. I did not mean that any part of the real sin of the parents became a part of the spiritual nature of the child, but only that the influence of the parent's sins upon the child is sufficient to give the spiritual desires and tendencies of the child an inclination towards that which is evil; and this influence is continuous with the child for

¹ World War I—1914–1918

years after its birth, according as the child and parents are closely associated together in their earth lives.

Let this point be made plain so that men may not misunderstand the meaning of what I wrote. Otherwise the message is true and just as I intended it should convey to you the truth of the meaning of the text.

I will not delay you longer tonight, but with my love and blessings say I am

Your brother in Christ,
Luke

Suffering of the innocent

ND

I am here—*Luke*

I heard the Doctor ask, "What do the celestial spirits think of this war?"¹ and I will in a few words tell him.

Well, first he must know that the celestial spirits are not so much interested in war, and the success or defeat of nations, as in the salvation of the souls of the individuals who compose those nations; and the fact that the individual is a German or an Englishman or a Frenchman has no influence upon the desire of the spirits to help the soul of the individual. All alike are important and dear to the celestial spirits, and the same love that will save the one will save the other. So you can see that war, to us, is not of so much importance.

Of course, many mortals are made spirits who are completely unfitted for life in the spirit world; and in that view war is of importance to the celestial spirits, as their opportunity for doing work among mortals (either directly or through other spirits) is, by such slaughter, interfered with. The spirits who come so suddenly to our spirit world are subjected to greater suffering, and are more difficult to impress and teach the way to truth and life than they would have been if allowed to live their ordinary mortal lives. All wars

interfere to some extent with the orderly living and dying of mortals, and we deplore them. But as to the right or wrong of wars, we do not judge, but leave that to the conscience and judgment of the individuals who bring about the wars and are responsible for them.

No sin is of less interest to the spirits because it arose from the wars of nations than if it had arisen from the act of the individual, as such. And so we celestial spirits are interested in the war that is now going on because of the fact that it creates hatred and desire for vengeance on the part of those engaged in it, and hence adds to the burdens that the individuals so affected will have to get rid of when they come to the spirit world.

War, to us, is an incident of human existence, and the right or wrong of it does not enter into our consideration of it. The soul of each individual shows its own sins and wrongs done, and only this condition of the soul determines the state of its possessor, and the destiny that its own thoughts and acts have made for it.

Now from what I have said you may suppose that we are indifferent to the happiness or misery of mortals while on earth, but that is not true. Still, we realize that man, to a large extent, must work out his own destiny on earth, and that we spirits cannot control that work, except as we may influence the individual mind and thoughts of men. And there are times, when men give way to their passions and evil ambitions, in which we cannot influence them. Even God Himself does not attempt by His omnipotence to do so, but leaves men to the exercise of their own wills, and the consequences of their own acts; and this He does although many suffer, physically and mentally, who are innocent.

But all men live not unto themselves, but are so united in society that the acts of one must have their influence on others; and hence those who live in these societies are subject to these influences and the consequences that flow from them. It may not seem right that the innocent should suffer because of the acts of the guilty, and if the celestial spirits could prevent it, such sufferings would not take place. But they cannot so prevent the intermingling

of suffering between and among those living in societies, for to do so they would have to interfere with the operations of the laws controlling these things, which they cannot do.

So you see, war does not mean to the high spirits what you might suppose. And while they have their sympathy and love for all the children of the Father in these terrible conflicts, yet they must leave men to the consequences of their own deeds and thoughts, and man must do the suffering. But nevertheless, we do try to influence those who have the control and determination of these things, and our work is always to try to influence them to do that which will bring to men the greatest happiness.

We do not interest ourselves as to whether one belligerent nation or the other will “win” the battles, because we know that only men themselves can decide this matter. And we don’t try to interfere to bring about the success of the one party or the other, as we know that we are powerless to bring about any such result. Think for a moment and you will understand that if we had the power to determine the issues of war, we should have the power to destroy sin and error, because both are the subjects of the creation and control of men. And I say that if we had such power, sin and error would long ago have disappeared from the world, and men made free of them.

No, we can work only with the individual, and as the individual soul is made pure and righteous, the aggregate of these individuals composing a nation will become pure and righteous, and war will become impossible.

Your brother in Christ,
Luke

The battlefield of the soul

November 2, 1916

I am here—*Jesus*
(*question*)

...Of course the scenes in which I was represented are creatures of the imagination, and intended to impress upon the observers of

these scenes the belief or thought that, because of my teachings of peace and goodwill to men, I would necessarily be interested in those things that violate my teachings, and consequently would be present at the fields of battle.

But it may surprise you when I tell you that I do not visit these scenes, because my mission as a spirit is not to help those who fall in battle and come to the spirit world as the result of war's destruction. There are many spirits whose duty it is to look after the spirits of those who are so suddenly ushered into the spirit world, and to help them to a realization of their changed conditions, and to lead them to the knowledge that they are no longer mortals. These spirits are specially designated for this work, and they comfort the unfortunate spirits and help them to recover from the shock of their violent and sudden transformation.

This work is, as you may say, a material one (that is, the work that helps these spirits come into possession of their spirit faculties, irrespective of the question as to whether they are fitted for heaven or for hell). The helping spirits work to make the coming of these spirits as free as possible from the terrors which such sudden transformation might otherwise cause. This work is a necessary one, and one which is a part of the plan of the Father for the welfare and happiness of His children.

But my work is different. I deal only with the souls of men; and on the field of battle, the souls of men are not generally open to the influence of my teachings. And so my work is not among these physically dead, but among the spiritually "living," who are in that state of mental and soul equipoise to receive the influences of my suggestions and love. No, the field of battle is not my place of work, and the killing of men and the carnage of war do not attract me, or provide for me the opportunity to do the great work that I (and the spirits who know the reality of the divine love) do.

I *am* interested in the peace of mankind and the love of one brother for another, and my teachings on earth and in the spirit world are given for the purpose of bringing about this peace. But

the wars of nations and the hatred of battles will never bring peace merely because of the horrors and desolation that flow from such wars and battles. Men may think that when humankind looks upon these things of destruction, it will feel such horror and dread that never again will war take place, that only peace will follow, and forever remain the heritage of man. But I tell you that in this they are mistaken, for in the passing of a few years all these things will be forgotten; and then, men's hearts being the same, with all the hatred and envy and ambition that existed in the hearts and minds of those who were responsible for the forgotten wars, these things will be repeated.

As long as men remain in their condition of sin, and have only what some may call the "brotherhood of man" to restrain them from seeking to satisfy their ambitions, or to gratify their desires to punish fancied wrongs, wars will ensue and the horrors of such conflicts will reappear on the face of the earth. Men will cry "Peace! Peace!" but the world will know no peace, and poor man will suffer the recurrence of the results of the workings of his evil inclinations.

And hence you may understand that I am not so much interested in having peace come to man as a result of the horrors of war as I am in having it come as the necessary result of the transforming of men's hearts and souls from sin to purity—and from the merely natural love to that of the divine love. For when this latter love is in men's souls, they will not cease from war and hatred because of the horrors that may attend these things, but because the love that exists in their souls will not *permit* wars. Love will rule, and men will forget hatred and all such things which now form a part of their very existence.

My work is to change men from the fallen man to the possessor of the divine love. Also, I am trying to teach men that they originally possessed a love that in its pure state would lead them from these things of hatred and war; and that their only salvation, outside of the possession of the divine love, is to again obtain this

pure love—the purified natural love. But strange as it may seem to some, it is more difficult for a man to regain the state of the purification of his natural love than to obtain that greater purification which comes with the possession of the divine love.

I see that many centuries may pass before man will attain to the state of purification of his natural love that will enable him to say that because of this love, wars cannot come again and peace must reign; and hence the great necessity for him to know that with the coming of the divine love will come the impossibility of war and strife, individually and nationally.

So when it is written or portrayed in pictures that I am on the fields of battle, trying to show mankind the horrors of war, or that I am weeping over the slaughter of men, such writings or portrayals are not true. My mission is to reach the *souls* of men, as individuals, and turn them to the love of the Father; and my weeping or sorrow is when men will not listen to the voice that comes to them all, as it calls them to turn to the Father and *live*.

A dead body is of small consequence as compared to a “dead” soul—and there are so many that pass into the spirit world bringing with them their dead souls. As the dead bodies lie on the fields of carnage, I know that there is nothing there that needs my help or sympathy, and that the souls that leave these bodies are not in condition, at that time, to listen to my ministrations, or to consider their future existence.

So you see, there is no reason why I should visit the battlefields, or try to help these newly born spirits, as I may describe them. No, Jesus the elder brother is not the physician for the mangled or wounded bodies, or for the souls that come into the spirit world filled with hatred and antagonism at the time of their coming.

Physical death, in view of eternity, is not of much moment; and while I know that to the ordinary mortal it is one of the most momentous of their existence, yet, as I say, it is of comparatively little importance. But oh the importance of the death of the soul, and the great necessity of striving to awaken that soul to life!

¹ Prior to WWII, WWI was known as the “Great War”

Well, I have written enough now, and will stop.

I see your friend with you, and I must say to him that I am with him very often, and am pleased that he has arisen from death to life. The battlefield on which he has fought the fight of the soul is larger and more terrible in its aspects and evidences of carnage and destruction than the field of battle that is now destroying the physical bodies of so many of mankind. I mean that the whole world is the battlefield of the soul's fighting, and if men could only see the results of this battle as they see the results of the war that is now shaking the earth, they would understand that the "Great War"¹ is not the one that is causing so many souls to enter the spirit world.

Give him my love and blessings.

I will come soon and write you a message of truth. So, with all my love and blessings, I am

Your brother and friend,

Jesus

There will your heart be also

October 16, 1916

I am here—*St. Luke*

I desire to write my promised message, and if you feel that you can receive it, I will try to write.

Well, I desire to declare certain truths with reference to the necessity for men turning their thoughts to things spiritual, and letting the material things of life consume less of their time and thoughts.

In the first place, that which is eternal is of more importance than that which is temporal and has an existence for a short time only, even though these things of time are necessary to sustain and preserve man while living his life on earth.

I would not be understood as implying that these material things are not necessary and important for man to acquire and use to the best possible advantage, for they are a necessity to his earth existence. It is not only a privilege but a duty for man to make the

best use of these material gifts that is possible, and to place himself in that condition which will enable him to enjoy to the utmost these things that have been provided for his material comfort and happiness. And further, it is his duty to bend his efforts to develop the use and application of these things, so that the greatest possible benefit and utility may be derived from the proper use of them. To do this, I understand that man has to give a portion of his thoughts and devote a part of his time to their consideration, and to the means and methods by which the best results may be brought about; and in doing this man is not disobedient to the Father's laws, or to the requirements which the laws of his own being calls for.

The discoveries of the inventors are desirable, and men's work in making these discoveries is commendable, and so are the efforts of the merchant and mechanic and financier to succeed in their different undertakings and as a result accumulate money and use it for their comfort and sustenance. But these things, or the thoughts and efforts used to accomplish these results, do not help the soul development, or even the development of the spiritual side of man's nature; and if man devotes himself for the greater number of his hours of living to these pursuits, when he comes to lay these burdens down and pass into the land of spirits, he will find that he is very poor indeed—that the eternal part of his being has little development, and his soul is fitted for a place where those who have laid up their riches on earth must necessarily go.

So attractive is the accumulation of money and the gaining of fame or position to man that when once engaged in (and especially when accompanied with what he calls success), he naturally devotes his whole waking time and thoughts to these efforts, and as a consequence, very little of his short time on earth is given to thoughts of and striving for things of the higher kind.

If mortals (and especially those who are so arduously and constantly engaged in the effort to win the success that I have just mentioned) could only see and know the condition of those spirits who,

when on earth, were engaged in similar pursuits with like aspirations, they would realize the utter futility of such efforts, and the soul-deadening harm that this so-called success on earth has brought to these spirits.

And while we may assume that many of these spirits did not do affirmative wrong or injury in their work, and did not enter into the condition to which I refer because of any such wrong or injury, yet they are in a stagnated and shriveled condition of soul and spiritual qualities, and all because, when in their earnest pursuits of these material things, they neglected the development of their souls or the cultivation of their spiritual qualities.

Their sin was that of omission—and it is a sure one in its results, and the more common one among men who think too much of material things, or among those who think not at all, who are indifferent, and satisfied to live in an atmosphere or state of vegetating contentment.

The law operates the same upon the man who neglects his spiritual nature because of his absorption in the things material as upon the man who is guilty of such neglect because of indifference. In both cases the results are the same: the soul remains stagnant and the spiritual qualities lie dormant; and the man of such neglect will find his place in the spirit world to be one of darkness.

Life is short, and time is fleeting, even though a man may live his allotted time of three score and ten years; and there is no place in all God's universe where it is so important that man should start on his way to eternal progress as in the earth life. There the soul should have its awakening, and be fed with thoughts and strivings for the things spiritual. When the start is thus made on earth, it is so much easier for the continuous progress of the soul in the spirit world. If not, the awakening may be delayed for years, and the progress which follows it may be, and generally is, very slow.

So I say, let men not devote so much of their time to those things which are of time only, even while they remain in the world of time. Thoughts are things, and when applied to man's spiritual

¹Matthew 6:19-21

development, they are things of the most vital importance. A little thought may lead a soul into a dormant, hardly-living state, or cause it to grow and increase into a thing of beauty and harmony with the spiritual possibilities of its possessor. As has been said, where your treasures are, there will your heart be also¹—and so also will your thoughts.

With all my love, I will say goodnight.

Your brother in Christ,

Luke

CHAPTER 5

Prayer & Miracles

Pray for material things also

April 25, 1917

I am here—St. John

(question)

Well, He answers prayers for things material by the work and operation of His angels and spirits, and they in that work are subject to limitations of success. God does not exercise any arbitrary power to answer prayers, but when they are sincerely offered to Him, He works through His angels in answering them. He does not by His mere fiat do so, but His angels are always watching and working, and when the opportunity comes, they use their influence in the best possible way to bring about the ends desired.

As you know, man has a free will, and that determines very largely his actions, and such actions are never arbitrarily controlled by any divine power. If the prayers of men as to material things can be responded to by the workings of the angels and spirits, they are. But if the response depends upon the will and actions of men, then such prayer can be answered only insofar as the spirits may be able to influence that will—which influence is only used in response to prayers that are, in their nature, proper and worthy to be answered.

(question)

Well, I doubt if any of those petitions were ever answered in the arbitrary way that is related in the Old Testament. God does not answer prayer in that manner, and the petitions of the old prophets had no more influence to bring about the answers to the same, in the manner indicated, than have the prayers of the sincere and earnest man of these days. God was the same then as He is now, and worked through the spirits then as He does now—except that now He has angels of the soul development in the divine love that He did not then have, and these angels also are doing His bidding. But He does not answer prayers for material things except in a manner in consonance with laws controlling the free will and actions of men, as they may be operated upon and influenced by the work of spirits.

Sometime I will come and write you a message on this subject of prayer and its answer. But this I want to say: that we can, at times, understand what will happen in the near future, and having such knowledge, can tell mortals what may be expected, or rather what will occur; and this we sometimes do.

In your case, we of the higher spheres, as well as many in the spiritual spheres, know what your petitions have been in reference to these material matters, and we have been working to bring about a realization of the same on your part—not only because of your petitions, but also because they are so necessary to the doing and completion of our work. We have been using our influence to the utmost to accomplish this end; but as I say, we are all limited, and have not the power to cause the happening of any event by our mere willing the same, even though we are doing the work of the Father. This may seem surprising as well as disappointing to you, but it is a fact.

And it is a great truth that God helps those who help themselves. Of course you must not lose sight of the fact that, while men must themselves do those things that bring about changes or happenings or phenomena in the material, yet we can influence (but

¹ Matthew 14:15–21

not control absolutely) their desires and intentions, and their wills that put into operation or effect these intentions.

No, these things, as to their immediate manifestations, are subject to the wills of men. God never, by a mere act of the moment or of a physical character, places into the hands of any man riches or prosperity. These things must immediately be wrought and brought about by man. But man, in doing this, can and is wonderfully influenced by the workings of the spirits.

(question)

Well, that is a question that has caused men to doubt and consider and explain in various ways the so-called miracle of the loaves and fishes.¹ As I was a disciple of the Master at that time, it is quite natural that I should be expected to state whether such a miracle ever occurred, and of course, I can state what the fact in relation thereto is. And notwithstanding that it has been used by preachers and teachers for many centuries to show the wonderful power possessed by Jesus, and to thereby cause people to believe in and accept him as God, or at least having God-like powers, and has been used to work much good among those who were seeking for the true religion, yet I am compelled and sorry to say that no such miracle ever took place.

While Jesus had wonderful powers, and understood the workings of the spiritual laws to a far greater extent than any mortal who ever lived, yet he had not the power to increase the loaves and fishes as is set forth in the account of the miracle. To be able to do so would be against the laws of God governing the material things of His creation, and also beyond and outside of the powers conferred on any man or angel by any spiritual laws.

There are certain laws by which we who are acquainted with and use them may cause a dematerialization of physical substances, and also may, to a limited degree, cause a materialization of spiritual substances. But I am not acquainted with any law that would have operated, under the control of Jesus, to increase the loaves and fishes to the great number mentioned in the story referred to. As

a fact, I know that no such miracle took place, and Jesus will tell you the same.

There are other alleged miracles in the Bible that never had any existence as a fact.

Well, I have written you a long letter tonight and must stop, but I am pleased that you asked me about the response to prayers and the miracle of the loaves and fishes, for your questions gave me the opportunity, to some extent, to explain these matters. But, as to prayer, you must wait until I deal with it more at large or in detail before you conclude that you understand the subject fully.

And so I say to you: pray not only for the spiritual things which God bestows through His holy spirit, but also for the material things which He bestows through His angels and spirits. The proper prayer will be answered sooner or later; and your prayer for that of which I have written will be answered, even though to you the response may seem a long time delayed.

With my love and blessings, I will say goodnight.

Your brother in Christ,

John

Pray for material things also (cont.)

April 25, 1917

I am here—*your own true and loving Helen*

Well, dear, I am glad that John wrote you as he did, for it will give you an insight into some principles regarding the powers of spirits to help mortals that you may not before have had.

It may prove a little disappointing to learn that the higher spirits have not unlimited power, as mortals may suppose; but I do not want you to underestimate their powers, for they have great powers, even as respects material things. Of course they cannot move a house, or cause the wealth of one mortal to be removed from him and placed in the possession of another, but they can and do use great influence on mortals to cause them to do physical things that the spirits cannot directly do. Your prayers are not futile, even as

¹Matthew 5-7

to these material things that are subject to the control of mortals, for these very mortals are, under certain circumstances, subject to our influence, and thereby, control.

When we promise you that a certain thing or things will happen, we mean that we will exercise our influence on mortals in such a way that *they* will bring about these happenings. And so you must not believe that when we promise you something, that that something, as a matter of course, will come to you. We mean that it will come to you by reason, primarily, of the work that we are doing among mortals.

We can also see some things before they have an existence in your physical world, and can tell you of the same. And some things we *believe* will happen, and also tell you of; and when they do not, we are disappointed as well as are you.

Your own true and loving,
Helen

Pray, and works will follow

October 5, 1915

I am here—*John, apostle of Jesus*

I came principally to tell you that I have been listening to the conversation between you two, and to the reading of the Sermon on the Mount¹ given to us by the Master in the days of long ago, as you would say. When that sermon was delivered, we were not in a condition of great spiritual development, and we did not understand its inner meanings. And as to its literal meaning, we thought it was not intended for the practical affairs of life. People, I know, think that we at that time were very spiritually developed, and had an understanding of the great truths taught by the Master which were superior to what men have now, but I tell you that this is not true. We were comparatively ignorant men, fishermen by occupation, and had no education above the ordinary working man of that time. And when Jesus called us to become his apostles, we

were as much surprised, and hesitated as much as you did when the similar mission was declared for you.

Our knowledge came with our faith in the truths which the Master taught, and from our observation of the great powers which he displayed, and also from the influence of the great love that he possessed. But when mankind think that we easily understood the truths which he taught, they are mistaken. Only after the descent upon us of the holy spirit at Pentecost did we fully appreciate the great truths that the Master had taught.

Of course we learned many things which men of that time did not know, and our souls became developed to a large extent, but not sufficiently to bring us to a knowledge of the wonderful meaning of the truths which made men free and brought them in unison with the Father.

In your conversation tonight you discussed the relative value of prayer and works, and did not agree with the preacher's statement that works are the great things to develop men in their love and bring about happiness in the world, and that prayer is not of such importance. Now let me, as a spirit, and as a man who worked on earth and prayed on earth, say (with an authority that arises from actual experience, and knowledge that comes of observation) that of all the important things on earth for men who are seeking salvation and happiness and development of soul, prayer is the most important. For prayer brings from the Father not only love and blessings, but the condition of mind and intent that will *cause* men to do the great works that the preacher admonished men to engage in. Prayer is the cause of the power being given to men that will enable them to do all the great works which will bring reward to the doer, and happiness and benefit to the one who receives the works.

So you see, the results can never be as great as the cause; for the cause in this instance not only gives to man this ability to work, but also to love and to develop his soul and to inspire him with all good and true thoughts.

Works are desirable, and in some cases necessary, but prayer is absolutely indispensable. So let you and your friend understand and never doubt that, without prayer, the works of men would be unavailing to accomplish the great good which even now man performs for his brother.

Pray, and works will follow. Work, and you may do good, but the soul does not benefit. For God is a God that answers prayer through the ministrations of His angels and through the influence of His holy spirit, which works on the interior or real part of man.

I will stop now. With my love to both of you, I am your brother in Christ,
John

Cause and effect

December 24, 1916

I am here—*Jesus*

I desire to say that I was with you tonight at the church, and listened to the preacher's sermon, and was somewhat surprised that he should have declared that all the wars and persecutions and outrages that, in the manner described, have been perpetrated on mankind since my coming can be ascribed to my coming and my teachings. I, of course, can only resent the imputation, and declare that the preacher has misconceived the cause of these wars and persecutions. To charge that they are due to my truths or the truths that I taught is not only an injustice to me, but a great injury to the truths and objects of my mission to mankind.

Never did I attempt, by force or constraint, to compel a human soul to believe in my truths, or to become a follower of me, in or out of the church.

My mission on earth was to show men the way to the Father's love, and to declare to them the great gift of this love, and also to break down the erroneous beliefs and ignorance that then existed among men as to what was necessary in order to obtain their own salvation. And so far as the truths (moral or spiritual) which I

¹ Matthew 10:34

taught antagonized the false beliefs and practices of men, there was and necessarily would be a conflict between the thoughts and lives of those who followed me and those who persisted in their existing beliefs. To this extent I brought a "sword" into the world,¹ but it was not the sword that called for bloodshed and persecutions. It was the sword that pierced men's souls, where this great conflict should and must be fought to the end.

No nation can be more spiritual in its government or in its treatment of other nations than are the individuals composing it. And the nation cannot be greater than or different from the individuals who control it, be such control centered in a group of individuals, or in a secular or religious head. And a leader or ruler, if he be not a real follower of me (even though he may claim to be) cannot attribute to me the results of his own thoughts and desires and actions.

The present war, of which the preacher spoke with such horror and lamentation, is not due to my coming into the world as an iconoclast or destroyer of sin and error, but to the fact that men refused to be controlled or persuaded by my doctrines of peace, and acted because of the sin and evil desires and immoral ambition that they possessed and permitted to control them. The sword which he claims I brought into the world did not cause these sinful and inhuman desires and ambitions to manifest themselves in the form of war and all the evils that follow it.

No, this war is not a part of *my* warfare, or the plan of the Father to bring salvation to mankind. The cause is this and only this: The exercise by men in control of the nations of their desires for increased power and territory and subjugation of nations, together with their sinful cravings for what they call "glory," and unsatisfied ambition. Had they understood my warfare, each of these men would have found his enemy in himself and nowhere else, and the "Great War" would be a war of the soul and not a war of nations.

Each nation claims that its war is right, and that God is on its side, and prays to that God to assist it in overcoming its enemies. But I want to say here—and it may astonish those who believe that

if they are “in the right,” and pray to God for success in battle, that their prayers will be answered—that God hears only the prayers of the righteous, or of the sinner who prays for mercy and salvation. *Never in all the history of mankind has God responded to the prayers of men or nations to assist in the destruction of other men or nations—and this notwithstanding the accounts in the Old Testament of the many times that He was supposed to have helped the Jews to destroy their enemies.*

If men, for a moment, will think that God is a God of love, and that all people are His children, and the equal recipients of His love and care, they will realize that His love would not permit Him to sacrifice the happiness or wellbeing of one class of His children to satisfy the desires of revenge or hatred or outraged justice (as they conceive it) of another class of His children. In all the beliefs of this kind, men have misconceived God and His nature.

Man, in the exercise of his powers, is governed by God's immutable laws; and these laws are no respecters of persons. Man was given a free will, which he can exercise righteously or sinfully, and God does not forcibly control such exercise. But the same will, exercised rightly or wrongly, is subject to law, which imposes penalties or rewards according as the law is violated or obeyed.

This war, which so many mortals believe and declare is a punishment inflicted on men because of their sins and disobedience—that is, that it was specifically caused by God because of such condition of men (and some expounders of the Bible teach that it was prophesied centuries ago)—this war, I say, is solely the result of the sinful conditions and workings of men's souls and thoughts. It is the natural effect of causes that men themselves created, and of the exact workings of the laws that such causes brought into operation. And in similar conditions where the same causes exist, the same laws will invariably operate, and wars will occur and recur, until these causes cease to exist.

God never ceases to love and care for mankind, and always He desires that men shall be happy and at-one with Himself, and that

they shall exercise their wills in accordance with His will and His laws. But just as certainly does He never, by compulsion or force, endeavor to compel men to exercise their wills in a manner that is not voluntary with them. Should He do this, men would cease to be the greatest of His creations, then incapable of giving Him that voluntary love and obedience which only is acceptable to Him.

But from what I have said it must not be inferred that the Father is indifferent to men's sufferings, and to the calamities that wars bring upon mankind, for He is not. And if, in His wisdom, He saw that it would be for the lasting good of the men who are engaged in the present war that He should intervene by the mere force of His powers and end the war, He would do so. But in that wisdom, He sees that there is a good which men should have, greater and more eternal than their mere physical and material good, and that this greater good cannot be obtained through His suddenly bringing this war to an end, without regard to their souls and thoughts and desires.

The law of compensation must work, for nations as well as for individuals, even though apparently the innocent suffer as well as the guilty. On earth, as men are now constituted (that is, in their condition of sin and disobedience to the laws of their being), exact justice cannot be expected and is not received, because this justice is the subject of men's dispensation and not that of God.

A man is influenced by his desires, which in turn control his will, and result in his thoughts and deeds, which must of necessity bring their results. These results can be avoided only by absence of deeds, and these by a different exercise of the will, and this by the change of desire. So when a man so desires and wills, God will not set aside the law of compensation and cause results to follow that are not the consequences of such desire and will.

But God is always willing that these evil results shall have no existence, and through the influence of His love and His angels, is calling men to learn the way to wholly prevent the possibility of these results coming to them, either as individuals or as nations.

He has provided the way (and is leading men to a knowledge thereof) through and by which the causes that produce these harmful results may be utterly destroyed, and prevented from ever again arising to bring the deplorable results such as are manifested in the present war.

God will not interfere, by His mere fiat, to cause one side or the other in this war of bloodshed and destruction to become victorious. The law of compensation must work, and as the leaders of the respective nations have sown, so must the nations reap. But the Father and the hosts of His angels and the spirits of men are all working to bring this terrible catastrophe to an end.

You have written long and it is late, so I will postpone the further consideration of the subject to another time. Believe that I am with you and love you and will sustain you in your desires to do my work.

Your brother and friend,
Jesus

Cause and effect (cont.)

December 24, 1916

I am here—*Elias, prophet of old (Elijah)*

I will write a short message tonight, as it is late and you are tired.

Well, I desire to say that the message you received from the Master contains some of the most important truths affecting the relationship of God to man in his worldly or material living. Every truth that was uttered has in it an element which shows that man must expect and know that God will not interfere with the law of compensation, as to its effects and results. Only will He help man to remove the causes that so certainly entail the results.

The sooner men know this and more thoroughly understand it, the sooner will they become able to avoid the consequences of sin and the violation of law, and also to understand that no prayer will cause God to respond where a suspension or setting aside of His laws or their workings are necessary. He will respond to prayer where that prayer asks the removal of causes, but never when it

applies only to effects. This truth men should learn, and in their prayers, ask that the *causes* which (in compliance with the law of compensation) bring about harmful results be removed or eliminated from their thoughts and deeds, as well as from their desires.

I could write a long message on this subject but will not do so now. I will come soon and write at length. So with my love I will say goodnight.

Your brother in Christ,
Elias

CHAPTER 6

The Natural love

Creature and creator

February 3, 1916

I am here—*Luke*

I come tonight to say a few words concerning the development of the natural love in the human soul.

I know that many men think that this natural love has in it a part of the divinity of the Father's nature, and that as they develop in the way of purifying it and ridding it of those things which tend to impair its harmony, they will realize that there exists in their souls this divinity of which we have written. But this is not true, for this natural love partakes only of those elements which the Father implanted in it at the time of man's creation, and in none of these elements are there any of the qualities of the divine nature.

It is difficult to explain the distinction between the divine love, coming from the Father, and the natural love, also coming from Him, yet not having any of the divine nature or qualities; but it is a fact. The natural love may become so purified as to be in perfect harmony with the laws governing its condition and composition, and yet have in it none of the divine love. And the soul may obtain this divine love, and thereby become a part of the Father's divinity.

I will now try to explain how the natural love of man may be developed so that his soul may come into harmony with the law of love and make him a very happy, pure, and contented being.

In the first place, I wish to say that there is no such thing in the world as "original sin," and that God did not create sin and evil, or even permit them to exist, except as He permits man to use his own will without limitation. I mean by this that God does not say that a man, in the exercise of his will, shall do this or do that; and as respects this will man is untrammelled. But He does say—and His laws are inexorable in this particular—that when man, in the exercise of this great power of free will, causes that will to come into conflict with the will of God, or to violate His laws, he (man) must suffer the consequences.

This may be illustrated by your natural laws declaring the freedom of the press. Man may publish whatsoever he pleases; and so long as he does not thereby violate the rights of others, or of decency, he may make his publications without fear of the law. But when in the exercise of this freedom of speech, as you call it, he violates the law, then he must suffer the consequences of this violation.

So it is with the mortal who, in the exercise of his free will, violates the will of the Father or the laws limiting its exercise. He must suffer the consequences; and from the results of this violation, sin and evil are created, and in no other way. And so, surprising as it may seem, *man* is the creator of sin and evil, and not God, who is only good.

Then the question arises, how can sin and evil be eradicated from the world? And every thoughtful man will have the same answer: by men ceasing to violate the will of God, or His laws which restrict the exercise of the wills of mortals to that which will not produce sin or evil. In other words, where men, by the wrong use of their wills, bring about inharmony, they can, by the right use of their wills, not disturb that harmony (which, when it exists, leaves no room for the presence of sin and error).

So you see, the one thing necessary in order for men to become happy and free from everything that defiles them or causes discord

to exist is to develop their souls in this natural love until this love comes into perfect unison with the laws that control it. And thus may be applied the oft quoted expression that “love is the fulfilling of the law”—but this means love in its purest and most perfect state.

Now, how can this development of the natural love be accomplished by men? The mind, while a powerful helper in this regard, is not of itself sufficient to bring about this great desideratum.

It is true that within every mortal there is a constant warfare between the appetites and lusts of the flesh, and his higher desires; and hence it is said that these appetites and desires are “sinful,” and the cause of the evil and inharmony that exists in the lives of mortals. But this statement is not altogether true; for as man was made with spiritual aspirations and desires, so also was he made with appetites and desires of the flesh, and the latter, of themselves, are *not* evils.

The failure to make the distinction between the fact that these appetites and desires of the flesh are not evil, and the fact that only the *perversion* of them brings evil, is the great stumbling block that stands in the way of man’s developing this natural love in the manner that I have indicated. These, what are sometimes called animal appetites and desires, may be exercised in such a way as to be in perfect harmony with the laws that control them, and in such exercise they do not interfere with or prevent the development of this natural love to its perfection.

But man, in the free exercise of his will, has in his wanderings gone beyond the limitations which the laws of harmony have placed upon him, and added to and increased and distorted the appetites and desires of the flesh which were originally bestowed upon him, and hence has himself created these things that are not in harmony with himself.

So you see, man is a *creator* as well as a *creature*. As the latter, he cannot alter or change any of the effects of his creation, but as the former, he can alter and change and even abolish the effects of his own creation. For as the creator, he is greater than the things that

he created—although these things of his own creation have held him in a state of bondage and unhappiness ever since he became their creator. What gives strength to this apparent paradox is that the creator, man, has for all these long centuries *believed* it, and submitted to his creations, and still does so.

So what is the remedy? Simply this: man must awaken to the fact that he is greater than his creatures. That they are subject to his will, and that whenever, by their existence and workings, they bring discord and unhappiness, and cause his will to be exercised in opposition to the will of the Father, they must be destroyed and never be permitted to come into existence again. Let men become the masters of their creatures, and obedient to the great will of their Creator, and they will realize that sin and error and unhappiness will disappear, and their natural love will come into harmony with the laws of its creation, and earth will indeed become a heaven, and the brotherhood of man will be established on earth.

If men will only think, and thinking, believe that all sin and error, and the resulting unhappiness and sorrow in the world are things of their own creation, and not the creations of God, and that in the economy of His universe He leaves the control and management and even the existence of these creations to the will of their creator, they will then understand why evil exists, why wars and hatred and misery continue to blight the lives and happiness of mortals—and why, as some say, God “permits” all these things to exist and flourish and apparently contradict the great truth that He is *good*, and the fountainhead of all goodness.

The universe and the inhabitants thereof, and the greatest production of His power, man, were all created by God, but sin and error and their awful followings are the creatures of man. The laws of His universe work in harmony, and all is good—and even the apparent inharmony which man has created does not affect that great harmony, but is confined in its workings to man himself. Only man is apparently in inharmony, and that is caused by man himself.

Suppose, for a moment, that man's will was working in accord with that of the Father: can you imagine that there would be any of these creatures of man's perverted will in existence? Would there be any evil or hatred or disease or suffering known to the consciousness of man? I tell you, no. So I say, man, their creator, must "uncreate" these inharmonious creatures. Man must destroy and bury deep and forever these creations of the perverted exercise of his will; and until then, sin and error and all their concomitants will continue to live and flourish and torment their creator.

And I say here with all emphasis, with a full realization of its significance, and the responsibility in the sight of God which I assume in saying it, that man *can* dismantle these discordant creations of his will. His natural love, if permitted to assert its God-given powers and functions, is sufficient to bring his will into accord with that of the Father, and to turn his thoughts away from these creations of his, and make his condition one of purity and truth.

But then comes the question, how is man to accomplish this great end, so devoutly to be wished for?

Well, it is late now, and so I will write upon this important aspect of the development of the natural love in my next message. So with all my love, I will say goodnight.

Your brother in Christ,
Luke

The law of attraction

February 16, 1916

I am here—*Luke*

Well, do you think you can take my message tonight? It looks like you may, at any rate we will try.

As I was saying, in what way is a man to obtain this development of the soul in its natural love?

In the first place, he must recognize the fact that he does not live to himself alone—that what he conceives to be the workings of his own mind and will are not always the result of thoughts and desires

that originate in him, but are often the product of the influences of the spirits who are around him, trying to impress him with their desires and wills. Consequently you will understand that it is very important to man what kind of spirit influences he has surrounding and working upon him. If these influences are good, his progress in the development of this natural love is benefited; but if they are evil influences, then of course such development is retarded.

Consequently, the first thing for a man to do is to attempt to attract to himself influences of the higher nature. And he can do so by trying to cultivate good thoughts, and to indulge in good and moral acts. The great law of attraction that we have written about applies and works in such cases as this, as it does in every other relation of God's universe. If a man's thoughts are evil, there will always be attracted to him spirits of similar thoughts. And when they come to him, they attempt to, and succeed in intensifying these evil thoughts of his which attracted them to him.

It must emphatically be understood in this regard that man may, and often does originate his own thoughts and desires, and it is not necessary that any influence of these evil spirits should be present and operating upon his brain or affections in order that these evil thoughts and desires should come into existence. And again, man has a willpower that is capable of being exercised free from the wills of these evil spirits—and you will see how true this is when you remember that he can exercise that willpower free and independent from the will of God Himself. So I say that these thoughts and desires may and do originate in man, free and independent of the will or influence of any evil spirit; and in fact, these spirits commonly are attracted to him only because of evil thoughts that *he* has originated.

And so, if man would have this progress that I speak of, he should endeavor to have good and pure thoughts and desires. Then he will attract to him spirits who are good and pure, and their influences will help him to a wonderful degree in strengthening and increasing these thoughts, thereby making it less and less

¹ Corinthians 15:31

likely that evil thoughts will arise in his brain, or evil desires in his affections. And while man may originate these thoughts and desires, he must know as a truth that this progress is not dependent upon himself alone; for when he is in that condition to attract the good spirits, they will invariably come to him and render their help—and it will prove to be a wonderful and never-failing help.

Now man's thoughts and desires are not only the result of something that comes from within himself, and of which he may not be aware; for most frequently these thoughts and desires are the result of an objective influence that comes to him by way of his ordinary senses, which then creates or suggests the thought or desire. Without going into details you will understand what I mean, but as a mere illustration: a glass of whiskey may and does suggest, to a man who likes whiskey, the thought and desire that he should take a drink, and thereby brings into operation his will, which is followed by the act of drinking. And so with many other objects which a man meets in the course of his daily life; and these thoughts and desires arise not only from seeing objects, but also from feeling and tasting them, etc.

And again, these objective suggestions (causing these thoughts and desires) arise and exist not only from the real object sensed, but also from words and thoughts which are expressed by other human beings in the course of conversations, or in books and literature; and when they come in this way, they are frequently more effective than in any other. As these objective words and thoughts enter the mind of man, they create similar thoughts, which frequently become intensified as they attract evil spirits of like thoughts with their degenerating influences. Hence the importance of a man avoiding companionship where such communications take place, and books and literature where such suggestions are made. It has been well said that evil communications corrupt good manners;¹ and I may add that such communications corrupt good thoughts, and produce evil desires, and retard the progress and development of the soul in its natural love.

So the plain lesson to be drawn from all this is that man must, in the first place, make the effort to have only good and pure thoughts and desires from his inner self; and next, he must avoid those objects and associations that tend to cause to arise in him these evil thoughts; and thirdly, he must learn the truth that when he has these evil thoughts, he attracts to himself spirits of evil, who by their influence can and do intensify these evil thoughts and desires.

I know, as regards this last mentioned truth, that the majority of men have no knowledge of its existence; but it is time that they should learn that such a danger to their soul's progression does exist, and is always imminent. And they should learn this other fact: that when their thoughts are pure and free from defilement, they have surrounding them the influence of good spirits, who work to increase and make permanent their good thoughts; and as these good thoughts continue, the natural love develops towards its pristine condition of purity, and man comes nearer to his designed condition of existence.

This development may also be helped very much by man doing acts of charity and kindness, and by observing the golden rule; for every act of charity and kindness and self sacrifice for the sake of others has its reflex action in his own condition of love and soul, and helps their development. In short, the observance by man of all the moral laws (which are many and varied) tends to bring about the development of the natural love. And as this development proceeds, the tendency to indulge in the perverted appetites of the flesh, as they are called, will disappear; and as it disappears, this love of course becomes purer and sweeter, and brings man nearer to his state of perfection.

And again, the meditation upon spiritual things, and the outflowing of this love *towards* the Father will cause this progression. For while all men, as we have said, do not seek for the divine love, yet as all men are children of God, He helps them, to the full extent of their desires, towards happiness, and the perfecting of this natural love with which He endowed them at their creation.

Upon their will and aspirations depends the nature of the help which the Father gives to them, but always He gives His help and blessings, and to the fullest extent possible.

God's desire is that all men shall become perfected *in that love which they possess*, and which they seek for—and the natural love, in its qualities, may become just as perfect in man as may the divine love in its qualities. Each is just as much in harmony with God's universe, in its respective qualities, as is the other.

So I say, man is helped, and more than in any other way, by his meditations on the higher things of his being, and by prayer and aspirations to the Father—who hears the prayers of the man who has only this natural love (and answers them), just as He does the prayers of the man who has the divine love in his soul. Ultimately *all* sin and evil will be eradicated from the universe, and man, even in his mere natural love, will become pure and perfected and happy.

I have tried, in my inefficient way, to show man how he may progress in the development of his natural love; and if he will follow my advice, he will succeed. For as man, by the indulging of these perverted appetites of the flesh, and through the exercise of his willpower, fell to a low degree of degeneracy, so can he, by ceasing to indulge in these perverted appetites, and by the exercise of that same willpower, rise again to a condition of purity in his natural love. And always he has the help of the Father and the good spirits in his efforts to recover his lost estate. And also, he has the memory of the experience and result of his fall, which he may not be conscious of, but which in his inner self has an existence, and is continually working.

Well, my dear brother, I must stop. I feel that you have taken my message very successfully. Read it over and correct errors of construction. I will come soon and write again.

Your brother in Christ,
Luke

God's perfect creation

April 27, 1916

I am here—*Luke*

I have not written you for some time, and desire to write a short message tonight on the subject of: What is necessary for a man to do to recover the purity of soul and love that was possessed by the first parents? Here I am speaking in reference to the natural love only.

Well, in the first place, man should realize that he is a perfect creature of God, and that his sins and diseases are merely the results of his own thoughts, and of qualities that have come to him down the long ages of his ancestors living on earth.

He need not suppose that these sins and desires are inherent in or a part of his creation, for they are not, but are merely accretions that fastened themselves upon him by reason of the thoughts he has had, and the resultant course of life he has led. And when he changes these thoughts, which will necessarily bring about a change in his manner of living, he will find that he can progress toward the condition of the perfect man.

I know that many of these thoughts are so deep seated that they seem almost a part of his very nature, and can only be eradicated by the death of his physical body, but this is not true. For man, even while in the full vigor of his manhood, and possessed with all the appetites and desires which arise from the perverted indulgence of these desires (either on the part of himself or on the part of those from whom he is said to have inherited them), may relieve himself from these desires and become a man having only the thoughts of good, and desires for those things which are in harmony with the nature of his perfect creation.

This, I know, seems to man a thing impossible; and so thinking, he does not try to accomplish what I say he may accomplish, and become free from these sins and unnatural appetites. The almost universal belief in "original sin" has caused men all along the ages to think that such a task is hopeless, and that they are thinking and acting only in accordance with the appetites and desires that God has implanted in their natures.

But this doctrine of original sin is a mocking, damnable lie, and the sooner man realizes the fact, the sooner he will be able to get rid of those things which have placed him in his present condition and held him there, bound, as it were, hand and foot. Man must decline and no longer submit to this belief—which, I am sorry to say, is fostered by the teachings of many churches, in order to sustain and make forcible their creeds and dogmas. These creeds teach that man is not to be considered worthy of the mercy of the Father, and cannot possibly obtain that mercy and be relieved from the great wrath and punishment that God has prepared for him unless he believes and acknowledges that he is a dependent and lost man, unworthy of the Father's favor, or the help of the instrumentalities which the Father uses to assist men in regaining their lost estate.

If men would only realize that they are dear children of the Father, and His highest creation, and that He prizes them above all His creatures, and wants them to know that they are beings of wonderful qualities and possibilities, they would then have come to them an overpowering and convincing sense of what they really are, and of how necessary it is for them to assert their rights as such exalted creatures of the Father. And they would then realize that they are masters of sin and disease, for they are the creators of the same.

Let men know that God does not desire His greatest creature to become or be less than the perfect being that He created. He is not flattered, nor does He have any pleasure in the thought that man is degraded and fallen from his perfect creation, and that in order to rise again, he (man) must believe that God will show His power in rescuing him from his low and helpless condition. No, God is not pleased by man assuming such an attitude, nor does He need any such helpless condition of man that He may show His power, or gratify what these teachings imply—His vanity—which He has not.

In this particular, man must work out his own salvation, but it will be a difficult task so long as he continues to believe and act upon the belief that he is a creature of original sin, and that as God in the beginning failed to make him the perfect man, so now only God can remedy what He failed to provide in his creation. That

man, of himself, can do nothing, and that all he has to do is to wait until God is pleased to “recreate” him, and thereby take from his very nature this great curse of the original sin. See the great fatality of such belief, and how it tends to make man a slave of and obedient to this false belief of original sin!

God gave to man, in his creation, the great power of will, and the right to its unlimited exercise, subject only to the penalties of a wrongful exercise; and by the exercise of that will, man created sin and disease, and became depraved and fallen, and the possessor of false beliefs as to the perfection of his nature. And by the exercise of that same will, man himself must redeem himself from this condition of depravity and false belief, and again become the perfect man—God’s wholly perfect creation.

As man was, in the beginning, the perfect child of God, and by his own will created his own and only “devil,” so must he, by this same power, destroy this “devil,” and again become that perfect child. He must believe and declare, and show the sincerity of his beliefs by his acts and living, that he is a perfect child of the Father, needing no “new creation” to bring about this perfection.

This I have written to show what man was in the beginning, and what he, in truth, still is now, although “covered” with sin and disease and false beliefs. By learning about and acting upon the moral precepts described in the Bible and other sacred writings, he will be greatly helped and strengthened in his efforts to recover this lost estate, or better, condition; but above all, let him understand and believe with the certainty of knowledge that he is God’s highest and most perfect creation.

Now from what I have said it must not be inferred that man is his own God, and has not and needs not a loving Father who is interested in him, and who is always ready to help him whenever he earnestly and sincerely asks for that help. Always is man dependent upon God; but that dependence is not recognized by God unless man first recognizes it, and by his longings and thoughts shows to the Father that he needs His help.

And God *does* help man in his recovery from the state of false belief and degradation that I have mentioned. His love overshadows men, and His instrumentalities are always ready and waiting to answer those who call upon Him for help.

I have written longer than I intended, but, as the theme is an important one, I thought it best to write as I have. I will now say goodnight, and leave with you my love and blessings.

Your brother in Christ,
Luke

The limitations of the natural love

March 4, 1915

I am here—*Jesus*

I want to write tonight on the natural love of man.

This love is one that is not understood by humanity in one important particular: It is not the one that will give man the highest degree of happiness which he may obtain in either the mortal life or the life to come.

This love is of a nature that changes with the change in the ideas and desires of men, and has not the stability that will serve to keep him constant in his affections. No man who has only this love can ever be in condition to say that he will continue to have this love for all time; and when he thinks that his love can never change or leave him, he is only giving thought to the wish. This love is one that may last for a long time, and sometimes it seems that it can never die or grow less; yet in its very nature it has not that constancy which insures its lasting existence.

I do not mean to say anything disparaging of this natural love, for it is undoubtedly one of the greatest gifts that the Father has bestowed upon mankind, and without it, men would be in a very unhappy condition. Yet it is not the great love of the Father which all men may receive, if they will only seek and strive to obtain it by prayer and faith.

This natural love is that which unites men and women in harmony while on earth, and enables them to approach nearer to a life of happiness than does any other human quality; but still it has the possibility always accompanying it that sometime, in some way, it may cease to exist. The mother's love is the strongest of all loves given to mortals, and apparently it can never end or grow old, yet a time may come when that love will die or cease to retain all its vitality or beauty. I know it is said that love never dies, but that is not true as regards this natural love; and no man can say that his love of today will remain his love of all time.

Yet, there is a love that may be called the natural love that will last forever (providing these souls seek and obtain the divine love), and that is the love that God has implanted in two souls that he has designed to become one in spirit life. This love is really not two loves, but one and the same love manifested in the two opposite sexes, and which is only a complete one when these two apparently independent souls come together in perfect unity. This is what is commonly called the love of soulmates, and which is that essence of spiritual love which makes the happiness of the two spirits of mortals seemingly complete. Yet this love is not of a divine nature, but merely the highest type of the natural love.

Love, I know it is said, is the fulfilling of the law, but no man can thoroughly understand this until he knows what love is. I do not mean that in order to fulfill the law man must have the divine love of the Father, because there are laws that govern the divine existence, and laws that govern the human spiritual existence; and the divine love is the fulfillment of the former laws, and the natural love is the fulfillment of the latter laws.

I will not say that man should not cultivate this natural love to the greatest possible degree, for he should. And if that should be the only kind of love that he may have, either on earth or in the spirit world, the more of it that he possesses, the happier will he be, and the greater will be the happiness of his fellowman and fellow spirit. So when I said, when on earth, that men should love their God and

¹ Luke 10:27

love their fellow men as themselves,¹ I meant that they should do so with all the possibilities of whatever love they might possess.

Yet, if men would only learn (as they can) that there is no necessity for them to have only the natural love! They can all seek the greater love, and obtain the correspondingly greater happiness—and immortality. Many do not realize this, though, and seem to be satisfied with this natural love, and the pleasures that ensue from its possession.

I would not have them do anything that would lessen this love, or shut their hearts to its influence, but yet I cannot help trying to impress upon them the great desirability of having this higher love in their souls.

Yes, I am a lover of all men, and I want them to feel the happiness of the inflowing of the divine love, and thereby learn what the love of God means, and what they may have if they will only seek.

With all my blessings and love, I am

Your brother in spirit,

Jesus

CHAPTER 7

Mercy & Forgiveness

The initiating force

November 29, 1918

Let me write a few lines in reference to a truth which exists in the spirit world with which you may not be acquainted.

As you may not know, there is in our world a law which makes the soul of one who has not yet been purified suffer the penalties for the acts of sin and evil of which he may have been guilty during his earth life. And there is no forgiveness of these acts, in the sense taught by the theologians and churches; the only forgiveness is the cessation of recollection of these acts, so that they become as though they had never been. As the soul becomes purified and in harmony with the laws of its creation, it then comes into its natural condition; and then and only then forgiveness takes place.

God does not forgive by the mere act of pronouncing forgiveness, or by any arbitrary and sudden "blotting out" of sins, without first removing the *condition* which creates the inharmony. And so you will understand that if He cannot forgive sin in this way, neither can the popes, priests, teachers or churches; and the pronouncing of forgiveness by these men constitutes a deception of and an injury to the persons who pray and ask for forgiveness.

And for such deception these men will have to answer, when they come to the spirit world and realize the truth of forgiveness, and the great deception that they had practiced upon those who were their followers and believers in these false doctrines. Many spirits are now living and suffering in darkness in their purgatories just because of their belief, and the results thereof, in these misleading teachings.

There can be no sinning of the physical body, or of the spirit body, but only of the soul, caused by the exercise of the will in a manner antagonistic to the will of the Father. The body, of course, is affected by these inharmonious thoughts and impelling directions of the will, and is caused thereby to commit the act which is the external demonstrator of the inharmonious exercise of the will. And as God leaves to man the freedom of exercising his will, and as such will may be influenced by the thoughts, desires, and affections of his appetites and lusts, so God leaves to man the application of the remedies that will free the soul from such influence and effects as are caused by this exercise of will. And only when these inharmonious thoughts and appetites and lusts become eliminated from his soul and desires does the soul come into its natural condition and in harmony with the will of God.

Man himself must be the actor and the initiating force to bring about these changes in his will, and no assurances of forgiveness by popes, priests, or churches can eradicate these contaminating influences, or remove that which is the cause of the sin, or the effect of the cause. You can see that there is no relationship between these assurances of forgiveness, and the actual sin (or the cause thereof). Prayer to the Father for forgiveness, or supplication

to priest and church is believed to effectuate the object sought, but this belief is erroneous, and so man does not receive the relief prayed for.

Yet, prayer is a very important element in forgiveness. While the Father does not, and the priests and churches cannot, forgive sin in the manner mentioned, yet true, sincere prayer to the Father for forgiveness *will* bring its answer, and affect, not the sin, but the soul and state of men, so that their will and appetites and desires may be influenced in such a way that they will receive and realize the fact of a wonderful help in changing these appetites and desires, and in turning their thoughts to those things that will enable them to remove from their recollections the acts and thoughts which are the cause of the existence of their souls in a state of sin.

If men would only realize this truth, and when they desire the forgiveness of their sins, pray to the Father for help in turning away from these thoughts, and in exercising their will in accord with His will—and not expect any arbitrary forgiveness or “removal” of their sins—they would find themselves on the way to this forgetfulness and the true forgiveness.

Well, I desired to write this short message and am pleased that I could do so. Thanking you, I will say goodnight.

Your brother in Christ,
Apostle of Jesus, Peter

The greatest law

March 31, 1915

I am here—*your Grandmother*

I come to write you about the forgiveness and pardon of the Father, and to enlighten you upon this subject which is so little understood since men first commenced to distort the teachings of the Master.

Mercy is that operation of the divine laws which relieves man of the penalties of the sins that he has committed. It permits him to turn

¹Galatians 6:7

from his evil thoughts and deeds and seek the love of the Father, and, if he earnestly seeks, to find the forgiveness which is waiting for him to obtain. It does not violate any law that God has established pertaining to man's conduct, and the law of compensation—"that which a man sows, that shall he reap"—is not set aside. But in the particular case where a man becomes penitent, and in all earnestness prays to the Father to forgive him of his sins and make a new man of him, the operation of another and greater law is called into activity, and the old law of compensation is nullified and, as it were, "swallowed up" in the power of this law of forgiveness and love.

So you see there is no setting aside of any of God's laws. As in the physical world, where certain lesser laws are overcome by greater laws, so in the spiritual world, or in the operation of spiritual things, the greater laws must prevail over the lesser. God's laws never change; but the application of these laws to particular facts and conditions do seem to change when two laws come into apparent conflict and the lesser must give way to the greater.

The spiritual laws are just as fixed as are the physical laws that control the material universe, and no law, having application to the same conditions or facts, ever differs in its operation or in its effects. The sun and planets are governed in their movements by fixed laws, and they operate with such exactness that men who make a study of these laws can, with almost mathematical precision, foretell the movements of these heavenly bodies. This only means that as long as the sun and the planets remain as they are, and surrounded by the same influences, and meet no law operating in a manner contrary to the laws which usually control them, these planets and sun will repeat their movements year after year in the same way and with like precision. But suppose that a more powerful and contrary law should come into operation and influence the movements of these bodies; do you suppose that they would pursue the same course as if such greater law had not intruded itself? The effect of this is not to set aside the lesser law, or even to change it, but to subordinate it to the operations of the greater law. And if these operations were

removed or ceased to act, the lesser law would resume its operations on these planets again, and they would move in accordance with it.

So in the spirit world, when a man has committed sins on earth, the law of compensation demands that he must pay the penalty of these sins until there has been a full expiation, or until the law is satisfied. And this law does not change in its operations, and no man can avoid or run away from the inexorable demands of the law. He cannot of himself abate one jot or tittle of the penalties, but must pay "to the last farthing," as the Master said; and hence he cannot, of himself, hope to change the operations of this law.

But the Creator of all law has provided another and higher law which, under certain conditions, may be brought into operation, and which causes the former law to cease to operate. And man may experience the benefit of the workings of this higher law.

So, when God forgives a man of his sins, and makes him a new creature in his nature and love, He does not, for the particular case, annihilate the law of compensation, but He removes that upon which this law may operate.

Sin is violation of God's law, and the effect of sin is the penalty which such violation imposes. A man's suffering for sins committed are not the results of God's special "condemnation" in each particular case, but are the results of the workings and scourgings of his conscience and recollections. And as long as conscience works, he will suffer, and the greater the sins committed, the greater will be the suffering.

Now all this implies that a man's soul is filled, to a greater or lesser extent, with these memories, which for the time constitute a part of his very existence. He lives with these memories, and the suffering and torment which result from them can never leave him until the memories of these sins, or the result of them, cease to be a part of himself and his constant companions. This is the inexorable law of compensation, and man of himself has no way of escaping this law, except by his long expiation, which removes these memories and satisfies the law.

Man cannot change this law, and God will not; so, as I say, the law never changes. But remember this fact: that in order for the law to operate, a man must have these memories, and they must be a part of his very existence. Now suppose that the creator of this law has created another law by which, under certain conditions and upon a man doing certain things, these memories are *taken from him*, and no longer constitute a part or portion of his existence. Then, I ask, what is there in or of that man upon which this law of compensation can act or operate? The law is not changed—it is not even set aside—but that upon which it can operate no longer exists, and consequently there is no reason or existence of facts which call for its operation.

So I say, as do your scientists and philosophers, that God's laws are fixed and never change, but I further say (which they, in this instance, perhaps fail to perceive) that certain conditions which call for the operations of these laws today, tomorrow may change or cease to exist, so that the laws are no longer in effect.

And so, when the truth of God's forgiveness of sin is declared, many wise men hold up their hands and say, "God's laws do not change, and even God Himself cannot change them; and to effect a forgiveness of sins, the great law of compensation must be violated. God works no such miracle, or gives such special dispensation. No, man must pay the penalty of his evil deeds until the law is fulfilled."

How limited is the knowledge of mortals—and of spirits as well—of the power and wisdom and love of the Father. His love is the greatest thing in all the universe, and the "law of love" is the greatest law. Every other law is subordinate to it, and must work in unison with it. And love—the divine love of the Father—when possessed by man, is the fulfilling of *all* law. This love frees man from all law except the law of its ownself; and when man possesses this love, he is slave to no law, and is free indeed.

Now let all men, wise and unwise, know that God, in His love and wisdom, has provided a means by which man, if he so will, may escape the unchanging law of compensation and become no longer

¹ 1 John 4:16

subject to its demands and penalties. These means are simple, and within the comprehension and grasp of every living soul, be he saint or sinner, wise or ignorant. Intellect, in the sense of being learned, is not involved; and the man who knows that God exists and provides him with food and raiment as the result of his daily toil, as well as the great scientist or philosopher, may learn the way to this redeeming truth. I do not mean that a man by mere exercise of mental powers may receive the benefit of this great provision for his redemption; the *soul* must seek and *it* will find—and the soul of the wise may not be as capable of receiving as the soul of the ignorant.

God is love.¹ Man has a natural love, but this natural love is not sufficient to enable him to find these great means that I speak of—only the divine love of the Father. And He is willing that *all* men should have this love. It is free and waiting to be bestowed upon all men; but strange as it may seem, God will not—and I might say, *cannot*—bestow this love unless man seeks and asks for it in earnestness and faith.

The will of man stands between him and this love, if he fails to exercise this will in seeking for it. No man can receive this love against his will. What a wonderful thing is man's will, and how he should study and learn what a great part of his being it is!

The love of the Father comes into a man's soul only when he seeks it in prayer and faith—and this of course implies that he *wills* it to come to him. No man is ever refused this love when he properly asks for it.

Now this love is a part of the divine essence, and when a man possesses it in sufficient abundance, he becomes a part of divinity itself. And in the divine, there is no sin or error; and consequently, when he becomes a part of this divinity, no sin or error can form a part of his being.

Now as I have said, the man who is without this love has his memories of sin and evil deeds, and under the law of compensation must pay the penalties. Yet when this divine love comes into his soul, it leaves no room for these memories; and as he becomes more

and more filled with this love, these memories disappear, and only the love inhabits his soul, as it were. Hence, there remains nothing in him upon which this law can operate, and the man is no longer its slave or subject. This love is sufficient of itself to cleanse the soul from all sin and error, and make man at-one with the Father.

This is forgiveness of sin, or rather the result of forgiveness. When a man prays to the Father for this forgiveness, He never turns a deaf ear, but says in effect, "I will remove your sins and give you my love. I will not set aside or change my laws of compensation, but I will remove from your soul everything upon which this law can operate, and as to you it will become as if it had no existence."

I know from personal experience that this forgiveness is a real, existing thing; that when the Father forgives, sin disappears, and only love remains; and that this love, in its fullness, is the fulfilling of the law.

So let men know that God does forgive sin, and when He forgives, the penalties disappear, and when they disappear as the result of such forgiveness, no law of God is changed or violated.

My dear son, I have written you a long but imperfect communication, but there is sufficient in it for men to think of and meditate upon. And if they do so, and open their souls to the divine influence, they will know God *can* forgive sin and save men from its penalties, so that they will not have to undergo the long period of expiation which in their natural state the law of compensation ever demands.

So without writing further, I will say that I love you with all my heart and soul, and pray the Father to give you this great love in all its abundance.

Your loving Grandmother

¹ Ezekiel 18:4

CHAPTER 8

Immortality

The soul and its relationship to God

November 2, 1915

I am here—*St. Matthew*

I have not written you for a long time, and I desire to say a few words on matters pertaining to the soul and its relationship to God, and its future life and immortality.

The soul is an image of the Great Soul of the Father, and partakes of the features of this Great Soul, except that it does not necessarily have in it the divine love which makes it a partaker of divinity. The soul may exist in man and spirit in all receptive qualities and yet never allow the divine essence to fill it, which is necessary in order to make man or spirit a new creature that is the subject of the new birth.

Only that mortal or spirit who has received this divine love of the Father can be said to be immortal; all others may live throughout eternity or they may not. It has not yet been revealed to us whether those spirits who have not the conscious knowledge of immortality will continue to live through all eternity; but if they do it will be because God so wills that they shall live. But their existence will be subject to change, and if such change should take place, only God knows what its character will be. While on the contrary, the soul that has acquired immortality can *never* die. Its status as to a life through all eternity is fixed, and even God Himself cannot destroy that existence, because it is the possessor of that divinity which makes God immortal.

“The soul that sinneth, it shall die,”¹ means that the qualities necessary to make that soul a part of immortality have not come to it, and hence, as regards these qualities, it is “dead.” The soul itself will live, for no spirit could possibly have an existence without a soul; and when men attempt to teach that when the spirit of life

leaves the body, the soul dies, such men do not state a truth. The soul will live as long as the spirit existence continues.

So you see that when one speaks of a soul's "death," it does not mean that the soul which belongs to any spirit will actually die, but that the potentiality of that soul receiving the divine love and nature of the Father may one day die. Of course, the soul can be starved and placed in a condition of stagnation, so that all its active powers will be, as it were, dead, but to say that the soul ever dies is erroneous.

In saying this, I do not preclude the possibility of some future "great change" in the spirits of mortals by which such spirits may cease to exist as an individualized entity. I do not know what would be the destiny of a soul in such event, and hence can't prophesy; but unless there be such great change, the soul will continue to live—but not as an *immortal* soul, possessing the essence of divinity, unless it has experienced the new birth.

God, the Great Oversoul, may never recall to Himself the soul of any man, in the sense of depriving that man of his soul, but His relation to that soul will be merely that of Creator and created, subject always to the will of the Creator; whereas the relationship of God towards the soul that has received the new birth, and hence the divine nature, is not only of a Creator and created, but also that of a co-equal, so far as this great quality of immortality is concerned. The soul of man then becomes self-existing, and not depending upon God for its continued existence.

This, I know, is a subject not easy for mortal minds to understand, but when you shall have received the soul perceptions, in addition to your natural mind, it will not be so difficult to grasp the exact meaning of my propositions.

I will not write more tonight.

I am your brother in Christ,

St. Matthew

¹Genesis 2:17

“As one of the gods”

May 28, 1915

I am here—*Jesus*

I want to tell you what I mean by immortality, as you and your friend differed today in your ideas of what it means.

When Adam (as he is called) was told that if he should disobey God and eat of the forbidden fruit, he should surely die,¹ the word *death* meant the death of the soul, so far as its future progress in that which would insure its receiving the divine essence of the Father’s love was involved.

It did not mean the physical death, or the death of the body, because it is very apparent that his life in the flesh continued after his doom was pronounced. But his soul’s progression stopped, and only after my coming as the Messiah and teaching the doctrine and truth of man’s restoration to the condition which Adam occupied before his fall did mankind have the privilege of becoming immortal again—that is, of being permitted and in condition to obtain that soul progress which would enable them to become one with and a part of the Father in His love and divinity.

I do not mean that Adam was endowed with this divine love when he was created, but that he had that formation of soul *potentialities* which, if properly exercised, would have brought him in that union with the Father that would have made his nature divine. And when he disobeyed the commandments of the Father, he “died,” so far as that possibility of obtaining the divine nature was concerned.

As to those who lived on earth between Adam’s fall and my revelation of the truth of redemption, they did not possess this potentiality, and could not receive this nature, and were compelled to live only as mortals and spirits having the natural love. They could not progress into the Father’s Celestial Kingdom, but existed merely as spirits having the natural love which was bestowed upon Adam and his race.

¹ 1 Corinthians 15:22; ² 1 Peter 3:19

Abraham, Isaac, and the rest of the persons who are described in the Bible as being “children of God” and obedient to His commands were not partakers of this divine nature, and became so only after my coming and showing the way to its attainment. When God sent me to proclaim the truth of mankind’s redemption, He *at the same time* conferred upon all humankind the privilege of receiving His divine essence. No sacrifice or death of mine brought this great boon—but only with my coming came this love and the way to obtain it.

Adam was not created immortal, but had only the potentiality of immortality; and after his “death,” man ceased to have even this potentiality, until God rebestowed it with my coming as the Messiah. When it was said, “as in Adam all men died, so in me will all men be made alive,”¹ it merely meant that when Adam fell, that which formed a part of his being and made it possible for him to become immortal was taken from him. That is, as to that potentiality and privilege, he died, and was no more able to attain to the condition of soul that enabled him to become one with the Father or to partake of His divinity. And in this condition of death mankind remained until, as I say, I came with the glad tidings of the restored gift of the soul attribute which made it possible for man to again become immortal.

When this gift was bestowed upon mortal man, it was also bestowed upon all those who were then living in the spirit world. Understand me, everything that was lost by Adam’s fall was restored by my coming with the restored gift, and it embraced every spirit who had ever lived as mortal, and every mortal who thereafter lived, up to the present time.

My coming, of itself, or my death or sacrifice did not restore mankind to the condition that existed in Adam before his fall—I was only a messenger of God, sent *with* that gift to teach the truth of its restoration to mankind and to spirits. And when, after my death, I descended into hell, as the Bible says,² I proclaimed to the spirits there the truth of the bestowal of this restored life which

¹ Luke 11:11-13

had been lost by Adam's disobedience. All spirits, good and evil, now have this restored potentiality of obtaining the divine nature that I have spoken of, and immortality.

So you see, when Adam "died," it was the death of the *soul quality* or *potentiality* which makes immortality possible.

When the Bible speaks of those men of ancient times who were God's prophets and beloved children as "walking with Him," it merely means that they had obtained such a high development of their natural love that they could, upon their physical death, occupy those spheres in the spirit world which made them, as mere spirits of mortals, close to the Father and supremely happy (I mean that happiness which does not partake of the divine nature). They were not in the same condition of soul attributes as was Adam before his fall, for they did not have this potentiality; and so any interpretation of anything written in the Old Testament which gives to any man or spirit at that time the possibility of receiving the divine essence of the Father is erroneous.

As I have said, my death or sacrifice or blood, as is emphasized in the creeds and worship of the Christian churches, did not in the slightest degree work to bring about the restoration of this great favor of God to man. They were merely the result of the conditions and beliefs of men in the Jewish nation who would not tolerate my declarations of truth. My death, etc., did not appease any supposed wrath of God towards men, but of His own great love for His creatures He bestowed this *gift*,¹ or privilege of the soul, which man had lost by Adam's disobedience.

(*question*)

It was the disobedience of believing that he was not dependent upon God for the soul quality or potentiality that made it possible for him to partake of God's divine nature. The tree of good and evil merely represented the knowledge that God had reserved unto Himself of the existence of that which, if known to Adam, would have subjected him to temptations that would destroy this soul quality of which I have spoken.

¹ Genesis 3:22; ² Revelation 2:11, 20:6, 20:14, 21:8

Regarding the statement that if Adam should eat of the “tree of life,” he would live forever and become “as a god,”¹ he was, in a sense, *already* the recipient of this tree of life, in that attribute of his soul which could, by its proper development, make himself “like the gods.” And here you must understand that “gods” could mean only those who possessed this divine nature of the Father. There was only one God, and all other living beings in the spirit world were merely those who were possessed of the god-like qualities of love and wisdom; none were “gods.” The “angels of God” of the Old Testament were merely the spirits that I have last described.

So you see, the loss of immortality does not mean the death of the physical body, but the death of that quality or potentiality of the soul which enabled man to become like the Father in certain of His divine attributes. In the future, all men, either as spirits or mortals, will possess this soul quality or potentiality, until the great “day of separation” shall again take it from those who have not, at that time, perfected their souls into the enjoyment of the divine nature as I have explained. When that day comes, those who are without this divine essence in their souls will again be deprived of the privilege of receiving this great gift.

After that time, those spirits who have not acquired this divine nature will be permitted to live merely as spirits enjoying their natural love, just as Adam, after his fall, and all spirits and men who lived between that time and my coming, lived only in their natural love. This is the “second death.”² Adam’s was the first, and the “day of separation” will declare the second; and after that, men will no longer have the opportunity of partaking of this divine essence of the Father and becoming “as one of the gods.”

Men may reason to the utmost of their limited intellects in the way of saying that God would not subject his creatures to this second death, and thereby deprive them of this great boon of becoming partakers of His divine nature and the great happiness that comes with it; but such reasoning, or the conclusion reached, will

¹ Matthew 22:1-14; ² Timothy 1:10

not change the fact. What I tell you is the fact, and many men, to their sorrow, will realize when too late that it is true.

And men will not be justified in complaining of this. The opportunity is now given and will in the future be given to *all* men and spirits to become the children of the Father, in the angelic and divine sense, and if they refuse to do so, they can have no grounds upon which to base the accusation of injustice against the Father or His love. He will still be their Father, even though they may not accept His great gift, and they will, from the natural love bestowed upon them, still be comparatively happy. But they will not partake of His Celestial Kingdom. They will be like the guests invited to the marriage feast,¹ who, because of various excuses, declined to attend. While they were not deprived of other food and sustenance, yet the more precious food which the host had provided for them at the feast, they did not partake of.

Many of my parables in the Bible illustrate this great truth, when properly understood—as many men did in the days when I was on earth. But so many men now harden their hearts and shut their intellects to the truths of these parables, and to my teachings. Of course ultimately all these men will be saved from sin and error; and in fact, sin and error will be eradicated entirely. These men and spirits will live in comparative happiness; but they will live in death and not in life, so far as the life of the soul, with its possibilities of becoming divine and enjoying the limitless happiness which the divine love of the Father bestows, is concerned.

So you see, immortality does not pertain to the physical body or to the spiritual body, or to the soul unqualifiedly, but to that quality of the soul which makes it possible for the soul to become, in its very nature, divine. And immortality does not mean mere continuous existence, because, so far as known, every soul *may* live through all eternity in their individualized form. When it was said in the Bible that I brought “immortality and life to light,”² it did not mean that I merely showed men that they would, as spirits, continue to live “forever,” but it meant that they would live forever in the

Father's Kingdom, with natures divine, *incapable* of being deprived of the great and true life which is found only in that kingdom.

So let you and your friend think over what I have written, and in places where my meaning may not appear plain, I will try, by the inspiration of my knowledge and power, to enlighten your souls and intellects. You are both very mediumistic and easy recipients of inspiration, and as your souls seem to be attuned to the truth, and as you are seeking earnestly for the truth, I will endeavor with my powers to inspire you with such thoughts and spiritual perceptions as will enable you to see these truths in all their nakedness—face to face, and not as through a glass, darkly.

I must stop now. I give you my blessings, and the blessing of the Father.

Your friend and brother,
Jesus

True immortality

April 23, 1916

The writer of the third Gospel of the New Testament

Let me write, as I desire to say a few words on the question of immortality of which you have been thinking during the past few days.

I was with you today as you listened to the discourses of the preacher upon the subject of immortality, and saw that you realized he did not have a true idea of what the term means, and thought how much you would like inform him of your knowledge of the subject. Well, I understand just how you felt about the matter, and am in sympathy with you in your desire, and hope that sometime you may have the opportunity to converse with him on this subject and give him your conception of the truth.

It is the subject of so many sermons and theories, yet few have a true understanding of what immortality is. Most understand it only in the sense of continuous life, and then in addition try by argument and inference to attach to it the idea of “never ending”—

¹ Message from March 23, 1916 (page 78)

that is, of the continuous life being so established that it can never be ended—and in this they satisfy their longings and desires. But you see that this inference is merely one that is drawn from the desires of the preachers, and that they have no true basis upon which to found their conclusions. Even as to the ordinary things of life, they would not be willing to risk an important decision upon a basis no better established.

As is said in the message that you have received from Jesus,¹ immortality can be derived only from that which is immortal, and all arguments that merely tend to show that a thing “must” be immortal because of the desires or intentions of God do not suffice. It is utterly impossible to derive immortality from anything less than that which is immortal in itself, and to attempt to do so by argument or inference is merely a fruitless exercise in logic.

Only God is immortal; and that means that His very qualities and nature are immortal. Among the qualities of His being is the supremely important one of love. Without it, God could not be; His existence would be less than that of a God. That being a fact, this great quality of love must be immortal; and into whatever this quality may enter and form a part, that thing must necessarily be immortal as well. Then this love of God brings immortality, in the true sense of the term, and when it enters into the soul of man and possesses it, that soul becomes immortal.

Not all things of God’s creation are immortal, for in a shorter or longer time they perform the object of their creation and their existence is no longer required, and they become dissolved into the elements of which they were composed. Man’s physical body, for this reason, is not immortal, for after a short life on earth it dissolves and is no more. His spirit body is primarily of this evanescent character, and it may be that in the course of eternity it will have performed its mission and cease to exist. We do not know this; neither are we assured that it is not true, because it is dependent upon the continuous existence of the soul for its continuous existence, and not all souls will receive a portion of the Father’s

divine love. It may be that at some time in the future a soul without this love may cease to exist and become no more a creature of the Father.

But this we do know: that whatever partakes of the divine love has in it that which is necessarily immortal, and can no more die than can this love itself, and hence must be immortal.

So when men speak or teach that all men are immortal, they speak that which they do not know—only God Himself knows that fact. And from the mere exercise of reason, men are justified in saying that those men or souls that do not obtain the divine love are *not* immortal.

While the soul's immortality has never been demonstrated to be a fact, yet we do know that that portion of humankind whose souls have received this divine love are immortal, and can never cease to exist. And the great comfort and blessing that this possession brings to these souls is that they *know* that they are immortal—they know that they possess that quality or nature of God that is immortal, and that as this love can never have an ending, neither can that into which it has entered and found a lodgment.

The preacher's arguments were strong, and, in the ordinary workings of men's minds and reasoning powers, may convince them that immortality is a proven fact for all mankind. But when properly analyzed, it will be seen that these arguments are not conclusive—hope is stronger than fact, and men have not the assurance that for them immortality holds out its desired arms of certainty.

Well, I thought I would write you this short message upon the question that you and the preacher have been meditating upon, in the hope that he might not depend upon the strength of his argument for establishing the fact of his immortality, but would see and become convinced that the only way to ascertain and acquire the true immortality is by seeking for and obtaining the divine love, thereby having his soul transformed into the very essence and nature of God in love.

I am glad that I can write to you again, and that your condition is so much better than it has been, and permits a rapport to be

¹ US abolitionist and clergyman (1813–1887); ² John 14:6

made. Pray more to the Father and believe, and you will get in the condition that we so much desire.

I will not write more. Goodnight.
Your brother in Christ,
Luke

Knowledge of immortality

July 5, 1915

I am your friend and brother in love and desire for the Kingdom. I am Henry Ward Beecher.¹

I live in the Seventh Sphere, where your father now is, and because of having met him there, I come to you tonight to write for a short time. He has told me of you, and how easily you receive the communications of the spirits, and I want to let you know that, even though I am no longer the same as when on earth, I still have the desire to make known to men the thoughts that arise in me concerning God, and the relation of men to Him and His Kingdom.

I am now a believer in Jesus as I never was on earth. It may surprise you to know that when on earth, no matter what I may have preached to my people, yet in my heart I looked on Jesus as a mere man of the Jews, and not very different from others of the great reformers who taught the moral truths which tended to make men better and caused them to live more correct and righteous lives. But since I have been in the spirit world and have had the experiences which my life here has given me, and have found the way to God's divine love and His Kingdom, I have learned and now know that Jesus was more than a mere reformer. He was not only a good and just teacher, and lived the life of such, but he was the true "son of God," and His messenger in bringing to the world the truths of immortality and the divine love of the Father, and the way to obtain it. He was truly "the way and the truth and the life"² as no other teacher before him ever was.

I know that many religious and secular teachers have asserted and tried to teach mankind about the immortality of the soul; and

¹ 2 Timothy 1:10

as men understood the meaning of the word immortality, these teachings were more or less satisfactory. But I now see that their conception of immortality was merely of a continuity of life after what is called death. How different the meaning as thus taught and the true meaning of the word! It means not only a continuation of life, but a life that has in it the divine love or essence of the Father, which makes the spirit who has that love a part of divinity itself, and not subject to death of any kind.

No spirit has this immortality just because it is continuing to live in the spirit world, and cannot imagine that by any possibility that continuity of life can ever be arrested or ended. No such spirit knows that to be true, because it has never been demonstrated as a fact—and it cannot be, until eternity has come to an “end.” Such spirit is no different, in its essence and potentialities, from what it was when enfolded in the flesh, and has no greater reason for believing that it is immortal than it had when on earth.

A speculation and a proven fact are two entirely different things; yet with some spirits, just as with men, speculation becomes almost as much a certainty as does a demonstrated fact. But there is no justification for relying upon conclusions drawn from mere speculation; and the spirit or man who does may, in the great workings of eternity, find himself not only mistaken, but greatly surprised at what eventualities such workings may bring forth.

So I say that before the coming of Jesus, immortality had not been “brought to light,”¹ and could not have been, because for mankind it did not exist. I was as much surprised when I learned the true meaning of the word as men will be who may read this communication or hear its import. The “hope” of Socrates or Plato or Pythagoras was only a hope fortified by the reasonings of great minds, and supplemented by considerable development of soul qualities. But when all is said, it was only hope—knowledge was wanting. And even if they realized that the spirits of men departed did return and demonstrate to them that there was no such thing as the death of the spirit or soul, yet such experiences

did not prove to them anything beyond the fact that life was continuous for the time being. As change is the law in the spirit world as well as on earth, they could not, with the certainty of knowledge, say there might not be some change in the spirit world that would break or set aside this continuity of existence.

Take the young child, when his intellect has not sufficiently developed to understand that there is such a thing as the death of the physical body, and he believes (if he thinks at all on the subject) that he will continue to live forever on earth. And so with these philosophers who had the hope of a future continuous life, and with the spirits who know that there is a continuous life (living after death themselves)—they think that that life must be a fixed state, and must of necessity continue forever. As I say, it has not been demonstrated that such life will *not* continue forever; yet on the other hand, it has not been shown that it will. And hence no spirit can say that it is immortal unless it partakes of the divine essence, and no wise philosopher or religious teacher, prior to the coming of Jesus, could be said to have “brought immortality to light.”

While hope and speculation exist as the children of desire, yet knowledge is wanting, and certainty is absent. The “immortality,” then, that men believed in, and comforted themselves with believing in, was the immortality that hope created and speculation proved. And the experiences of men in communicating with spirits showed that death had not annihilated the individual—but hope and speculation and experience did not create knowledge.

When Jesus came as the Messiah, he brought with him not only hope, but knowledge of immortality. Not many men have comprehended it, or understood the reason or foundation for such knowledge (for the reasoning faculties of men are not sufficient to show the true basis of such knowledge). And strange as it may seem, the teachers and commentators of the Bible have never disclosed the true foundation upon which this knowledge exists.

I confess that in my life, while a great student of the Bible, I never comprehended the true meaning of how, or in what way, Jesus “brought immortality to light.” I thought, as many others do

now, that his death and resurrection were the things that showed to mankind the reality of immortality. But these things showed no more, as I now see, than did the numerous instances recorded in the Old Testament, in the writings of the philosophers and adepts of India and Egypt, as well as in secular writings that there was an existence after so-called death.

And many who dispute the fact that Jesus brought immortality to light base their arguments on this fact—that he was only one of many who had died and afterwards came to mortals and showed that they still lived as spirits. So I say (contrary to what I believed while on earth), the mere fact of Jesus' resurrection does not prove immortality.

Then what have I learned immortality to be since I have been in the spirit world? My reasoning powers are much greater now than when on earth, my perceptive faculties have become more keen, and my experience in the laws of the spirit world has given me great knowledge; but all these would not of themselves have given me the knowledge of immortality had not Jesus himself explained it to me, and then demonstrated the way to obtain it by his own condition and that of the many spirits in the higher spheres. Now I am, because of my present soul development, the possessor of that knowledge.

Only the Father is immortal, and only those to whom He gives His attribute of immortality can become immortal as He is. Love—the divine love of the Father—is the great principle of immortality. He who possesses this divine love becomes, as it were, a part of it—or it becomes a part of him—and in its operations makes him like unto the Father. A spirit who possesses this divine love becomes a part of divinity itself, and consequently, immortal, and there is no possibility of his ever becoming deprived of this element of divinity.

When Jesus brought to the world the knowledge of the bestowal of the divine love of the Father upon mortals, and showed mortals the way in which that great gift might be obtained, he “brought life and immortality to light”; and before him had no man or spirit brought these great gifts to light.

I did not intend to write so long a message at this time, but as I am enthusiastic on this subject, I find that I have trespassed upon your time and kindness longer than I realized. So thanking you for your patience, I will stop now, but hope that I may have the privilege of coming again at some time and writing. With my kind regards, I am

Very truly yours,
Henry Ward Beecher

We had not the privilege

October 23, 1915

I am the spirit of Aaron, the prophet of the Old Testament and the brother of Moses, as it is written.

I merely want to say that as you read the message from Henry Ward Beecher, I read also, and that in it is a wonderful description of what immortality is, and how it first was given to mankind after the fall of the first parents.

I know the truth of what he wrote, for I experienced the want of this divine love for many thousand years before the coming of Jesus and the rebestowal of this divine love, which is the only thing in all God's universe that can bring immortality to man.

So let this great truth be preached to all the world, and let man know that until he gets this divine love he can never become immortal. It is so difficult for men to understand this truth, and for those who come forward as teachers of spiritual things to comprehend that only this love will make them a part of the divinity of the Father, certain of immortality.

I lived at a time when we had not the privilege of receiving this love, and we had to find our happiness in our natural love (and that meant a love towards God as well as towards our fellow man). But this love, while it enabled us to experience much happiness, yet did not give us that divine essence or nature which now makes our happiness supreme.

(question)

I had many experiences in teaching the Hebrew children that there was only one God, but at that time my conception of God

was not what it is now. I then thought more of Him as a God of wrath and jealousy than as a God of love and mercy.

(question)

In my contest with the magicians of the Egyptian Pharaohs, I was afforded the help of the spirit world, and unusual powers were given me such as I had never had before nor ever afterwards. But it was for the purpose of causing the king to let the “people of God,” as we called ourselves, depart from Egypt; when this was accomplished I never again possessed those powers or had any occasion to.

But those powers were merely the influences that came from the spirit world. God Himself did not speak to me or to Moses, as it is written. Merely His spirits or angels told us what we must do, and gave us the power to do it.

This power is still existing, and should the occasion arise again, it will be given to the instrumentality that may be selected to do the will of the Father. Even as to Jesus, who had the greatest power conferred upon him of any mortal that ever lived, this power was given him by the angels of God, in obedience to the commands of the Father.

I cannot explain to you now in what way these commands were given by God, for you would not understand me if I should make the attempt. But suffice it to say that the higher angels have such soul perceptions that they can receive and understand these instructions of the Father. All this is, I know, strange to you, but it is true. And because you do not understand, you must not doubt that there is such a close relationship between God and His celestial spirits that they know what the will of the Father is. I am in a Celestial Sphere and am very high up—not so high as are the apostles, but high enough to know this to be true of my own knowledge.

I will not write more tonight, but will come again sometime and instruct you further in the laws existing in our celestial spheres. So with all my love, I will say that I am

Your brother in Christ,

Aaron, the prophet of old

¹ Matthew 2:1-18

PART III



The Bible Revisited

CHAPTER 9

The Historical Jesus

Jesus' birth and early years

June 7, 1915

I am here—*Jesus*

I want to write to you tonight about my birth and life up to the time of my public ministry.

I was born in Bethlehem, as you know, in a manger, and when I was a few days old my parents took me to Egypt in order to avoid the soldiers of Herod who were sent to destroy the child prophesied to become the Messiah, and who did kill a great number of male infants of less than two years of age. The Bible story of my birth and the flight of my parents and the murder of the innocents is substantially correct;¹ and I only wish to add to it that when my parents arrived in Bethlehem, they were not compelled to seek the manger of a stable, in order that I might be born, on account of poverty, for they were traveling with sufficient funds, and had everything that was needed to make my birth comfortable for my mother. And as a matter of fact, my father was not poor in the world's goods, as poverty was considered in those days.

The Bible says the wise men came and brought offerings of gold and frankincense to my parents, or rather to me, but my parents have told me that it did not amount to so very much, so far as the money value of the same was concerned, and that their expense of fleeing to Egypt was met by the funds that my father had prior to his reaching Bethlehem.

After they arrived in Egypt, my father sought the home of a relative, and lived there for a long time, doing the work that his trade fitted him to do. And by his work he supported the family and, to an extent, educated myself and my brothers and sisters (for I had four brothers and three sisters, who were all born in Egypt).

When I became of proper age I attended the common school provided for children, and was taught those things that had to do with the religion of the Jews. I was never taught the philosophy of the Egyptians or any other non-Jewish culture, and when it is stated that I received my religious ideas or moral teachings from any of these philosophies it is not true. My education as to these matters of religion was derived from the teachings of the Old Testament, or rather from Jewish teachers whose textbook was the Old Testament.

My development in the knowledge of the truths which I taught during my public ministry was caused by my inner spiritual faculties, and my teacher was God, who, through His angels and through my soul perceptions, caused to come to me those truths, or rather the knowledge of them, and in no other way did I obtain it. I was not born with the knowledge that I was the "son of God," sent to teach these great truths, but this knowledge of my mission came to me by my spiritual senses during my frequent communions with God.

I was never in the presence of the Jewish priests, expounding to them the law and asking questions when about twelve years of age, as stated in the Bible; and not until after I became a man did I attempt to show priest or layman that I was the messenger of the Father, sent by Him to proclaim the glad tidings of immortality restored and of the great love of the Father.

I never was a sinful boy, or man, and did not know what sin was in my heart. And strange as it may seem, I never sought to teach others these truths until after my mission was declared by John the Baptist. In my boyhood days I was the same as other boys, and engaged in the play of childhood, and had the feelings of a child,

and never thought I was anything else than a child. In no wise was I different from other children, except in the particular that I have named, and any account of me to the contrary is untrue.

My teachings were those that the Father had committed to me from the beginning, but which I was only conscious of after I became a close communicant of the Father and learned from Him my mission. So you must believe that I was a son of man as well as a son of God—and that in the literal sense. I would not have been true to my mission had I claimed that I was the “only son of God”; it is not true and men should not so teach it.

(question)

Yes, I know it was said that my mother was told of the object of my birth and what a blessed woman she was, but this is not true. My mother, as she has told me, had no reason to suppose that I was different from other children born of men. The story of the angel of God coming to her and telling her that she must submit to the birth of a child who would be begotten by God or by His holy spirit, and that she, as a virgin, should bear and give birth to that child is not true, for she never in all her life told me that she had any such visitor. And I know that she would be as much surprised as are many men that such a thing as the birth of a child by a virgin could take place. So you see, the Bible account of my being “begotten,” and all the attending circumstances are not true.

My father Joseph never supposed at any time that I was not his child. The story of the angel coming to him and telling him that he must not put her away because of appearance is not true, because he never, in all my conversations with him, intimated that I was other than his own child. Until the time of my public ministry I lived at home with my parents and assisted my father in his business of carpentry, and during all this time no hint ever fell from him that I was not his child.

When I commenced to get this divine love into my soul, I became very close to the Father, and this relationship resulted in my realizing that I was sent by God with a mission to perform, and

¹Matthew 18:20

a great and important truth to declare. And at last the voice in my soul told me that I was my Father's "true son," and I believed it, and commenced to teach and preach the truths of His love bestowed and the salvation of men.

I knew John the Baptist when I was a child growing up. He was my cousin and we often played together, and afterwards discussed the truth of my mission and the way in which it should be made known to the world. John was a great psychic, and saw in his vision who I was and what my mission on earth was; and hence, when the time came, he made the announcement of my coming. He realized the difference in our missions, and spoke of his not being worthy to unloosen my shoes, but yet he did not fully understand my mission, and the great truth of the bestowal of immortality upon man by the Father.

I first became "the christ" when I was anointed by my Father, and that occurred at the time of my baptism by John. I, as "christ" am different from myself as Jesus. Christ means that principle which the Father has conferred upon me which made me at-one with Him in the possession of this great love. Christ is that love itself, made manifest in me as man. This christ principle is universal and is everywhere, just as is the holy spirit, but I am limited in my place of occupancy, just as you are.

I never, merely as Jesus, promised the great gifts mentioned in the Bible, such as "Where two or three are gathered together, there will I be also"¹—for it would be impossible for me to be in all places at the same time. But christ, being without form or limitation, is omnipresent, and consequently may fulfill my promise in this regard. Christ is as much alive today as ever; "he" was never crucified and never died, as did Jesus.

Well, I think you are too sleepy now to continue. Well, because you need sleep. I know of no special influence being exerted over you to produce sleep. I will continue in the near future.

Your brother and friend,
Jesus

¹ Described in other messages as a supernova

Chosen instrument of the Father

June 8, 1915

I am here—*Jesus*

I will continue my letter about my birth and work, as I began last night.

When I was satisfied that I was chosen by my Father to perform His work of declaring to the world the rebestowal of His great gift of the divine love, I commenced my ministry, and continued to work on earth for the redemption of mankind until my death on the cross. I was not then as perfect as I am now, and my knowledge of the truths of the Father was not so great as it is now. Let men know, though, that what I taught was the truth (even though I did not teach all the truth), and they will then understand that I was (and am) God's Messiah, and the special messenger by whom these great truths were to be taught to mankind.

You have in your mind the desire to know how it was that the wise men came to me with their offerings and adoration, if I was not specially created by God to become His son and representative on earth.

Well, the wise men came, but their coming was not because of any knowledge they had that I was a child "divinely created," or that I was not a natural child, but because they were astrologers, and at the time saw a new and brilliant star in the heavens¹ which to them meant that some important event had taken place. And being students of the Old Testament, wherein such a star was referred to as the forerunner of the birth of a savior, they concluded that that star was the one intended, and that my birth, being a lowly one, as they expected, was the one that the Scriptures meant, and consequently that I was the Messiah spoken of.

But outside of this knowledge as astrologers, and that of the Scriptures, they had no knowledge that I was the Christ to be born, and when it is asserted that they had any information from God or His angels that I was the Christ, that assertion is not true. I know this because, since my coming to the spirit world, I have met these

men and talked with them, and they have told me what I write. So, while I was the Christ referred to in the Bible—I mean in the prophecies of the Old Testament—yet those wise men had no other knowledge of that fact than what I have told you.

I know that I was sent by the Father to perform the mission which I performed, and that it was intended in the beginning that I should be anointed as the Christ, but this I did not know until after I became a man and was then told what my mission was by the angels and my own inner voice. My mother or father or brethren did not know, and even after I had proclaimed my mission and showed the wonderful powers that had been given to me, they did not believe in my mission, but thought that I was beside myself, that is, as you say, crazy with the belief that I was the chosen one of the Father. The Bible itself shows that this was their condition of mind.

So, while I am the Christ of the Bible, and the chosen instrument of the Father to make known the great truths which I have proclaimed, and which I shall proclaim through you, yet I am not the “only begotten son” of God in the sense in which it is usually accepted. And much less am I God. As I have said, there is only one God, and I am merely His son and teacher, sent to declare to mankind the bestowal of the gift of immortality and the way in which men may obtain it.

I will deal further with myself as we progress in our writings. Let no man believe that I was born of the “Virgin Mary,” or that I was begotten by the holy spirit, or that I am God, for all these things are untrue.

For the present I will stop, and with all my love and blessings, and the blessings of the Father, will say goodnight.

Your friend and brother,
Jesus

Mary the mother of Jesus

April 15, 1916

I am here—*Mary the mother of Jesus*

I come to you with all the mother's love of one who loved her dear son so much while on earth, and who suffered all the heart pangs which the cruel death of my beloved caused me—and with a love that has been purified by experience, and closeness to the blessed Father.

I say I come to you with this mother's love, for you are the children of my Father (as I am his child), and you are also the brothers of my dear son, who is with you so much. Let your love for the Father increase, and also your love for the Master, as he is the greatest and dearest friend that you have in all the celestial or spiritual heavens.

I am in the Celestial Heavens, near the fountainhead of God's love, and also near the home of my dear son, but not in the same sphere with him, for no spirit in all the Celestial Heavens has the same great soul development as he has, or is possessed with the divine love to such an extent. And I want to say just here that I am not in the condition or place that I am because I am his mother, but because of the development of my own soul—only this great possession of the divine love determines our position and condition here.

I am now in such condition that I know that the love of the Father is the only thing in all the universe that can make a mortal, or spirit either, a partaker of the divine nature, and an inhabitant of the Kingdom of Heaven.

I will not write more, but will come again and write you of the early life of Jesus, and of his development in the love, as was shown to me, while he was a growing child, and after he became a man, prior to his public ministry.

(question)

Well, I suppose I am the only one in all the universe of God who knows the fact with reference to that question; and I, as a spirit of the celestial spheres, knowing only truth, say to you and all the

world that Joseph was the actual father of Jesus, and that he was conceived and born as any other mortal was conceived and born. The holy spirit did not beget him, and I never was informed that such a thing would happen. I was known by Joseph before the conception of Jesus, and by him I was made pregnant with that blessed son. This is the truth, and all accounts and statements to the contrary are erroneous.

I was a simple Jewish maiden, and never had any knowledge that my son was to be different from the sons of other mothers; and it was not until after the development in him of the divine nature of the Father that I realized that he was so different from the sons of other mothers.

I will not write more tonight. So, my dear children, believe what I have written, and also know that I love you with a great love, and am working with the other celestial spirits to make your souls the possessors of this great love.

With this love and my blessing I will say, God be with you now and for all eternity.

Your sister and mother in Christ,
Mary

Jesus' parents

April 15, 1916

I am here—*John*

I come tonight to tell you that the Master will not write; as he is not present, but is at work in another part of the universe where he is needed, and where he is doing a work that none of us can do.

Well, I know that he had an engagement with you, but he thought it best not to keep it, and sent me here to tell you—for he did not want you to think that he had forgotten you, as he has not. Very soon he will come and continue the messages, and you will not be disappointed.

I will not write more tonight, as you will have a communication from another that will be interesting.

Yes, it was a glorious night, for, as you were told, many of the celestial spirits were present with their love and helpful influences. And one, especially, was with you, having a great love for you and your friend. She still has a great mother's love, as well as the divine love—or rather this divine love which includes this motherly feeling and desire to make you happy as one of her “children,” although she is your sister rather than your mother.

She really wrote to you, and what she stated is true, notwithstanding the declarations contained in the Bible as to Jesus' conception and birth. And I must here state again that at no time in his ministry did he claim or have the slightest thought of having been “conceived by the holy spirit,” or that he had any other father than Joseph.

We never looked upon him as God, or as the son of God in the peculiar sense in which the orthodox churches teach; and now I know he was not such God or son of God. He is merely a spirit, as are the rest of us, but the one possessing more divine love, and having the greatest knowledge of the Father and of His personality and attributes. So believe what we have written you on this question, for it is true.

I will stop now, and in doing so will say God bless you.

Your brother and friend,

John

The condition of the world when Jesus taught

May 24, 1915

I am here—*Jesus*

You are feeling better tonight, and I will try to write a little. I do not know that you are in condition to take a formal message, but I will tell you some things that will be of interest to you and mankind.

When I came to teach the truths of my Father, the world was almost devoid of a spiritual conception of the true relationship of God to man, and God was seen primarily as a being of power and wrath. The Jews largely envisioned Him as a God who was interested

in their material welfare, and did not realize that He was a God who wanted them to know Him as their spiritual father, and as their savior from sin and evil.

And consequently, when I came, they looked upon me (I mean those who accepted me as their Messiah) as one who would redeem them from the slavery which their Roman conquerors had placed them in, and make them a great and independent nation, more powerful than all the nations of the earth, and fitted to rule the whole world. They had no conception of my true mission on earth, and even my disciples, until shortly before my death, looked upon me merely as a savior from the burdens which the Roman yoke had placed upon them.

The only one of my disciples who had a clear realization of what my teachings meant was John, and that was because of the great amount of love that seemed to be a part of his nature and being. To him I explained my real mission, and the spiritual truths which I had come to teach. Hence, only in John's Gospel is written the one necessary requirement to the full salvation and redemption of humankind—I mean the declaration that men must be born again in order to enter into the Kingdom of Heaven. This is the only way by which a man can become a true child of the Father, fitted to live in and enjoy His Kingdom to the fullest.

The other disciples had a more or less accurate conception of this necessary truth, but not the full comprehension of what it involved. Excepting John, Peter was more possessed of this love than were the other disciples, and with it he also understood that I was the "true son" of my Father (but he never understood nor declared that I was God). He was a man filled with zeal and ambition, but his development of love was not sufficient to enable him to fully realize that my kingdom was not to be an earthly one—until after my death; and then the conviction came to him in all its truth and fullness, and he became the most powerful and influential of all my disciples.

After the Pentecost, all of my disciples understood what my real mission was, and they went into the world and preached the true

doctrines of my mission on earth, and the love of the Father for His children, and the fact that that love was waiting for all who should seek for it.

So you see that many of my disciples, when on earth, were not possessed of a true conception of my mission, and were not true followers of me, in that inner sense of what the love of the Father meant, and what I tried to preach to them. I have on earth now many mortals who understand my teachings better, and with a greater extent of soul knowledge, than did my disciples when journeying with me through Palestine.

But there are a great many men and women now living who do not understand my teachings, even though they think they understand the Bible and the interpretations of its discourses, in accordance with the accepted doctrines of the so-called learned teachers of its truths.

I don't feel that you can write more tonight, and so will stop, and say that you must continue to get stronger, spiritually and physically, so that we can continue our writings more rapidly and with greater satisfaction. So believe that I am Jesus, your true friend and brother, who is with you very much, trying to help you and make you happy and contented.

With my love and prayers, I am
Jesus

"Art thou he that should come?"

ND

I am here—*John the Baptist*

I have not written you for some time, and tonight I come merely to let you know that I have not forgotten you, and am with you quite often, trying to help you with my love and influence.

(question)

No, I was not present then.

Well, I am glad that you had such an experience, and I will tell you that you shall have many more experiences of that kind, for the

¹ Luke 7:19—“And John, calling two of his disciples to him, sent them to Jesus, saying, ‘Are you the

celestial spirits are your friends and companions, and where they are, only love can come.

Well, that does seem contradictory, but the fact is that I never sent my disciples to ask any such question.¹ I knew at the time of the baptism of Jesus that he was the promised Messiah, and that knowledge never left me or degenerated into a doubt. This passage of the Bible has no foundation in fact, for I never thought it necessary to ask any such question, and as I have said, I never asked it. To me, Jesus was the real Messiah, and I knew that he was the true and only one, and that no other would come after him.

After Jesus brought to light the fact that God had bestowed upon mankind the great possibility of obtaining the divine love and the divine nature, there never thereafter arose the necessity for the existence or coming of another Christ. The great gift that was necessary to make man a being divine had been bestowed, and beyond that there was nothing that the Father had to bestow upon mankind.

I am so sorry that such an untruth should have been written and incorporated in the Bible. It did Jesus an injustice, and made me appear as a contradictory prophet and messenger of his coming. When I said, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord,'"² I meant that I knew that Jesus was the true Christ, and that forever thereafter would that knowledge be mine.

No, I did not send my disciples to ask the question that you referred to. As I knew then, I know now, that Jesus was and is the true son of God and the savior of mankind, in the sense that he brought life and immortality to light.

I will now stop, and in doing so say that you have my love and blessings, and the love of the Father, which is the great love that makes you a part of the divine essence of the Father. So my dear brother, goodnight.

Your brother in Christ,
John the Baptist

The miracles of the New Testament

May 30, 1917

I am here—St. Peter

I have seen what you were reading, and must inform you that many of these supposed miracles of healing and raising of the dead and the controlling of the laws or expressions of nature never occurred. No, these accounts are not true, and are the results of the imaginings of men who attempted to add to the book that Luke wrote.

Of course there is a true foundation for some of these alleged miracles, but as to others, there is no foundation in fact. Jesus did heal the sick, and cure the blind and the deaf and the withered hand and the palsied man, and resurrected the supposed dead, but not in the way described in the New Testament, and it is not good for men to believe in the truth of all these miracles.

(question)

Well, that incident never occurred, for Jesus, in casting out evil spirits, would have had no authority or power to permit them to enter into the swine, and it would not have been in consonance with his love and ideas of what was just to have allowed the swine to receive these spirits and thereby perish, as the account says.¹ And besides, the result of such a happening would have been that the property of the innocent owners was taken from them and lost. Never in all Jesus' performance of miracles or in any of his teachings did he ever do or say that which worked wrong to a human being.

Sometime I will consider these miracles in a message, and inform you of those that he actually performed, and those that are the mere fancies of some early Christian teachers who had wonderful imaginations and used them in adding to the truths of Luke's original writings.

(question)

Well, there is some little truth in that, for we were in a storm and were afraid, and he slept and we awakened him.² But he did not rebuke the storm and the waves and cause them to subside, but

¹ Luke 8:26-38; ² Luke 8:22-25

rather he allayed our fears by his talk and example, and to us it became as if there were no storm; for when fear left us, it was as if we were not sensible of the storm, so far as the dread of drowning or perishing was concerned. No, this is another interpolation, and should not be believed.

Many wonders ascribed to Jesus were never performed, although it appeared to us as if there was no limit to his powers. But sometime I will come and write fully on this matter. I must stop now.

Your brother in Christ,
Peter

The transfiguration

October 11, 1916

I am here—*Elias (Elijah, prophet to the Hebrews)*

I will write a short message tonight as I promised.

While on earth, I was a prophet to the Hebrews, and tried to warn them that God was not pleased with the manner in which they were living, especially in not obeying the commandments as to their worship and the individual lives they were leading. I was not a man who knew the attributes of God as I now know them; for then, to me, He was more a God of wrath and jealousy than of love and mercy, and the most of my teachings were to warn the Hebrews of the wrath that would certainly fall upon them unless they were more obedient, and followed the laws of Moses.

I now know that the wrath of God is not a thing to be feared, and that His wrath is not a thing of reality—that when men disobey His laws, and neglect to worship Him in truth and in spirit, His feeling towards them is one more of pity and sorrow than of wrath; and that instead of punishment, He extends to them His mercy and love.

In my time, the God of love was not known to the people in any practical way, although He was written of as a God of love. The people were not looking so much for His love as they were fearing His wrath; and it was only by threatening them with His wrath

could they be made to realize that they were disobedient and alienated from Him.

I myself knew nothing of the divine love, and could not possibly have known, for then it was not open to man's seeking, as it had not been restored by the Father. But I knew of a higher development of the natural love than did most of the people, and realized what increased happiness such development would give to the individual who might possess it. I also knew that the prosperity and success that most sought after would not bring the happiness of love, but only the pleasures and satisfaction which increased possessions would naturally create.

(question)

Well, I was psychic, and frequently heard voices of instruction and admonition from the unseen world, and as was our belief in those days, supposed that such voices were the "voice of God," and so proclaimed to the people. But now I know that such voices were those of spirits that were trying to help the people and bring them to a realization of the moral truths which Moses had taught.

When Jesus was born in the flesh, there came with him a rebestowal of the divine love, and through his teachings that fact became known to men. We who were in the higher spiritual spheres also came to know of that gift, and while none of us received it to the degree that Jesus did, yet we received it and became partakers of the divine essence of the Father. And so, at the time of the transfiguration on the mount,¹ some of us possessed that love to such a degree that our appearances were shining and bright, as described in the Bible.

Our appearance and Jesus' appearance on the mount were to show to the mortals and spirits present that the divine love had been rebestowed and received by both mortals *and* spirits. And while accounts of that event have been disseminated in the mortal world ever since its occurrence, so have they also in the spirit world; and many spirits as well as mortals have as a result sought for and found that love, to their eternal happiness.

¹Matthew 17:1-5

The voice that the apostles heard proclaiming that Jesus was the “well beloved son” was not the voice of God, but that of one of the spirits whose mission it was to make the proclamation.

This incident was not a myth, but an actual fact that formed a part of the plan of the Father to assure man of his salvation.

I will not write more now, but will come later and write you further on this subject of the rebestowal of the love, and of my experience in receiving it. So with my love and blessings, I will say goodnight.

Your brother in Christ,
Elias

The betrayal of Jesus

August 23, 1915

I am here—*Judas Iscariot*

I come tonight because I want to tell you just what my condition and expectations were when I betrayed Jesus, which resulted in his crucifixion.

I was a very enthusiastic lover of the Master, and believed thoroughly in his teachings and his power, and did not believe that the Roman soldiers could take him away from where we were if we did not permit it to be done. As a consequence, I was anxious that Jesus should show his great power, and demonstrate to the Jews that he was a true son of God, with power over men and devils.

I never betrayed him for the money that I received, for it was not sufficient to pay for one moment of happiness which I have lost because of my act in betraying the greatest spirit in all God's universe.

I see that you are too sleepy to write more tonight. I will come again and tell my story. So goodnight,

Judas

The betrayal of Jesus (cont.)

August 15, 1915

I am here—St. John
(question)

Well, there are some things in my gospel that do not seem to be very plain, and perhaps are contradictory, but you must remember that many of these writings were not mine or written at my dictation. In the mutations of time many things have been added to and subtracted from what I wrote; and as a consequence, the true and the untrue are mixed.

It will be a very difficult task for you to make the distinction in simply reading or even studying the Bible, for the tenor of the writings is the same. The only way that you can separate the true from that which is not is to wait until Jesus gives you his messages. Of course, we can help also in that particular.

Well, that was not the word which he used, because he never taught that it was ordained by God that Judas should betray him. In fact, the death of Jesus was never a part of that which the Father considered as necessary to the performance of his mission. Of course, it was certain that Jesus would die, but the manner of his death was not foreordained, as my Gospel written in your Bible declares.

Judas was not a bad man, as he is depicted to be, and his betrayal (as it is called) of the Master was not for the purpose of gratifying any avarice that he might be supposed to have had, or because of any jealousy or desire to revenge a wrong. It was because he was impulsive, and had a great belief in Jesus' powers, and his ability to overcome both the Jewish leaders and their Roman overlords. He thought he would be doing the Master and his cause a benefit by having it demonstrated that the Master could not be silenced or harmed by any earthly power. Judas' betrayal was really an act that grew out of his love for and belief in the greatness of the Master's powers.

Well, I tell you that Jesus never said any such thing. He never told us that one of us should betray him,¹ and I know because I was there. Jesus has told me that he was surprised at Judas' betrayal;

¹Matthew 26:21

and we only knew it for the first time when Judas actually committed the act. So you must not rely on the Bible's statements as to what occurred at that time.

Judas was the youngest of the disciples, and not so easily controlled in his impulses and acts as he would have been were he older.

Yes, I know, but they are all based upon the same erroneous writings; for you must know that these Gospels, as you have them, are not the originals written by those whose names they bear.

Let not these things disturb your belief in the essential truths which the Bible contains.

The trouble is that Jesus as the individual is given the prominence which should be given to his teachings. He is displeased very much because of this, and one of the great objects of his writing anew his truths is to correct that error, and make the truths which he received from the Father the prominent things. As you progress in your writings you will see that this is the great object of which he shall write.

Well, I will tell you that you are in the way to receive the Father's love in very great abundance; in fact, so much so that you will realize that you are one with the Father. I see that you, at present, have some difficulties in your way, but they will soon disappear and leave you free to do this great work. So my advice is to believe in the Master and pray to the Father, and you will soon be a much happier man.

(question)

When on earth I was a married man, and in my family the mother of Jesus lived until her death. She, Mary, lives near me. She is a beautiful spirit, and is filled with the love of the Father. But you must not suppose that because she was the mother of Jesus she has a more exalted position than she otherwise would have had. Family ties do not determine anything in the higher spheres—the soul development is the criterion.

I will not write more now.

Your brother in Christ,

John

The crucifixion

April 1, 1921

Let me write a few lines tonight, as I have not written you for a long time, and desire to tell you of the scene that was depicted to you tonight by the words and music at the church. I was present at the time of the crucifixion of Jesus, and saw all that took place.

Well, as you may not know, many of the scenes that were so forcibly presented to your imagination (including the amazing display of the forces of nature) never had any reality in fact. When Jesus was crucified there was no great concourse of people, because he was considered as a common malefactor, paying the penalties that followed the violation of the law that he was charged with violating. Of course there were soldiers and a number of the members of the Jewish Sanhedrin and a few followers present, but there was no unusual crowd to witness the execution. He was not the only one crucified at the time, and the other two were considered just as he was—a violator of the law and one to be punished by hanging on the cross.

The words that he is supposed to have uttered at the time of his extremis were not uttered by him; and no words that he may have spoken could have been heard by any of his followers anyway, for they were kept away from the immediate scene of his execution, and it was only after he had been pronounced dead and found ready to be removed from the cross that his followers were permitted to approach his body and remove it from the tree. The others who were engaged in the execution did not hear any words of his, either.

So far as known, he died as bravely—that is, without fear or doubt as to the future—as did any other who has suffered the same fate. The words that he is supposed to have uttered were not so uttered, and he did not call upon the Father for His help, and all reports of what he said or did at that time are not true, but merely the imaginings of those who wrote of him in later times.

There was no sudden breaking up of nature or things material, and the accounts of the graves opening and the bodies arising therefrom and being seen and talked with in the city are purely fiction, and have no foundation in fact.

I know that many Christians of today will not be ready to receive these statements as true, because of their long years of belief in these things that have become established over the centuries. Why men should want to believe in these representations it is hard to understand, for in themselves they have no significance, except as a mere endeavor to make a dramatic impression on humanity regarding the death of Jesus.

If they could only realize that the death of Jesus, accompanied by all the startling environments described in the Bible, did not afford one iota of help in the way of saving a human soul, or teaching that soul the true way to the Father's Kingdom! His *life* is what had the effect, and not his death; and the sooner men learn that truth, the sooner will they understand that no death of Jesus could save them from themselves, or show them the way to the Celestial Kingdom.

You may ask me how I know that Jesus uttered no words at the time of his death, and I can answer by saying that he told me so himself.

He has not been present tonight at any of the churches where his death on the cross is celebrated, and will not be until after this time of worship and adoration of him by the churches has gone by. This worship is all very distasteful to him, and is a thing that he does not desire to witness; and hence he remains in his home in the high celestial spheres. He desires men to worship only the one true Father that *he* worships, and thus receive the true benediction of the Father.

Well, I see that you are tired, and I will not write more. With my love, I will say goodnight.

Your brother in Christ,
Samuel

The resurrection

October 24, 1915

I am here—St. *Luke*

I was with you tonight at the meeting of the spiritualists, and heard the statement of the speaker as to the probabilities of what became of the body of Jesus after the crucifixion.

I was not present at the crucifixion and of course do not personally know what became of the body of Jesus, but I have been told by those who were present that the Bible description of his burial in the tomb of Joseph was true. The body was buried in the tomb, which was then sealed and a guard set over it to prevent anyone from approaching and interfering with the body, because Jesus had predicted that in three days he would rise again.

After the tomb was sealed, Jesus arose, and without his body of flesh, passed from the tomb, and descended into the lower spheres where the dark spirits lived in their ignorance and sufferings, and preached to them the rebestowal of the gift of immortality.

The body of flesh, by the power which Jesus possessed, became disseminated into the surrounding atmosphere; and he retained only the spiritual body in which he afterwards appeared to the disciples and others.

When he appeared at the meeting of the apostles (where Thomas, "the doubter," was present), he recalled to his form (as you will better understand by my using such expression) elements of the material, so that, in appearance, the body was as much like flesh and blood as when it was placed in the tomb, and before he disseminated these elements, as I have said.

The flesh and blood which encloses the spirit form of man, as you may have heard, is continually changing, in obedience to the ordinary laws of nature as understood by man. And when Jesus, who understood and had power to call into operation other laws of nature, caused such other laws to operate, then the dissemination of the elements of flesh and blood took place, and he was left only with the spirit form.

This, I know, has been a great mystery to mankind since the time of the discovery of its absence by the watchmen at his tomb. And because of it being such a mystery, and as an only explanation of such disappearance, men have believed and taught that his body of flesh and blood actually arose from the dead—and therefore that the real body of flesh and blood of mortals will also arise in what they call the “great resurrection day.” But no body of flesh and blood arose; and the spirit form of Jesus did not remain in the tomb after the dissemination of the material body, for no tomb or other place could confine this spirit form.

You will remember that on the third day Jesus appeared to Mary Magdalene, who was most intimate and familiar with the appearance of Jesus, and yet she did not recognize him, but thought he was the gardener;¹ and so with the disciples who were traveling with him to Emmaus.² Now if he had retained his body of flesh and blood, do you not suppose that they would have recognized him?

If he had the power to resume that material body (into which Thomas thrust his hand, and found it to be a body in appearance of flesh and blood), do you think it strange or wonderful that he would have had the power to cast off his earthly body while in the tomb and cause it to disappear into thin air?

This, I am informed, is the true explanation of the disappearance of the material body of Jesus; and to me and to others who understand the laws of nature—I mean that nature that is beyond the ken of men—it is not surprising or worthy to be deemed a mystery.

I am glad that I went with you to the meeting tonight, as I became impressed with the desirability of making this great mystery a mystery no longer.

With all my love, I am
Your brother in Christ,
St. Luke

¹ John 20:15; ² Luke 24:13-32

Not of flesh and blood

March 16, 1916

I am here—*Joseph of Arimathea*

I desire merely to write a few lines to let you know that I really did exist as a mortal, and that I am the same man who laid the body of Jesus in the tomb where never before had any body been laid. I was with him at his death, and I was with his body when it was laid in the tomb and sealed, and I know and testify that no man or men or society of men, as it has been said, stole his body from the tomb. His body was entombed, as was the custom of my time, and he was wrapped in cerements and fitted for the long sleep in the tomb, as we supposed.

While I was not a follower of Jesus, yet his doctrines appealed to me as containing the truth, having about them a living inspiration which I did not find in the teachings of the Jewish theology (for I was a Pharisee). I never thought that his death was justifiable or approved it, but I was not able to prevent it; and feeling that a great crime had been committed by the people of whom I was one, I tried to make small atonement for the great crime by giving him burial in my new tomb.

Of course, I did not believe that he would rise again in the way that he had made known to some of his disciples, and when we buried him, I only thought that that tomb would be his sepulcher until nature had destroyed his body as it had done in the cases of all others who had been entombed.

As you can imagine, I was interested in the proceedings taken by the Jewish leaders in their efforts to prove that Jesus would not arise from the tomb on the third day, and I kept watch as well as did the soldiers, and I can testify that no mortal ever removed the stone from the mouth of the tomb.

I was there when the angel came and the soldiers were put in the sleep that the Bible speaks of.¹ And I, Joseph, say this, knowing that it may not be believed, and that the Bible makes no mention of it: I saw the stone rolled away, and the shining one standing at

¹Matthew 28:4

the entrance of the tomb. I was frightened and left the place, and was so overcome that I did not return there until the early morning. And then I saw Mary Magdalene, and heard her inquiring for the whereabouts of her beloved Master, and more wonderful, I saw the man of whom she inquired suddenly reveal himself to her. And I can testify, also, that it was the same Jesus whose body I had helped lay in my tomb.

He was not of flesh and blood, as they say, for he suddenly appeared, and his appearance was not the same as that of the Jesus whose body had been entombed; but when he revealed himself to Mary, there was the same countenance and the same wonderful eyes of love that I was familiar with, and the same voice of love and affection. I know this and I want to tell the world that it is true.

Before Peter arrived, I went into the tomb, and it was empty. And when Peter came I was with him in the tomb and saw his astonishment and heard his words of wonder and amazement; for notwithstanding what the Master had told him prior to the crucifixion, he did not believe or comprehend, and he was as surprised and bewildered as the rest of us.

Jesus of Nazareth arose from that tomb, and his fleshly body was dematerialized. As to his disappearance, I could not then explain, as could none who saw him after he had arisen; but now I know that, because of his great psychic powers (as you would call them) he caused the disintegration of that body into its elements, as can be done now by many spirits who have that power.

Yes, Jesus arose from the tomb, but not from the dead, for he never died, as you will never die—only the physical vestment that enveloped his soul.

I am now in the Celestial Heaven and am with him a great deal, and know that he is the greatest and most wonderful of all the spirits in the celestial spheres, and the nearest to the fountainhead of God's love. He is truly His "best beloved son."

I also want to say that he writes to you his messages of truth, and was with you tonight for a short time. Listen to him, and know

that you have in him a friend who is closer than a brother or father or mother.

My brother, I will stop now, and in leaving say that you have my love and blessings.

Your brother in Christ,
Joseph

Paul of near Damascus

June 28, 1915

Saul of Tarsus, now Paul of near Damascus

Well, as you are longing tonight for love, and for fellowship with the disciples of the Master, I thought that I would write you just a little to show that all the Master's disciples are in their living spiritual bodies, and I am alive and will never again die.

Many epistles which I have written are contained in the Bible, and some are nearly correct, and in them you will find my ideas of God and of the Master. But I never taught that Jesus was God, and neither did I teach the doctrine of the vicarious atonement, or the sufficiency of Jesus' blood to save a sinner from the sins of his earthly deeds. I never taught that any man's sins would be borne and the penalty for same be paid for by another—and wherever these doctrines are set forth in my epistles, they were not written by me.

(question)

I agree with John: God is love.¹ Love is the fulfilling of the law, and love includes everything that is good and pure and holy.

Yes, it was my doubt at times that I was called to preach the truth of man's salvation as taught by Jesus.² I say I doubted, at times, that I was called to do such work; for notwithstanding the Bible narrative of my conversion, I was not altogether convinced by the vision that I saw.³ I know now that it was a true vision, and that I was called; but when on earth I had doubts at times, and this was my "besetting sin."⁴

Well, as to that, I am afraid that I will have to disillusion you, for I was never stricken blind, as the Bible says. My vision, though,

¹ 1 John 4:8; ² Paul's "thorn in the flesh" (2 Corinthians 12:7); ³ Acts 9:1-17; ⁴ Hebrews 12:1

was plain enough, and I heard the voice upbraiding me, and I believed. But at times there would come this doubt that I speak of.

Of course, from my epistles you would never think that I had any doubts; I purposely abstained from making known my doubt, and so called it my besetting sin. But I thank God that I never let that doubt influence me to prevent me from giving the work my all, for if I had, I would have undoubtedly relapsed into the persecutor of Jesus' followers.

As I continued to preach, my faith grew stronger, and after awhile my doubt had left me, and in my latter years I had no doubt.

I am glad that you called me tonight, or rather, the influence of your love, as I am much interested in the work that you have to do for the Master. You will be able to do this work, and it will be a great revolutionizing one when it is published.

Well, I will be glad to write you at times, and will give my present opinion on some of the things I discussed in my epistles.

Your friend and brother,
St. Paul of the Bible

The intellectual disciple

December 5, 1915

I am here—*Jesus*

I was with you tonight, and heard the speaker's discourse on "The Drama of St. Paul."

Well, it was very interesting, and in some places impressive. Many things that the speaker recited were true, and occurred substantially as he related them, but some were not matters of actual occurrence. But these were of minor importance, and did not affect the truth of the narrative as a whole.

Of course, the whole discourse was taken from the Bible, and as I have told you before, there are many things in the Bible which are not true. His description of Paul's experience on the way to Damascus is partly true, and partly not.

Well, I spoke to him, and he was felled to the ground by the brightness of the great light that shone about him. Paul heard what I said,

and answered me, and went into the town. But he was not blind, nor did the prophet Ananias do anything to him in the way of curing any physical blindness. He only helped to open the spiritual blindness of Paul, and show him the way to the Father's love and kingdom.

Paul, as you know, was a very learned man among the Jews, and was a strict believer and follower of the Pharisees' doctrines; but as to knowing anything about the divine love, he had never experienced it, nor did he even know what it was intellectually. My summons to him was not only for the purpose of stopping the persecution of my followers, but for the further purpose of enlisting him in my cause. Not many of my followers were educated or learned men, and I realized that my doctrines and truths must be preached among not only the learned Jews, but also among the gentile philosophers. And as the first requisite in such cases is to hold, and in a way convince the intellect, I saw that I must have a disciple who would have the mental qualifications to present to these learned men, in a convincing way, my truths, and to be able to withstand the logic and reasoning of these philosophers.

John was filled with the love; and whenever he came in communion with the common people, he could, by the power and influence of that love, persuade them to embrace and receive my truths, and as a consequence feel the inflowing of the holy spirit. But Paul had not this love to that degree as would enable him, by virtue of its power or influence, to convince and compel his hearers to receive my truths, and to inspire that faith in my teachings as would cause them to seek the love of the Father. And hence his mission was more intended to be the teaching of my truths to the intellect and mental perceptions of his listeners.

Of course, Paul eventually acquired this love to a very large degree, but not sufficiently, at times in his early ministry, to prevent him from doubting my calling him to do this work. And so, as he has told you, this doubt was the "besetting sin," or "thorn in the flesh" from which he suffered. Had he had the fullness of the love that John and some of the others had, he would never have had these doubts of which he speaks.

But nevertheless, he became a wonderful power in spreading my truths, and in convincing men that the love of the Father was the one great possession to be obtained, and in causing them to believe in me as the son of the Father, and His messenger to declare to the world the plan of man's salvation. Paul finally became a man filled with this love, as far as his nature was capable of receiving it, and in his epistles will be found wonderful exhortations to his hearers to seek for it. But he was not primarily the disciple of love, but rather of the intellectual parts of my truths; and when he taught, his teachings were intended to appeal more to the mental perceptions than to the soul perceptions.

I will not write more on Paul tonight, but will tell you of some other things of importance to mankind.

I am now working as I did on earth, though in a little different way, to show men the way to God's love and eternal life, and to assure them that the divine love of the Father is waiting for them to have it flow into their souls, and make them at-one with Him. Men are now in a condition that causes them to long for this great love, and the peace and happiness which it brings, without knowing, really, what it is that they desire. And when my truths are placed before them, and they are told of the wonderful blessings that may be theirs by merely seeking for it in earnest and sincere prayer, they will turn their thoughts and longings to God and His love, and find the happiness and peace which they so much realize the want of.

I have many things to write you, and hope that we may soon have the rapport that will enable me to do so.

Well, I see how you feel, and I am so glad that you do. And I must tell you that the Father's love is working in your soul, and will result in your becoming my true and earnest disciple. I will be with you in all my power and influence so that nothing will prevent the doing of the work which I have selected you to do. You must pray to the Father for His love and for faith, and they will come to you; for such prayers the Father desires to answer and grant.

You have written long tonight and I think it best that I stop. With all my love and blessings, and the love and blessings of the Father, I will say goodnight.

Your brother and friend,
Jesus

The intellectual disciple (cont.)

December 5, 1915

I am here—*St. Paul*

Well, my brother, I was with you at the discourse on the “Drama of St. Paul,” and was much interested in the subject matter, and also in the manner in which the speaker delivered his discourse. He was somewhat dramatic himself, and his elocution and intonation of the dialogues between the prominent personages in the drama were very effective. But really, they (the intonations) did not sound very familiar, because to me they possessed too much artificiality to correctly represent the real tones of voice and feelings that possessed me and these persons on those occasions. Nevertheless, they were very effective and, I have no doubt, produced on the hearers the effect intended.

(question)

Some of the scenes depicted were very real, and some of them were not, for they never occurred.

I well remember my experience on the way to Damascus, and the great change that it caused to my whole existence. The brightness, and the voice of Jesus were actualities; but the statement that I went blind is not true, for I was not blind, but only affected for the time by the unusual light, and also the shock that the voice of Jesus caused. As Jesus said, my only blindness was that which covered my spiritual eyes at the time, and when I went into the town, the only blindness that I recovered from, in a way, was that which had kept my soul in darkness, and caused me to persecute the followers of Jesus under the belief that I was doing the work of God.

Jesus has told you what my condition of soul development was, and how I lacked the love which I afterwards, to some degree, possessed. And as he says, I was, in my early ministry, more of an intellectual Christian than a Christian possessing the divine love of the Father. Yet, thanks to him, I continued to preach, and believed as best I could, until finally I became a redeemed child of God, filled with His love.

I had an extensive knowledge of things connected with and taught in the theology of the Jews, and especially of the Pharisees; and I see now that in my writings, my conceptions of the truths of God were flavored to a considerable extent by this knowledge of Jewish theology. While many things that I taught *are* true, as I now see them, yet many things that the Bible says I wrote are not true, and I am not surprised that men will not accept them at this time.

How I wish that I could review and rewrite the epistles ascribed to me—how many seeming contradictions and unreasonable things would be made plain! But I cannot, except as I may through you declare the truth as I now see it (and I hope that the opportunities may come that I may do so).

Well, I will not write more tonight, as you have written considerable, and others wish to write. I will say goodnight.

Your brother in Christ,
Paul

Jesus of the Bible

June 15, 1915

I am here—*Jesus*

I want to tell you tonight that you are much better in your spiritual condition, and I desire to write a message, if you feel that you are in condition to receive it.

Well, I desire to write on the subject: Why men should believe that I, who write to you, am the true Jesus of the Bible; and why I write to you.

When I lived on earth, men did not believe that I was a God, or that I was anything more than a teacher of God's truths, possessed of

wonderful powers not then so well understood as they are now. Since then, men have comprehended, to a limited extent, the possibility of spirit forces operating through the material world—that is, that spirits and men have the power to communicate with one another, and that the powers possessed by the spirits may to a certain extent be conferred upon and exercised by men. This intercommunication and possession of powers and the conferring thereof on men was not so well understood when I was on earth as they are now.

I, by reason of my soul development and my knowledge of spiritual things, was able to exercise these powers to an extent that made the people of my time suppose that I was “the son of God,” possessed of many of His powers and attributes. And as a matter of fact, I *was* possessed of these powers and attributes, but I was only a mortal when on earth, and only a spirit after I passed from the earth to the spiritual life. Of course, my development of the soul qualities were such as to enable me to do many things on earth which no other mortal could do, and after I became a spirit, to obtain a position in the spirit world that no other spirit had obtained; yet I am only a spirit—though a highly developed one, possessing more knowledge of God’s truths and having more soul development than any other spirit.

If I were God, or a part of God, I would be something more than the mere spirit that I am, and my position would be such that I could not or would not communicate with you in the manner that I do. But I am only a spirit, having the same form, and the same means of communicating with the mortals of earth that other spirits have, and thus I am not doing that which should be surprising to humankind. My home, of course, is in a sphere far above that of the earth, and my condition of development is far greater than that of any other spirit, and I am not of the earth in any particular; yet my powers are correspondingly great, and my ability to communicate is in accordance with my powers and knowledge.

If I *were* God, I would not resort to the means of communication that I do now, and it would not be surprising that men would refuse to believe that I would so communicate. But, as I said, not

being God, there is no reason that I should not communicate through you or any other qualified medium the great truths of my Father, and the plan provided by Him for man's salvation.

So men should not think that because I am the Jesus of the Bible, and have for so many years been accepted and worshipped by so large a part of the human race as God (or a part of Him), that therefore I, as a spirit, have not the qualifications and powers of other spirits; or that because I do so communicate, I do that which, as God, I "should not do."

I will come again soon. Goodnight.

Your friend and brother,
Jesus

Hear ye him!

December 16, 1918

Let me write a few lines tonight, as I desire to tell you of a truth that is important for mankind to know in order that they may find the way to their personal salvation. I am a spirit of soul development, and an inhabitant of the Celestial Heavens, where only those whose souls have been transformed by the divine love into the very nature and essence of the Father can find a habitation.

I will not write at any great length, and have only one idea or truth to convey, and that is that no man or spirit can possibly receive the full salvation that Jesus taught and exemplified who does not become wholly possessed in his soul of the divine love of the Father.

This soul was not created with any of the divine attributes or qualities, but simply and merely with those which you may call human, and which all men and spirits who have not experienced the transformation possess. The "God-man," as Jesus is sometimes designated by your religious writers and theologians, was not, at the time of his creation or appearance in the flesh, possessed of these divine attributes which are of the nature and essence of the Father, but only of the human attributes which belonged to the perfect man—that is, the man who was the perfect creature as he

existed before the fall of the first parents, when sin had not entered into their souls and into the world of men's existence.

Jesus was, from the time of his birth, the perfect man, and consequently without sin, all his moral qualities being in complete harmony with the will of God and the laws controlling his creation; yet he was not greater than were the first parents prior to their act of disobedience. There was nothing of God, in the sense of the divine, that entered into Jesus' nature or constituents; and if the divine love had not come into and transformed his soul, he would have remained only the perfect creature, his love of a quality no higher or greater than was bestowed upon the first man.

Jesus was, as regards his possibilities and privileges, like the first parents prior to their "fall" (or death of the potentiality of becoming divine), but differed from them in this: that Jesus embraced and made his own these privileges, and hence became divine, while the first parents refused to embrace them and lost them and remained the mere man as they were created.

And while Jesus, by reason of his possession of the divine love, became divine, yet he never became the "God-man," and never can, for there does not exist and never can be a God-man. God is God, alone, and never has and never can become man; and Jesus is man only, and never can become God.

But Jesus is preeminently the divine man, and may rightly be called the "best beloved son of the Father," for he possesses more of the divine love, and consequently more of the essence and nature of the Father, than does any other spirit of the Celestial Heavens. And with this possession, there comes to him greater power and glory and knowledge. He may be described and understood as possessing and manifesting the wisdom of the Father; and we spirits of the Celestial Kingdom recognize and acknowledge that superior wisdom of Jesus, and are compelled, by the very greatness and force of the wisdom itself, to honor and abide in his authority.

And this transcendent and greatest possessor of the Father's wisdom is the same when he comes to you and reveals the truths of

God as he is when in the highest spheres of the Celestial Kingdom, clothed in all the glory of his nearness to the Father.

As the voice on the mount said, "Hear ye him!"¹ I repeat to you, and to all who may have the privilege and opportunity of reading or hearing his messages, hear ye him—and when hearing, believe and seek!

Well, my brother, I deemed it proper to write this short message, and hope it may help you in the work. I will come again. Goodnight.

Your brother in Christ,
Saint Matthew (as called in the Bible)

CHAPTER 10

The Bible as the "Word of God"

The voice of many spirits

September 7, 1915

I am here—*John the Baptist*

I come because I want to encourage you to pray more and to believe. The Father's love is waiting for you to fill your soul to its utmost, and the only things required on your part are prayer and faith.

We are all interested in you and want you to get into a condition that will enable you to take the Master's messages as rapidly as possible, for the time is now ripe when they should be given to mankind and started on their work of redeeming men from their false beliefs and erroneous doctrines and dogmas. I, John, tell you this, for I can see that men are longing for the truths of God—such truths as will remove from their spiritual beliefs all superstition and error; such truths as will accord with the reasoning of men who are not biased by erroneous beliefs, either in matters spiritual or material.

I tell you that these truths will be easier for the mere materialist to receive and understand than by those who are bound by the

¹ Matthew 17:5

beliefs which the creeds and dogmas of the churches have inculcated. This new revelation of the truths of God will be more easily accepted by those who have no preconceived ideas about God's nature and relationship to man, rather than by the learned theologian, or the simple worshippers at the altars of the churches who believe whatever may be told them by the priests and preachers.

As I was at one time "the voice of one crying in the wilderness," I am now the voice of *many* spirits who know that the Master is teaching the truths of his Father. These truths must be understood by mortals and spirits in order that they may receive that salvation which the Father has prepared for them, and which, when accepted and realized and possessed, will fit them to become partakers of the happiness and immortality which the Father has promised them.

I have written you in this manner tonight because I want you to realize more fully and deeply the important work which the Master has selected you to do, and also the necessity of continuing this work at the earliest possible moment.

(question)

Well, I have been interested in the great amount of discussion on that point, and how the belief one way or the other has caused those calling themselves Christians to form distinct sects. If they only knew, or would know, that it does not make a particle of difference to their soul's salvation whether Jesus was immersed or sprinkled, they would not let the bitter feelings arise that frequently do in discussing this matter. As this water was merely symbolical of the washing away of sin and error, and did not actually *accomplish* that great necessity, it does not make any difference whether the recipient of baptism was immersed or sprinkled.

It is strange that men who profess to have received the forgiveness of their sins and become reconciled to God should let a trifling thing of this kind cause so much strife and bitter disputations.

I will now stop.

Your brother in Christ,

John the Baptist

They knew not of this love

October 18, 1919

I am here—*Jesus*

Let me write a few lines regarding the Celestial Kingdom and God's plan of salvation for humankind.

I know that the Bible contains many sayings attributed to me in reference to this plan, but many of these alleged sayings are not true; for I never said them, and they are contrary to what I received from the Father as to the true plan of men's redemption from sin, and as to the only way by which they can obtain the true at-onement with the Father and a knowledge of their own immortality.

Many of these sayings were written by men who knew not the way to at-onement with the Father, and were based upon the existing teachings of Jewish Scripture. These men made me say those things that agreed with their ideas of what was necessary to man's salvation, confusing the truth that I taught with what they believed to be the truth, as contained in the Old Testament. Much harm has been done by attributing many of these sayings to me, because of the supposed authority that is thereby attached to them.

My disciples never taught and never understood that their salvation, or that of any man, depended upon faith in me as the "son of God," or that I, the mere Jesus, had in me any virtue to forgive sin, or to insure an entrance into the true Kingdom of God, or that, I, as the man Jesus, was the "son of God" in the sense that the Bible teaches.

They knew that the Father had revealed to me the truth, and that I had in me that love which to a large extent made me like unto and at-one with the Father; that my teachings of the rebestowal of the divine love was true; and that when they or any man should possess this love, to the extent of that possession, they would become at-one with the Father, and also with me, who possessed it to a greater degree than any man.

I say they knew this, and taught it to the people as I had taught it to them; but when the compilers of the present New Testament came to declare my sayings and teachings, they knew not of this

love, and hence could not understand what many of my true expressions meant, and gave them an interpretation (so far as my real sayings were concerned) that would comply with their existing beliefs. No, I am not correctly quoted in many of these sayings, and I may say, in the large majority of them; for when they were written as now contained in the New Testament, men had lost the knowledge of their true meaning, and out of their own minds recorded that which they thought was what I had really said.

I do not see how these false sayings can be corrected, except to take each saying and show, by its incompatibility with what I now say, its falsity. This would take too much time, and expend much energy that could the better be employed in declaring what the truth actually *is*. But this I will say, that whenever these sayings impart that I claim to be God, or that I could or did forgive men of their sins, or that whatsoever should be asked of the Father in my name would be received, are all untrue, and have greatly misled seekers of spiritual truth.

My disciples were close to me, and understood better my sayings than all others; and yet they did not understand all the truth, and left the mortal life with many expectations that were not fulfilled (and which, by their very nature, could not be fulfilled). They were, in certain non-essentials, influenced in their beliefs and expectations by their training in the teachings of these Old Testament manuscripts, and were still very largely Jews in belief when they died. They understood the vital things that determined their relationship to God and their existence in the future world; but as to many of the non-essentials, they retained the faith of their fathers, and were not able to receive all the truth which I could have taught them.

I must not linger to correct these alleged sayings of mine, but must occupy my time and yours in declaring and revealing the truth—as it exists now and existed then. And you and the world may know that wherever and whenever these Bible sayings of mine conflict with what I have written and shall write you, they are untrue and were never said by me. Thus, in this general way, I will make plain to men that the Bible must not in all particulars be

relied on or believed in as containing the truth, or my declarations of the truth.

I will soon come and write a message on a vital truth, and hope that you will be in condition to receive it. I will now say goodnight and God bless your efforts and keep you safely in His care.

Your brother and friend,
Jesus

The authenticity of the Bible

March 12, 1917

I am here—*Luke*

I desire tonight to write on the subject of: What is the fact with reference to the authenticity of the Bible?

I was with you at the lecture of the preacher on this subject, and was surprised that he could announce with such apparent confidence that the Bible is the authentic “word of God,” actually written by the men whose names appear therein as the writers of the same.

The fact that he traced back the existence of certain manuscripts and versions to a hundred and fifty years subsequent to the time of the teachings of Jesus did not establish the truth of his declaration about the authenticity of the Bible, or the genuineness of the manuscripts as they now exist. Neither is it true that John’s life was prolonged to the end of the first century in order that he might write his Gospel, for John did not live until that time; nor were his writings preserved as he had formulated them, as claimed by those who teach the inviolability of the Scriptures.

I was a writer upon these sacred subjects and, as I have before told you, I wrote a document which was called “The Acts of the Apostles,” and left a number of copies of my writings when I died. But such compilation was merely a history of what I had heard from those who had lived with and heard the teachings of Jesus, and of their efforts to circulate and teach his doctrines after his death.

I also had the benefit of some writings of the disciples about Jesus, but such writings were very few, for these disciples and fol-

lowers of Jesus did not commence to place in the form of manuscript his teachings or the experience of his life until a long time after he had left the earth. They expected his speedy return, when he would become their king and legislator, and hence they saw no occasion or necessity for preserving in the form of writings the truths in which he had instructed them.

I know that after my own death the writings that I had left were not preserved intact, and that many things that I had incorporated therein were, in the numerous copying and recopyings of my manuscripts, left out and ignored. And many things that I did not write and that were not in accord with the truth were inserted by these various successive copyists in their work of reproduction. And many of these omissions and additions were of vital importance to the spiritual truths declared by the disciples and taught by Jesus.

During the period—the “short” period, as the lecturer denominated it—between the earliest writings of the church fathers and the time of the actual occurrence of the things which these writings are supposed to correctly describe, there were *many* changes made in the writings that I had left, as well as in those left by the other original writers.

Even in the epistles of Paul, which the theologians and Bible students claim have more authenticity and greater certainty than the Gospels or other epistles of the Bible, many changes were made between the time of their writing and the time of the execution of the manuscripts or of the sermons of the fathers of the early church.

Within that one hundred fifty years, the truths of the spiritual teachings of the Master had become more or less lost to the consciousness and knowledge of those who attempted to reproduce the original writings, because these men had become less spiritual, and their thoughts and efforts had become more centered on building up the church (as an institution) than on attempting to apply and teach and preserve these great spiritual truths. The moral precepts then became the dominating objects of their writings and teachings, as these were more easily comprehended by

them than were the precepts that taught the way to the new birth of soul through the divine love.

No, I declare with authority that the authenticity of the Bible as the “word of God” cannot be established, for in very many particulars it is *not* His word, but on the contrary, contains many assertions of truth that are diametrically opposed to His truths, and to Jesus’ teachings.

Among these writings of the Bible there are many things declared to be truths that are contradictory and unexplainable, and which, if they were the “word of God,” or even the teachings of Jesus, would contain no contradiction, or admit of any constructions that were not consistent, one with the other.

This Bible has changed and perverted the whole plan of God for the salvation of man, and has substituted a “plan” that arose from the limited wisdom of men who believed that they had a knowledge of God and His designs, and who were largely influenced in their thinking by the teachings of the Jewish scriptures. This fact was conspicuously shown by these writers’ substitution of Jesus, in their plan of salvation, in the place of the animals of sacrifice in the Jewish plan of salvation. As the God of the Jews, in order to be appeased and satisfactorily worshiped, demanded blood and more blood, so the God of these Christians, in order to be appeased and satisfactorily worshiped, demanded blood—and that, the blood of His dearly beloved son.

As these additions and emasculations and interpretations of the original teachings of the Master continued, the increasing want of comprehension of spiritual things, and the growing “wisdom” of their own finite intellects caused these copyists to conceive this “plan” on the part of God for man’s salvation. As the recopying continued, the thoughts of these copyists became more centered on this “plan,” and so these copies were gathered together and considered in an effort to have some agreement in the declaration of this “plan.” And as the new copies were made, they were constructed with the view of showing forth this agreement.

It must not be supposed that these early manuscripts that were the basis of the Bible were copied and preserved in a manner that caused them to be isolated one from the other, and that they were not all known to the persons involved in the copying. These what may be called basic copies were in circulation at the time the Christian fathers wrote, and they had access to them and quoted from them and helped to give them the interpretations that now prevail in the churches (along with the additional interpretations since those days).

Men know now that among these Christian fathers were bitter disputes as to what was a part of “the word,” and as to what should be accepted or rejected among these writings antedating the manuscripts of the Bible. And that many manuscripts purporting to be “the word of God” were rejected as such, for the reason that they could not have been God’s word because they did not agree with what some of the bishops of the church, in their human knowledge and reason, *thought* that God’s word should be.

Then, I say, the lecturer did *not* prove the authenticity of the Bible as being the “word of God.” He did not go down the “stream of time,” as he called it, far enough to discover the existence of any authenticity. And that being so, his argument of proof is just as weak as if he had started from the time of the printed Bibles, where their contents are substantially the same (but they not being the originals, the similarity proves nothing).

What I have said with reference to my own writings applies to the writings of all the others. The Bible does not contain their writings as they wrote and left them to humanity.

The Bible contains many truths—enough to enable man to reach the Kingdom of Heaven, provided they are correctly understood and applied. But there are so many things taught therein as truth which are just the opposite of truth, that they make it difficult for men to discern and apply the truth, and to comprehend the will of God with respect to men.

I will not write more now, as you are tired. With my love and blessings, I am

Your brother in Christ,

Luke

Constantine and the Council of Nicea

September 5, 1916

I am here—Constantine

I was the Roman Emperor, and died as the head of the Christian Church.

I wasn't really a Christian, and did not understand the true principles of the Christian teachings, but I adopted Christianity as a state religion because of political purposes, added to my desire to destroy the powers of my antagonists who were believers in and worshipers of the gods of paganism.

I was a man who cared not in the slightest whether the cross or the symbol of the oracles was the true sign of religion, or whether a follower of religious beliefs belonged to the Christian church or worshiped the gods which our country had for so many years adopted and followed. My great desire when I made Christianity the state religion was to obtain power and the allegiance of a majority of the people of the Empire. The Christians were very numerous, and were persons of such intense convictions—so intense that not even death could remove or change these convictions—that I knew that when they once gave me their allegiance, I should have a following that could not be overthrown by those who were worshipers of the old gods.

The latter people were not so interested in their religious beliefs, individually, as to cause them to have such convictions as would interfere with any religion that I might establish (especially when they realized that their material interests would be advanced by at least formally recognizing that religion as a state establishment). Their beliefs were not the result of personal conviction, but were merely those that had been accepted by their ancestors and transmitted to them as a kind of inheritance. They believed in the gods and

the oracles as a matter of course, without ever having made the objects of their beliefs matters of investigation. Truth was not sought for, and hence "conviction" was a mere shallow acquiescence.

During all the time of my office as emperor, I never changed my beliefs, and never accepted the teachings of the Christians as a revelation of truth. And in fact, I never considered such a matter as religion as worthy of my serious consideration. Many doctrines were proposed and discussed by the ecclesiastical teachers and leaders of this religion, and those doctrines were approved by me which were adopted by a majority of these leaders as true and correct. I let these leaders fight their own battles as to doctrines and truths, and when they decided what should be accepted and declared by the church to be true doctrines, I approved the same, and promulgated them as binding upon all the followers of the Christian faith.

So I (though it has been frequently said) did not establish the canonicity of the Bible, or determine and legalize the doctrines which were declared and made binding by the conventions of the leaders of the church. Of course I gave them my sanction and official approval, but they were not mine and should not be said to have been established by me; for if the doctrines of the Arians had been accepted and declared by a majority of these ecclesiasts as the true teachings of the Christian scriptures, I would have sanctioned and given them the state's authority.

As I said, I was not a Christian when I lived, and I did not die a Christian, notwithstanding all the fantastical and miraculous things which have been written about me and my conversion to Christianity. When I came into the spirit world I found myself in darkness and suffering, realizing that I would have to pay the penalties for the sins thought and committed by me on earth; and all the masses which were said for the benefit of my soul never helped me one particle to get out of my unhappy condition. I knew nothing about the divine love or the true mission of Jesus, and I found that my sins had not been "washed away" as the teachers had told me they would.

Many long years I remained in this condition of darkness without finding any relief by reason of the mystical workings of Jesus' atonement (of which the priests had told me, but which I did not believe), nor through the help of the gods in whom I had been taught to believe by our philosophers and religious teachers. But after a time, the light of the truth which Jesus came to teach broke in on my understanding and soul. The divine love of the Father commenced to flow into my soul, and continued until I became a possessor of it to that degree that I was carried to the celestial spheres, where I now am—a redeemed, pure, and immortal soul, having undoubting knowledge and conviction that I possess in my soul the divine essence of the Father, and the certainty of eternal life in the Celestial Kingdom.

I cannot tonight write you of my experience in either the dark planes or in the successive progressive spheres, but perhaps sometime I will come and detail that experience. But before closing I wish to say, with all the force that I have, that only the divine love can save a soul from its sins and make it at-one with the Father in His divine nature. Let creeds and dogmas and man-made doctrines take care of themselves, and learn the truth, and in that truth abide. For truth is eternal and never changes, and no decrees of man, or dogmas of church tradition, or creeds of ecclesiastical conventions, so solemnly adopted and declared, can make that a truth which is not a truth.

Thank you for having permitted me to write. With my love, I will say goodnight.

Your brother in Christ,
Constantine

Constantine and the Council of Nicea (cont.)

September 5, 1916

I am here—*St. Luke*

I will not attempt to write at length tonight, and will only say that, as you may doubt the identity of the one who has just written you, I desire to confirm the fact that it was Constantine, the Roman

Emperor, who wrote. He was very much pleased that he could write and in a hurried way correct some of the historical errors that have existed concerning his true position as to Christianity.

He is now a very bright spirit and an inhabitant of the celestial spheres, and of course, a possessor of the divine love. I desire to tell you, though, that he was scourged by his conscience, as it were, before he got out of his condition of darkness and suffering, superinduced very largely by pride. In his own conceit, he was an emperor for a very long time after he entered the spirit world, and retained all the pride of an emperor. But I will leave all this for him to write about, and stop writing for the time.

Well, you must not become discouraged, for the divine love is a reality, and you have some of it and may have more. Only pray to the Father for His help and guidance. We all love you, and are trying to help you. Only believe.

Your brother in Christ,
Luke

CHAPTER 11

The Old Testament

Oral tradition and memory

April 7, 1916

I am here—*Saul*

I desire to write a short message tonight, as I promised you a short time ago. I will not detain you very long, and will try to make my message as succinct as possible.

I know that many men look upon me, as depicted in the Old Testament, as having been a great sinner and violator of God's laws. Well, that is largely true, for I did not let God's will control me as I should have done, and consequently I became in discord with His will, and did many things that were contrary to His laws. Of course my knowledge of these laws was limited to the teachings

of Moses and the prophets, as they were given to me by tradition and word of mouth. The books which are part of the Old Testament were not written in my time, and many of these laws came to me by tradition.

The Old Testament contains many sayings which were written long after the times that they purport to have occurred, and many things therein declared never had any existence except in the minds of men who, at much later periods, conceived that it might be wise to write these things. Many alleged incidents connected with my life never had an existence, and were merely the fictions written by subsequent writers. We had very few writings in the form of manuscripts in my time, and men depended upon oral tradition and memory.

(question)

Well, the history of my life and doings was not written at the time it purports to have been written. I was a real person and a king, and some records of me and my people were actually written, but they were very few. As time went by, imagination and ingenuity added to them, in the way of traditions, and then finally those books now contained in the Bible were compiled from these writings and traditions.

The story of my experience with the "Witch of Endor,"¹ as she is called, was not written at the time, but it is a fact that I had visited her and had an experience somewhat similar to that related in the Bible. I had with me at the time of my visit some of my followers, and they saw and heard what took place, and after my death they repeated and described the event to my countrymen. But there was not kept any accurate history of the scene. The people of those days had retentive memories, and for long years afterwards this incident of my life was handed down from generation to generation, and some parts thereof were written by some scribes, and other parts by other scribes.

I merely write you this to show that you need not give credence to the supposed truth of many sayings of the Old Testament, for many of these accounts had no basis in fact.

¹ 1 Samuel 28:7-25

I will not write more tonight. So thanking you, I will say good-night.

Your brother in Christ,
Saul

His plans are working surely...

July 21, 1915

Samuel, the prophet of God of the Old Testament

I am the same Samuel whom the woman of Endor called from the spirit world to show Saul his doom; and as I come to you tonight, I came to her at that time—only my purpose is not the same, and I am not the same spirit in my qualifications. I am now a follower of Jesus, and know what the divine love of the Father means, while then, I did not. I was a spirit living in comparative happiness, existing in the consciousness that I had done my work on earth and was then enjoying the repose of the righteous—for as we understood that word then, in both the mortal and spirit worlds, I was a righteous man.

I come to you tonight because I see that you have been chosen to do the work of the Master in his efforts to show mankind the way by which they may partake of the divine nature of the Father and obtain immortality. How much more mankind (and spirits too) are blessed now than they were when I was a mortal, and for a long time after I became a spirit. My God then and your God now are the same, but His great gift of the divine love was not available then as it is now. You and all other mortals should recognize the great advantage you have because of this gift, and the gift of Jesus to explain and show the way by which that love may be obtained—and that, freely, without mental exercise of a high order, but merely by the longings and aspirations of the soul in its desires to become a part of the Father's divinity. I tell you that the ways of God are wonderful and mysterious, and while His plans to us may seem to be working slowly, yet they are working surely, and will be accomplished in His own fullness of time.

I never knew, when on earth, that God was such a God of love and mercy. He was our Jehovah and ruler, a God of anger and wrath, and a jealous God, as I thought, ever ready to punish those whom He thought to be His enemies with massacre and death. I obeyed Him, and performed His work as I understood I should, more through fear than love. In fact, love was never with me an instrument to be used in bringing the disobedient Jews to a compliance with what we thought was the will of God.

I know that Moses commanded the Jews to love God with all their souls and mind and strength, and many of them did strive to do so, but in practice their love was often limited by the extent of their desires for worldly gain. And this I know, for when they had succeeded in obtaining what they wanted, they often forgot to love God; and hence we prophets were so often required to call them to a recollection of God, and of the danger they ran in forgetting Him and His laws. But we seldom attempted to call them back through love, but nearly always through threatenings, and the portrayal of dire punishments that would be inflicted upon them should they continue to forget Him.

And thus it was that Saul sought my help and advice. He thought that not only had God forsaken him, but that he had forsaken God, and he expected the punishment that he thought would result from such neglect to serve and obey God. And he thought that, as I was in the spirit world, and probably very close to God, I would exercise some influence and have the threatened calamity arrested. He did not seek me through love of God, but through fear of his enemies, and dread that God would direct His wrath upon him.

(question)

Well, the woman of Endor was not a witch, and did not practice the black arts. She was a good woman, possessed of powers to call up the dead (as they are called). She did not engage in practices of doing harm to mortals, such as putting spells upon them or using charms, but she was a true medium and a woman of good morals, and had around her many spirits of a higher order, whose only desires were to do good to mortals. She was one who was careful to have no evil spir-

its come and communicate, and her powers with the higher ones were very great. Had she been of what you call the lower class of mediums, I would never have responded to her call. She was in rapport with me and other spirits whose thoughts were turned to the higher things of the spirit world, and hence she had no difficulty in having us appear when she desired it for the consolation or help of mortals.

I had instructed and advised Saul when alive, and so it was natural that after I became a spirit and he needed help, he would seek my advice.

In those days mediums were more numerous than most people suppose, and because of their being so common and of such different kinds (and many of them engaged in necromancy and evil arts), there were passed strict laws against them pursuing their calling or engaging in the practice of consulting spirits. But not all were bad, and many of them did good in the world; and among these was the woman of Endor, notwithstanding that she has been so vilified and abused by the churches and preachers. You may be surprised when I tell you that she is now living high up in the Celestial Heavens, a redeemed spirit enjoying the divine love of God.

Well, I must stop, but I will come again sometime and tell you of the things that I know in reference to these higher spheres. I will say goodnight.

Your friend and brother,
Samuel

A tale well told

March 18, 1917

I am here—*Elias (Elijah of the Old Testament)*

I come tonight to write a short message on the subject of the veracity of the Bible, and specifically that portion which has to do with the times in which I was supposed to live.

My entrance on the scene of Jewish life and history was very abrupt, and little was written about my antecedent life, except that I was a Tishbite who lived in that portion of Palestine where the activities of the people and prophets of the Hebrew race are sel-

dom referred to. When I came into notice, as portrayed, it was as if I had come out of the unknown, where God had taken special pains to instruct me in the truths of His laws. But a great deal of the account of my appearing, and of the things that I declared and did, is fictional.

I was a real existing person, though, of the prophet class, and I warned the kings and rulers of the wrath of God that was impending upon them, and of the evils of their manner of living. Sometimes these kings heeded my warnings and sometimes they did not; and some of the consequences were suffered by them in a way similar to that described in the Bible.

But I never claimed to have direct communication with God, or to deliver any messages that He had directed me to deliver by His own "word" or mouth, or that I had ever seen God, or knew who or what He was.

I was a man who lived a rather secluded life, and was versed in the teachings and beliefs of the Israelites, as they were known at the time. I was also much given to meditation and prayer, and possessed a religious nature to such a degree that I understood that the thoughts and perceptions of truth that came to me were actually messages from the unseen world. And possessing a knowledge of the moral truths, as declared in the Decalogue and as taught by the priests of the temple, I could readily discern the acts and doings of the kings, and of the people as well, which were in violation of these moral truths. And so I appeared to these rulers and people, and denounced their acts and doings, and threatened them with the wrath of God unless they ceased their acts of disobedience and returned to the worship of the one true God that the Hebrew race distinctly declared and worshiped.

The foundation stone of my belief and office was that there was only one God, and He was the God of the Hebrews, and that all other gods (as I believed) were false gods and should not be worshiped. And hence when I appeared to Ahab and denounced the gods of Belial, I believed I was performing the duties that my God

had imposed upon me, and which were necessary to cause the turning away of the people from these false gods.

(question)

Well, there are many things related in these writings that never occurred. The one that is often referred to as proof of the superior power of my God over the god Ba-al—the consuming by fire of the offerings at the altar by God, after the priests had called upon their false god and he neglected to respond¹—never occurred, but was the result of a desire to emphasize the wonderful power and activity and closeness of God to His prophets. Such an incident never took place; and there are many other occurrences, relating to the powers that I possessed as a prophet of God, that never had any existence.

While I considered and believed myself to be a prophet of God, yet I never had any of these supernatural powers, nor were any such ever displayed by me, as recorded in the supposed history of my life as a mortal.

There is one other instance to which I desire to refer, and that is my supposed ascension into heaven in a chariot of fire in the presence of Elisha.² This is merely a tale, well told, I may say, but never having any existence in fact. I did not ascend in my physical body, nor did any other mortal that I have heard of—not even the Master. It would be against the laws of God that such a thing should take place, and He never violates His laws for the purpose of demonstrating to mortals His power, or the greatness of any of His followers, or for any other purpose.

No, I died as other mortals died, having with me at the time of my death my friends and relatives, and was buried as was necessary for me to be buried; and since that time my physical body has never been resurrected, and never will be. I ascended into the spirit world in my spirit body, as has every other mortal, at the death of the physical body, since the world of human existence began; and in the future, the spirits of men will so continue to ascend, their physical bodies returning to the elements out of which they were composed.

¹ 1 Kings 18:22-38; ² 2 Kings 2:1-11

It may be supposed that because I was versed in the teachings of the religious laws of the Hebrews and the precepts of the Decalogue, and believed myself to be a prophet especially delegated by God to denounce the sins and evils of the kings and people who had forsaken the beliefs and practices of their fathers, that I went into heaven, and into the supreme happiness that the obedient child, when in perfect harmony with the laws of God, would enter. Well, if I had been such child, I might have done so; but not being such, I went merely into the spirit world and found my place just where the condition of my soul, in its harmony with God's laws and His truths, fitted me for and determined that I should be placed.

The condition of soul determines the destiny of the spirit. No mere belief in self-righteousness, or the conviction that I have been specially favored by God to do His work, or that I am closer to God and deserving of His special mercy and favor, or that a special dispensation is exercised in my behalf, can ever place me in surroundings or conditions different from what the actual condition of my soul entitles me to. The "law of fitness" works invariably and under all circumstances, and the conditions and qualities of the soul in the spirit world can never be hidden or counterfeited. Then all is seen face to face, and the law, in its application and effect, never makes a mistake—so that the soul not having the fitness cannot enter into the Kingdom of Heaven by crying, "Lord, Lord, did I not prophecy in Thy name?"¹ etc.

Many of these stories of the Old Testament may be profitably used to draw a moral or adorn a tale, but when the question arises as to what shall determine the destiny of the human soul, then the truth never changes, and only the truth will decide the question. Only a pure, perfect soul can find its home in a pure perfect heaven, and only a divine soul can find its home in a divine heaven—which latter is the home of the soul that possesses the divine essence of the Father to that fullness that the created qualities of the soul have disappeared and been replaced by the divine substance.

¹ Matthew 7:22

Well, I have written enough for tonight, and hope that you will find my message both interesting and helpful. I will come again soon.

Your brother in Christ,
Elias (Elijah)

A lover of God

August 10, 1915

Lot, of the Old Testament

I come because I now am a follower of the Master, and want to add my testimony to that of others of olden times who have written you that Jesus is alive and the ruler in the Celestial Heavens, and is now working among men and spirits to show them the way to eternal life and the divine love of the Father.

Of course when I lived we had not the privilege of knowing what the divine love of the Father means. We only knew that there was a God, and that God loved us as His “chosen people,” and wanted us to live correct lives on earth, and thereby receive His blessings as mortals, and all the rewards in the future that an obedient life might bring to us. But as to this greater love which makes angels of all who possesses it, we had no knowledge, nor had we ever been taught by our seers or prophets that such a love existed. And as I now know, the privilege of obtaining it did not then exist; only with the coming of Jesus came that love again to man and spirits.

But God had for us a natural love, in contradistinction to the divine love, and we had for Him a love which when fully purified would make us spirits with a happiness that is beyond all conception of human happiness. But even of that happiness we had little knowledge; and only did we have glimpses, in the teachings of our prophets, that such happiness might exist in the future life.

I was a lover of God, as I then understood what God was; but such love was not that which arose from my conception of Him as a tender loving Father, but more as a stern wrathful God—one of jealousy, always watchful and ready to punish for disobedience to

His commands. And yet we also believed that when we obeyed Him and did His will, He would reward us.

So you see, the God of my days and the God of the present, as we now perceive Him to be, are not similar. All men should now understand and believe that Jesus Christ brought to light (and by that I mean "to the knowledge of men") the possibility of their knowing the true God of love and mercy.

It was long years after Jesus came before I received this divine love, or believed the great truths which Jesus taught. I was so satisfied in my happiness as a spirit possessing merely this natural love (which had been purified and freed from sin and error) that I thought there could be no greater love or happiness. But in the course of time, I had reason to think that there might be a greater love in operation in the spirit world, because of the wonderful beauty and brightness of some of the spirits that I at times met. I started to make investigation of the matter, and as a result I learned of this divine love, and at last sought for and found it.

And what a treasure I found! I am now so filled with it that my happiness is beyond all conception of not only man, but all spirits who live in lower spheres than I do.

I must not write more tonight, but I will tell you that I am one of the many celestial spirits who are interested in and now are engaged in doing the great work for the redemption of mankind. Jesus is our leader, and we are all following him in the effort to redeem the world. And by that I mean the individuals who comprise the world; for you must know that redemption is an individual matter, and not one that can be accomplished in the way of redeeming a nation or a race as a whole.

So you see that back of this work is the great power of the celestial as well as of the spiritual heavens.

I have written enough for tonight.

Well, the incident of my wife turning into a pillar of salt is like a great many others related in the Old Testament—these incidents are mere figures of speech, used to illustrate some moral or spiritual truth. My wife was never turned into salt, but died a natural

death, and her remains were buried where mine were buried. She is now in the Celestial Heavens also.

So, my dear brother, I must say goodnight.

Lot

CHAPTER 12

The New Testament

“Christ in You”

March 3, 1918

I am here—*Jesus*

I desire tonight to write you in reference to the way in which, as the preacher advises, Christ may be “in you.”¹

I know that it is almost universal among preachers of the Christian churches to teach their hearers that the way to salvation is to “get Christ in them,” and that thereby they will be enabled to come into unity with the Father, and cease to remain subject to the effects of sin and evil. Well, this teaching is the true foundation of salvation for the Celestial Heavens—provided it be understood by the preachers and the people what the true meaning of “Christ in you” is. Unless this meaning be comprehended, the fact that preacher or people merely *believe* that they have Christ in them will not work the results that they may suppose or desire.

Many, and I may say most of these professing Christians have ideas of what this expression means that are *not* in accord with the true meaning of this condition of the soul. They believe that all that is necessary is to believe in Jesus as their savior (by his sacrifice and death), and that in so believing, they have “Christ” in them, and that nothing else is required. They have no conception of the distinction between *Jesus*, the man, and *Christ*, the spirit that manifests the existence of the divine love in the soul.

“Christ” is not a man, in the sense that he is Jesus, the son of the Father, but Christ is that part of Jesus, or rather that *quality*

¹ Colossians 1:27

that came to him after he fully received into his soul the divine love, and was transformed into the very essence of the Father in His love. Christ is thus not a man, but is the manifestation of this love, as bestowed upon Jesus and made part of his very existence. And so, when men use the expression, "having Christ in you," if they could correctly understand the true purport of the same, they would know that it (the expression) means only that the divine love of the Father is in their souls.

The indiscriminate use of the words "Jesus" and "Christ" is the cause of much misunderstanding among these Christians as to a number of the sayings of the Bible. Jesus became "the Christ" only because he was the first to receive into his soul this divine love and to manifest its existence. And this Christ principle is one that all men may possess, with the result that they will become at-one with the Father in His substance of love and immortality.

It would be impossible for Jesus, the man, to get into or become a part of any mortal, and it would be equally as impossible for "Christ," as the man Jesus, even though perfect and free from sin, to become a part of anyone. No, the meaning of "having Christ in you" is to have this love of the Father in your soul, which can only be obtained through the working of the holy spirit as the instrument of the Father in bringing this love into the soul.

To many who hear the preachers' exhortations in this particular, the expression is only a mystery, which they accept merely intellectually, and feel that by such acceptance they have the possession of this "Christ"—which is, in truth, only the evidence of the Father's love.

Goodnight.

Your friend and brother,

Jesus

“In the beginning was the Word...”

March 12, 1919

I am here—*St. John*

I want to say only a few words, in reference to what the man said to you about my gospel, or rather, the gospel attributed to me.

His reference to the opening words of that gospel—“In the beginning was the word and the word was with God,” etc.—is without any force to prove that Jesus is God, or one of the godhead, for it was never written by me or at my dictation, and does not state a truth. “The Word,” in the sense referred to in that gospel, can mean only God; for He and He alone was “in the beginning,” and made everything that was made.

As we have often told you, Jesus was the son of a father and mother, the same as you are son of your father and mother, and was not “begotten” by the holy ghost in the sense ascribed to his birth in the account thereof. He was “born of the holy spirit” as his soul opened up to the inflowing of the divine love, and was the first of mankind to receive this divine love and the Father’s essence of divinity. Hence he was the “first fruits”¹ of the rebestowal of this love, and as a consequence was the first fitted to declare the truths of the Father and show “the Way.” As his soul became filled with this love, and he grew in wisdom and knowledge of the truths of the Father, it may be said that he was “sent” by the Father to declare these truths, and explain the Way to the Celestial Heavens and at-onement with the Father.

Because he was selected to declare the truth of the rebestowal of the divine love, this love commenced to flow into his soul from before his birth; and as he grew in love and wisdom, the knowledge of that mission came to him. Hence he was “born without sin,”² though in appearance only a boy, and the same as other boys in his human instincts and feelings. He was the “son of man” (Joseph and Mary), and also the “son of God” (as all men are)—with the addition that he was also an heir to the Celestial Kingdom.

¹ 1 Corinthians 15:20; ² Hebrews 4:15

Jesus is not God, but he is the most highly developed spirit in all the heavens, and is nearest to God in love and knowledge of truth.

So I say, the "Word" is God, and Jesus is His son. And you may become His son in the same sense: as an heir to the divine essence of the Father, and an angel of His kingdom. As Jesus has written you, all men are His sons—each with a different inheritance, yet one that is provided by the Father.

Let not these doctrines of the teachers of what are called Bible truths trouble you, and listen and believe only what may be written you by us.

I will not write more tonight, as it is late, and in closing will say that you have our love and prayers. I am

Your brother in Christ,

John

"He that liveth and believeth on me shall never die"

August 15, 1915

I am here—*Jesus*

I was with you tonight at the meeting of the Christians, and saw that you were thinking of several things that I had written, and wanted to tell the preacher of my truths—but of course, you could not.

He took a text from the Bible which I am credited with having uttered (and I did), but it did not mean exactly what he explained it to mean. When I said "he that liveth and believeth on me shall never die,"¹ I meant that the man whose soul was not dead in sin, and who believed the truths that I declared—that God's divine love was waiting to enter into and fill his soul with its essence and substance—and who, by faith, received that divine love, such man would never die. That is, he would become immortal, as God is immortal.

No mere belief in me as Jesus the man, or as the "son of God," is sufficient to give a man eternal life. For while he must believe that I was sent by the Father to proclaim the great truth that He had again bestowed on man the possibility of obtaining this divine love by his prayers and faith, yet unless he believed this *and* became

¹John 11:25-26

the possessor of this divine love, he could never claim to possess this eternal life.

I wish that the preacher would pay more attention to the truths that I taught—that is, those truths which show men the Father’s love, waiting to be bestowed, and the way to obtain it—than to my personality. I, Jesus, as the son of man or of God, do not save any man from his sins and make him at-one with the Father. But the truths which I taught, and which were taught me by the Father, *are* things that save.

I know the preachers attempt to explain these things by the light of the Bible, as they understand that light, but it is so often obscured that instead of preaching from light, they preach from darkness. For these reasons, among others, I am so anxious to deliver to you my teachings, that the world may know what the truth is, and what the individual must do in order to obtain eternal life or immortality.

I know that you are anxious to do this work, and that your soul is trying for the inflowing of this great love, and the enjoyment of a close communion with the Father. So keep up your courage, and trust in the Father, and your worries will soon cease.

I will not write more tonight. Believe in my love and desire for your success.

Your brother and friend,
Jesus

“The works that I do, shall he do also”

September 24, 1916

I am here—*Jesus*

I have been with you a great deal today, and know just what have been the workings of your mind, and tried to influence you as to some of your thoughts. I was with you at church in the morning and heard the minister’s sermon, and saw that he did not rightly comprehend the meaning of the words of the text: “Verily, verily, I say unto you, He that believeth on me, the works that I do shall he

do also; and greater works than these shall he do; because I go unto my Father. If ye shall ask anything in my name I will do it..."¹

His explanation of what was meant by "greater works than I do" was not in accord with the meaning that I intended to convey; for when I referred to *works*, I meant those works which the world considered as miracles. I intended to assure my disciples that they would have power to do similar works, or perform similar "miracles," to a greater extent than I had performed them—"greater" referring to quantity and not to quality.

But this power, or the successful exercise of it, was not dependent upon belief in my name, but upon their faith in the power of God, and in the fact that He would confer upon them that power. There was no virtue in my name, or in me as the individual, Jesus, but all virtue rested in the faith that they might have in God. I never performed any of the so-called miracles of my own self, but they were all performed by the Father, working through me; and just as He worked through me, He would work through my disciples who should acquire the necessary faith

As I have told you before, all acts that are apparently miracles are controlled by law, just as those things which you call the workings of nature are controlled by law; and when sufficient faith is acquired, there comes to its possessor a knowledge of these laws. It may not be a knowledge that is perceptible to the ordinary consciousness of man, as you would say, but it is perceptible to that inner sense which enables men to comprehend the things of the spirit. And having this knowledge of the inner sense, men may so control these laws that they will work those effects which seem to be contrary to the accustomed workings of the laws of nature. Until my disciples had acquired this faith that brought to their inner sense this knowledge, they could perform no "miracle."

The Bible expression that mere belief in my name is sufficient to cause the workings of miracles is entirely untrue; I never said that such belief was what was required, and neither did I say that whatsoever should be asked of the Father in my name would be

¹John 14:12-13

given to men. I was not a part of the "Godhead," and I had not, of myself, any such power. And neither did my name have any miraculous influence with the Father. I was a man, as other men are men—only I had become filled with the divine love of the Father, which made me at-one with Him; and consequently I had that knowledge of His love and laws that enabled me to bring into operation those laws that would cause the desired effects to appear as realities. But a mere belief in my name caused no working of these laws, nor brought the response of the Father to any supplications.

Prayer must be made to the Father in the name of truth, and to His love and mercy. Every individual is dear to Him, and He is ready to bestow this love upon everyone who asks in faith and pure desire. And in response to this earnest prayer will come love, and with it, knowledge of things spiritual, and with this, power that may be used for the good of mankind.

My name is not a mediator between God and man, and neither is belief in one man, Jesus, a means to reach the responsive soul of the Father. If men will understand my teachings of truth, and when they ask in my name, mean that they ask in the name of these truths, then such asking will have its result. But so few men, when they pray to the Father in my name, have such intention or understanding.

Only a knowledge of the truth of the plan for men's salvation will enable them to seek in the right way to obtain the gift of the Father. And when I say knowledge of the truth of the plan, I do not mean that men shall understand all the minutiae of this plan, and how one element or part of it may operate upon another, and what results may flow therefrom; but that knowledge must be sufficient, in the beginning, to show to man that the Father is a God of love, and that this love may be obtained by man through earnest prayer for its bestowal. This is all that is necessary; for the response that will follow will cause the new birth, which, when experienced by a man, will place him in that unison with the Father that will lead to a knowledge of the other truths that form a part of the plan of salvation.

There is nothing else that will bring about this knowledge of that inner sense of which I write. A knowledge of the mind, except in conjunction with this inner knowledge, can never bring about this necessary at-onement with the Father. It often exists that a man will have this inner knowledge, and at the same time have a knowledge of the mind which is wholly at variance with the truths of the plan for his salvation. And the mind of man, being a thing of wonderful power, can for a time retard the growth of this knowledge of the inner sense (or as I will say, the *soul* sense). But only for a time; for eventually the soul sense will develop to the point where the erroneous mind's knowledge will entirely disappear, and man will possess only the truth.

Of this erroneous mind's "knowledge," or perhaps better, *conviction*, is the belief that my name (that is, supplications made in my name) will bring about the realization of the desires of the supplicant. Also, that through my blood, or the power of the cross, or my alleged vicarious atonement, the salvation of men can be obtained. And what I have said applies to many other declarations contained in the Bible, such as "He that believeth on the lord Jesus Christ shall be saved," "There is no other name under heaven whereby men can be saved,"¹ etc. This is the enunciation of a false doctrine, and is misleading to the great majority of Christians, for they accept the declarations as literally true. Of course, if it be interpreted as meaning "He that believeth on the truths that I teach," then the objection is not so great. But even then, the declarations do not go far enough, for men may believe in these truths, and that belief may be a mere mental one, acquiesced in merely by the mind's faculties, without any exercise at all of the soul sense. If to all these declarations shall be added the vital truth: "Except a man be born again, he cannot enter into the kingdom of heaven,"² and to this mental belief be added the soul's faith, then the doctrines will be truly stated, and men will understand what is necessary to their salvation.

Belief and faith are not the same: one is of the mind, the other of the soul. One can and does change as phenomena and apparent

¹ Acts 4:12; ² John 3:3

facts change, the other, when truly possessed, never changes. For faith, possessed by a soul, causes all the longings and aspirations of that soul to become things of real existence—things which, like the house that is built upon the solid rock, can never be shaken or destroyed.¹

I will not write more now except to say that I love you with a great love, and pray to the Father to bless you. Believe in the Father, and trust me, for you will not be disappointed. Pray that this divine love come into your soul, and you shall know that you are an accepted child of God. Keep up your courage, and have faith that whatsoever things you ask the Father in the name of His love and truth shall be given to you.

I am with you in all my love and care, and you will not be forsaken. So, my dear brother, rest assured that I am

Your brother and friend,
Jesus

“Not peace, but a sword”

December 25, 1915

I am here—*Jesus*

I come tonight because I see that you are lonesome and feel the need of companionship, and I come to you as a brother and friend to cheer you and make you feel that, though you have no mortal friend with you, yet you have a friend in the spirit who is closer than a mortal brother, and who loves you with a deep and abiding love.

Today has been one in which the people of your land have celebrated what they suppose is my birthday, and have also worshiped me as one of the triune Godhead, as they believe. But as I have told you before, such worship is very distasteful to me, and only makes me the more anxious and determined that this falsehood shall be exposed and not believed in any longer. There is only one God, and that is the Father; and He alone must be worshiped, for He alone can save mortals from the result of their sins and from the consequences of the great fall of the first parents.

¹ Luke 6:48

I do not want men to look upon me as anything more than an elder brother who is filled with the divine love of the Father, and who is very close to Him in the qualities of love and faith. I am a spirit who is possessed of greater knowledge of the attributes of the Father than any other spirit, and yet I am only one of His children, as you and the rest of humankind are; and for my own brothers and sisters to worship me as God makes me very unhappy, seeing that they can have such a little knowledge of the truths of the Father.

Tomorrow this worship and praise will be continued, and I must look upon it with all the distaste that I have, and realize that I am not able to set men aright in their beliefs and worship. Oh, I tell you, the harvest is ripe, and the laborers are few! But very soon I hope this truth of the oneness of God and the brotherhood of myself with all humanity may be revealed to mankind through the messages that you may receive and transmit to men.

The one great truth that is the foundation of men's salvation is the new birth, and the fact that the divine love of the Father is waiting for every man to let it enter his soul and make him at-one with the Father. I am with you often, trying to impress you with the great necessity of having these truths revealed, as men's souls are longing for the truth, and their intellects are dissatisfied with the present teachings of Christian theology, and the sayings of the Bible in many places.

Last night, I was reading (as you read) an article which advocated the eliminating from the Christian teachings of a large part of the New and nearly the whole of the Old Testament, and the formulating of a faith based entirely on my sayings and the writings of some of the Bible writers. But the only difficulty in carrying out this plan effectively and having it produce the desired result is that the Bible does not contain many sayings of mine disclosing the truth, and does contain many sayings attributed to me which I never said.

Take that saying over which a controversy is now being had: "I came not to bring peace to the world, but rather a sword."¹ Now while that appears in Matthew's Gospel as coming from me, I never

¹ Matthew 10:34

said it, nor used any expression that would convey the meaning that some of the commentators are endeavoring to place upon the words. I never taught war upon a man's neighbors, and never at any time was such a thought a part of my teachings to the disciples or to any others. No, militarism is all wrong, and against all the precepts of truth; and it should not for a moment be believed by any Christian or by any one else that such action was ever advocated by me.

While my truths will cause a division among men (as they differ in their opinions of what the truth is), and may separate and cause bitter thoughts and even hatred to arise in the souls of men towards their fellow men, and even brother may come to dislike brother, yet the accomplishing of such results was not the object of my teachings. Rather are they the result of the unavoidable conflict between truth and error. Truth cannot compromise, even for the sake of peace, and error will not submit or acknowledge its untruth so long as any mortal continues to believe in and advocate it.

And because of man's great gift of free will, truth itself—even with all the power and knowledge of the Father back of it—will not compel a man to accept it against his will. And hence, as man is very fallible, and thinks and believes according as his finite mental faculties convince him that a certain thing is or is not true, he will not be willing to surrender his convictions until the truth shall come to him in such a way as to persuade him of its reality. And as men differ so much in the operations of their minds and reasoning faculties, there will necessarily be a great division among them as to what is and what is not true; and hence there will arise disputes and hatred and even wars among them in maintaining their respective beliefs and opinions as to what is truth.

While these feelings of discord must necessarily follow the advent of truth, yet I did not come for the purpose of bringing a "sword," but for the purpose of showing men what the truths *are*, and of causing harmony and belief in these truths. Never is hatred nor discord nor war among men justified, no matter what the cause.

Truth is, of itself, a thing apart, and admits of no variations or modifications; and hence, the minds of men must eventually submit

to and embrace truth—it will never accommodate itself to the beliefs of men. One is fixed and unchangeable, and the other is always changeable, and until founded on a knowledge of the truth, will at sometime or other have to change. In the end, truth will be established in the hearts and minds of men, so that harmony and peace shall reign in all God's universe.

Error does not exist in the world because God created it or permits it to exist, but solely because there belongs to man an unrestricted will, which controls and influences his thoughts and acts, and which in turn is influenced by the desires and appetites of the mortal. I know it is said that if God did not permit evil and carnal thoughts and desires to exist in the world, there would be no reason or possibility for man to exercise his will in a way that would bring to him all these feelings of hatred, etc., that I speak of. But this is merely saying that if a man had not the power of free will, he would commit no sin and indulge in no error. For you must know that, in his creation, he was given not only the privilege and the power, under certain conditions, to become a being entirely free from sin (which is merely the violation of God's established laws), but also the privilege and power to violate these laws. As he wills, so shall he be.

Everything in nature may be turned into an instrument of harm, if the laws which establish the functionings and workings of these things are violated. "Sin," as an abstract thing, does not exist, but is merely the result of disobedience to some law. Mortals may not fully realize that every law carries with it a penalty for its violation—and this applies to the smallest law in the material universe as well as to the greatest law in the spiritual kingdom—and this penalty is just as sure in its operation as is the law itself.

A man may be created almost perfect, physically, and so long as he lives in a way which does not violate some physical law which is operating to keep him in that physical perfection, he will suffer no pain or inharmony in his being. But just as soon as he does violate this law, the penalty asserts itself, and he suffers. Now this arises not because there was any pain or suffering existing in the abstract;

and had man not violated this law, he would never have known that there was such a thing as pain or suffering. But when he did violate the law, there came into operation the penalty which, as I said, is always the result of a violation of the laws of harmony.

And the same principle applies to the moral and spiritual universe. So long as a mortal may know and follow the laws of moral and spiritual truth, he will never realize the existence of any such thing as sin or error. But the moment a law is violated, the penalty asserts itself, and man realizes that sin and error do exist—not as an abstract entity, but as a concrete sensitive thing, which will continue to exist until the violation of that law ceases, and harmony in its operation is again restored, or rather, until man in his thoughts and acts is brought into harmony with the operations of the law.

So you see, God did not create or permit sin or error to exist, in the sense that it is an independent entity, waiting to influence men to do wrong and violate His laws of perfect harmony. But rather, when men, in the exercise of their will (which He will not compel), violates one of His laws, and thereby, as to themselves, interferes with that harmony, *they* cause the inharmony to arise, which brings with it the pains and sufferings and sins and errors which are prevalent in the world. Let men think, if they can, of sin or error in the abstract, and then try to describe it. What is the result? Only vacuity.

So I say, God did not create sin or error, but gave to man that great gift of will, free and not subject to His control, and then man became the responsible being that he is. But in giving man this great gift, He did not relinquish or subordinate His will to that of man, nor did He confer upon man the power to change or modify His immutable laws (which He Himself will not do). Within the limitations that man can exercise his will—that is, when such exercise does not interfere with the will of God or His laws—man may exercise that will with impunity, and without responsibility, as it were. But when, in the exercise of that will, he infringes upon the will of God or violates one of His laws, then, while man is not controlled in the exercise of his will, yet for such violation he must pay the penalty which such violation calls into operation.

God has decreed that His universe shall be one of harmony in its workings, and that no man shall destroy or interfere with that harmony. And no man can; but as man is a part of that harmony, his every act which tends to interfere therewith (and it does not, except as to himself) brings upon himself the penalty of that interference. Let a man who has violated this harmony, and thereby, as to himself, become inharmonious, again get into that harmony, and (as to him) there would be no sin or error. And let every man do this, and there would be no sin or error in all of God's universe.

So I repeat, there is no sin or error, in the abstract, in all the universe, and they appear only when man, in the exercise of his will, interferes, as to himself, in the harmony of God's laws. It makes no difference what the cause of this interference may be, or in what way the will of man may have been exercised, or for what reason, to bring about this inharmony. The effect is the same, because harmony and inharmony cannot exist together, no matter what the cause may be. No matter that in one case the cause may appear excusable, or even apparently forced on the individual. The excuse for or apparent justification of the cause will not make what is inharmonious unite and work in unison with God's laws of harmony.

And hence, the man whose will may be excused in the way mentioned by reason of heredity or environments or want of proper mental or moral instruction is just as much out of harmony with the violated law as is the man who willfully violates the law. The penalty must be enforced just the same in each case, as the only remedy is the restoration of the harmony.

But there is this difference between the individuals of what may be called the involuntary class and the individuals of the voluntary class: the former will find it easier, and with more rapidity get into this condition of harmony than will the latter.

So, men must not accuse God of permitting sin and error to exist in the world—as they do not exist except as man brings them into existence by the wrongful exercise of his will. All sin and error bring their sufferings, and if there were no sufferings, and men

were permitted to exercise their wills irrespective of the laws which govern the universe, and without incurring the penalties, then the only result would be that anarchy would prevail in God's universe where mortal men live, and in the spirit universe as well—though the will and its great franchise of unrestricted exercise pass with the mortal when he leaves his material body.

With all my love I will say goodnight.

Your brother and friend,

Jesus

Justification by faith

May 29, 1916

I am here—*Martin Luther*

When on earth, I firmly believed what was contained in our doctrines and teachings, and was sincere in trying to induce others to believe as I believed and taught, but after my long experience in the spirit world, and my communications with Jesus and his apostles and others to whom the truths of the Father have come, I realize and know that many of my teachings were erroneous, and should no longer be believed by those who worship in the churches that bear my name.

My doctrine of “justification by faith” is erroneous, when its foundation is considered, and the impossibility of understanding, from my teachings and the church's tenets, just what can be intended by the word *faith*.

Our “faith” was founded on the assumption that Jesus was a part of the Godhead, and the only begotten son of the Father, who so loved sinful man that He caused His sinless and beloved son to die on the cross, that “divine justice” might be appeased, and the burden of men's sins taken from them and placed on Jesus. Oh, the terrible error of it all, and how it has mislead so many of its believers! No, such objects of faith have no foundation in fact, and such a faith does not “justify” sinful man, or bring him in at-onement with the Father so that he becomes a redeemed child of God.

Jesus was not a part of the Godhead, and neither was he “begotten” in the way that I taught and my followers believe. He was a son of man, and only the “son of God” by reason of the fact that he had received in his soul the divine love of the Father, which made him like the Father in many of His attributes of divinity.

God did not send Jesus to earth for the purpose of dying on the cross, or for the purpose of paying any debt or appeasing the wrath of his angry and jealous Father, for these qualities are not attributes of the Father. Only love and sympathy and the desire that men turn from their sins and become reconciled to Him are His attributes, as affect the salvation of men. No death of Jesus could make any man the less a sinner, or draw him any nearer to the Father. Faith in this erroneous proposition is faith in an error, and never has man been justified by it.

Jesus came to earth with a mission to save mankind from their sins, and that mission was to be performed in two ways only: the one by declaring to man that the Father had rebestowed upon him the privilege of receiving the divine love; and the other by showing man the way in which this privilege might be exercised, so that this divine love would become his, and thereby make him a part of the Father's divinity, insured of immortality. In no other way could or can men be saved and made at-one with the Father; and faith in these truths—which makes them things of possession and ownership by men—is the only faith which justifies.

I write this for the benefit more particularly of my followers, so that they may learn the vital truths of their salvation, and change their faith in the death and blood sacrifice of Jesus to a faith in the rebestowal of the divine love, and in the further truth that Jesus was sent to show the way to that love, and that he thereby and in no other manner became “the way, the truth and the life.”¹

I know that the acceptance of these truths will take from them the very foundation of their beliefs, and that many will therefore refuse to accept what I declare here. But nevertheless, they must accept, for truth is truth, and never changes, and those who refuse

¹John 14:6

to accept it on earth will, when they come to the spirit world, find themselves in a condition where they will see and know that their old beliefs were false and rested on no solid foundation. And the danger to many will be that when they realize the utter falsity and non-existence of what they believed to be true, they will become infidels or wanderers in spirit life, without hope of salvation or of becoming redeemed children of God.

I fully realize the errors of my teachings on earth, and the responsibility that rests upon me for these teachings which are still spreading, and I am almost helpless to remedy them. And so I write this message, hoping that it may be published in your book of truths.

I, Luther, the one time monk and reformer, declare these truths with all the emphasis of my soul, based on knowledge in which there is no shadow of error, and which I have acquired from *experience*—not founded on the claimed revelations to man by “the voice of God.” My knowledge is of the truth, and nothing in contradiction can be true; and the beliefs and “faith” of a man or men, or of all the inhabitants of earth, cannot change the truth in one iota.

The Roman Church taught the communion of saints, and I declare the communion of spirits and mortals—be they saints or sinners. That church taught the doctrine of purgatory and hell, and I declare that there is a hell and a purgatory—and that probation exists in *both* places; and that at some time in the long ages to come, both places will be emptied of their inhabitants, some of whom will become redeemed children of God and dwellers in the Celestial Heavens, and others who will become purified in their natural loves and inhabitants of the merely spiritual spheres.

I pray and desire that all my followers may become inhabitants of the Celestial Heavens, and partake of the divine nature of the Father and immortality. To them I say, hearken to these truths, as Jesus has and will reveal them in his messages to you; for in the truths which he shall thus declare they will find life eternal, and the at-onement with God for which they have for so many years been seeking in darkness and disappointment.

I will not write more tonight, but will come again soon and reveal other vital truths, if you will find for me the opportunity. So with my love and blessings, I am

Your brother in Christ,
Martin Luther

The blood redemption

September 5, 1915

I am here—*Luther*

I come again because I want to tell you that I was with you this afternoon when you were reading the comments on the origin and different versions of the Bible. Among them was a reference to my version, and I want to say that while my version was a pretty correct translation, yet the manuscripts and other versions upon which I based my translation were not the real writings of those who profess to have written them. I mean that those manuscripts were not true copies of the original epistles and books written by those whose names they bear. Many more interpretations and constructions were given to the texts of the originals than you or any other mortal are aware of.

The Bible as now written (and as I translated it) is full of contradictions and errors, and makes the truth hard to ascertain. Take for instance that one subject of the blood redemption. No greater error was ever written than that the blood of Jesus saves from sin, or that his blood washes away sin. It seems to me now so absurd that I wonder how I could ever have believed in such a thing. I know now that there is no efficacy in Jesus' blood to accomplish any such results, and the pity is that many men now believe this, and as a consequence, neglect the one vital and important requirement necessary to salvation—that is, the new birth. This and this only saves men from their sins, and fits them to enter the Kingdom of God, which is the kingdom of Jesus, for he is the prince of that kingdom, and the ruler thereof.

(*question*)

Jesus never said any such thing, for he has told me so. This saying—that his blood was shed for many¹—is not true, and he never said it. Neither did he say “drink the wine” (being his blood) in remembrance of him,² for the wine is not his blood, and neither does it represent anything that has to do with him or his mission on earth, or his present work in the spirit world. How unfortunate that this saying is made to represent something that he did not say.

So, in order to understand the real truths of God and man’s relationship to Him, and His plan of salvation, you must believe what the Master shall write you, and what his apostles may write, for they now understand what his true mission was, and what he attempted and intended to teach when on earth, and what he is teaching now. I also will write sometimes, and give you the result of my instructions and knowledge as I’ve received them since being here.

I will not write more tonight.

Your brother in Christ,

Martin Luther

The blood redemption (cont.)

September 5, 1915

I will write a little, as I am interested in what you have received from Luther tonight; and as I am supposed to have written the Gospel of Luke, I desire to say a few things in reference to the correctness, or rather incorrectness of many things contained in my gospel. As you infer, I am Saint Luke, the writer of the third gospel, and a follower of Jesus.

My gospel was not founded on anything I had personal knowledge of, but upon the writings of others, and the traditions which were the common knowledge of many Christians at that time. I knew several of the apostles and obtained some of my information from them, as well as from the Christians who were members of the congregations to which these apostles preached and expounded the sayings of Jesus.

¹ Matthew 26:28; ² Matthew 26:27

In my gospel, as now contained in the Bible, many things have been interpolated. This gospel, as it now exists, is not based on what I wrote, but upon pretended copies of my writings. The persons who made these copies did not follow my writings literally, but added to my text and gave their own interpretations of what I had written in such a way as to destroy the true meaning of what was intended to be conveyed by my writings.

There are many truths contained in my gospel, as now written in the Bible, and they are the truths of God, but there are also many errors which contradict these truths. For instance, I never wrote that Jesus commanded his disciples to believe that the wine was his blood or the bread his body, and to eat and drink these things in remembrance of him. How this interpolation could have been made, I do not know; but I will observe that the same things are said in all the four gospels, and so these sayings must have been derived from a common source—and that must have been the minds of those who pretended to copy the gospels.

I tell you now that this saying—that the blood of Jesus saves from sin—is not true. And if men depend upon this blood for their salvation, they will never be saved, but will enter the spirit world in all their sins, and will be surprised to learn that Jesus is not waiting to receive them in his arms and carry them to the mansions prepared for the truly redeemed of the sons of men. I know that a vast number of the members of the various Christians churches believe this harmful doctrine, and that as a consequence many persons who believe themselves to be Christians will discover, when they come into the spirit world, that their sins have *not* been forgiven them.

I will stop now.

Your brother in Christ,

St. Luke

Baptism and the lord's supper

June 29, 1916

I am here—*Luther*

I desire to write a short message tonight on the subject of the ceremonies which my church uses in its worship. I will not detain you very long, and will try to express myself as succinctly as possible.

Well, as you may know, the church of which I am the founder believes and teaches the necessity of infant baptism and the observance of the "lord's supper." It considers these as essential parts of its doctrine, and of such great importance that without them it is difficult to become an accepted member of the "invisible church of Christ."

Nothing is further from the truth than these doctrines regarding the baptism of infants, for they have no virtue to save one from his sins, or to make him in at-onement with the Father. The mere fact that water is sprinkled on an infant's head and some blessing pronounced by the preacher does not in any way bring that infant in unison with the Father. Baptism is of man's creation, and to God it means nothing more than an outward ceremony that affects the infant merely as regards its connection with the established earthly church. It is not possible for this baptism to have any effect upon the soul of the infant, and neither does it open up the soul faculties to the inflowing of the divine love.

God cares not for these ceremonies, for their tendency is to make men and women neglectful of the great truths that *will* bring them in harmony with God's laws of love and redemption. And the same thing may be said of any and all kinds of baptism, whether the subject thereof be an infant or a grown man or woman.

As to the sacrament of the lord's supper, it has no part in God's plan for the redemption of mankind, and is merely a reminder of the association of Jesus with his disciples. It cannot affect the condition or development of the soul, and as now understood and practiced, is of no value or importance. Jesus does not want to be remembered in the way of recalling the tragedy on the cross; and

the blood spilt is not an element that enters into the plan of the salvation of men. And besides, with this sacrament there is always more or less a worshipping of Jesus as God, which he (Jesus) abhors.

Of course you will remember that the question of what the wine and bread of the sacrament really were was one that engendered much controversy and even ill-feeling and hatred on the part of those who were assisting me in the great Reformation. If I had known then what I do now, no such question would have been debated or believed in by me and taught for so many years. The blood of Jesus was no more than any other man's blood, and the commemoration of the last supper that Jesus gave his disciples before his death is a useless ceremony, and brings no help to those who indulge in this "sacrament."

I see that you are tired and sleepy, so I will not write more now. So with my love and wishes for an increase in you of the divine love, I am

Your brother in Christ,
Luther

The substance of God

January 31, 1917

I am here—*Luther*

I have come merely to remind you that I am waiting to continue my discourse to my people. I am very anxious to do this, and as soon as you get in condition, I hope that you will give me the opportunity.

Well, we will arrange that, and all that we desire is for you to get in condition. We are with you a great deal, trying to assist you in every way possible.

Well, you have asked me a question that I should like to have more time in which to answer than I have now. But in short, Jesus was not "of the substance of God," in the sense that the Catholic Church, following the Nicene Creed, claimed. He took on a *part* of the divine substance as the divine love filled his soul—and so can

you or any other man, to the extent that you may receive this love. But to say that Jesus was in his very being “of the substance” of the Father, to that degree that made him “equal” to God, is erroneous, and should not be taught or believed in.

Jesus was born or created in the *likeness* of God in the way that has been explained to you and in no other. He was a man, and not God or any part of Him, and if he had not received into his soul the divine love, he would never have been of the substance of the Father. The love commenced to come into his soul very early—before his birth—and at the time of his anointing he was so filled with it that you may say he was “of the substance” of the Father. He was no more divine, though, “naturally,” as I may say, than was any other mortal born of the flesh. I should like to write you a long message on this subject, and will sometime when convenient.

Well, all the speculation that has ever existed as to the Eucharist and the change in the qualities of the bread and wine are untrue. Jesus is not “in” these elements in any particular or view that may be taken. His flesh and blood went the way of all other flesh and blood of mortals, and no more forms a part of the bread and wine than does your flesh and blood.

This sacrament, as it is called, is distasteful to the Master; and when it is celebrated I must tell you he is not present—not only not in flesh and blood, but also not in his spiritual presence. He dislikes any kind of worship which places him, as its object, in the position of God, or of the son of God who paid a great debt by his sacrifice and death. He wants God alone to be worshipped, and himself to be thought of only as the one who brought to light immortality and life¹—by his teachings, and by the living demonstration of the truth of the existence of the divine love in himself.

But I must not write more now. So with my love, I will say good-night.

Your brother in Christ,
Martin Luther

¹ 2 Timothy 1:10

The divine love is for all

May 28, 1916

I am here—*your Grandmother*

I will tell you tonight of a truth that may be of interest to you, and I know that it is of importance to all who may long for happiness in the future life.

As you know, I am now in the celestial spheres, in a place higher than the Third Celestial Sphere, and where are no special lines of demarcation separating it from what you may call the higher planes. It is not possible for me to tell you of the extent of our happiness here, because you have no words in your language that can possibly convey a faint conception of this happiness; but if you could combine all the emotions of joy and happiness which you have received or experienced in all the years of your life, you would still not be able to realize the extent of our happiness.

I merely recite this truth to show to you and all mankind what is possible for you and them to obtain if you will only pursue the course that the Father has provided and the Master has pointed out in his messages to you. The great instrument that causes this happiness is love—the divine love of which we have so often written.

Man, as you have been instructed, was not created with this love, and could only obtain it by his own longings and aspirations being exercised in the way that the Father had provided. But the great pity is that the first of the human race declined, or rather refused to pursue this way, and thought that they were wise enough to know a better way, and in attempting to pursue this way, brought about their own fall and the loss of the privilege of obtaining this love. And in all the long years until the coming of Jesus, no man (after the first created) had this privilege, and hence it was not possible for them to find any greater happiness than that which might come from their natural love.

At the coming of Jesus, men again had bestowed upon them this great privilege—and also the possibility of receiving the knowledge of the way in which this privilege could be exercised. This was not declared to all men, however, for the territory in which Jesus taught

and proclaimed this important truth was very limited, and the great majority of men died without knowing that this gift had been rebestowed. But God, in His goodness and love, did not restrict the bestowal of this love to those who might be fortunate enough to learn of it from Jesus and his apostles, but sent His holy spirit to implant it in the souls of *all* men who might be in such condition of soul aspiration and longing as to permit this love to enter their souls.

When spirits became possessed of this knowledge, they commenced the work of trying to influence men in such a way that there arose in them a longing for a closer unity with God and an opening up of the soul perceptions; and as a result, many men in various parts of the world received this love in their souls—without knowing that it was this divine love. But it was, and when these men in their spirit forms entered the spirit world, they soon found that they were to some extent possessed of this love, and it was not difficult for them to listen to the explanations and teachings of those spirits who had received it as to the truth of its existence.

Now all this may not appear to be of much importance to present man, and hardly worth attention, but my great object in writing in this manner is to show that God had no special or particular people, and that it was not even necessary that all peoples should learn from Jesus the fact of this gift; for in such a case, the great majority of mankind could not possibly have heard of this love while they were yet mortals.

No, this was not a necessity; but at the same time, the knowledge which came through Jesus' teachings enabled those who heard and believed it to more readily pursue the way to obtaining this love. But whether mortals or spirits received knowledge of this truth from Jesus, or from the workings of the holy spirit in its ministrations, they all know that the seeking for and getting this divine love are the only means by which the soul may become an inhabitant of the Celestial Heavens.

I realize that what I have written conflicts with the orthodox belief that it is only through the death and blood of Jesus that men can be saved from their sins and become children of God and at-

one with Him. If this belief were true, then by Jesus' sacrifice *all* men would be saved, irrespective of their obtaining this divine love—or only those would be saved who had heard of Jesus and accepted him as their savior. Neither of these propositions is true, for without this divine love entering into the soul of a man, it would be impossible for him to partake of the divine nature of the Father and become fitted to occupy a home in the celestial spheres.

Now from what I have said, it must not be inferred that the mission of Jesus and his work on earth and in the spirit world are not important things connected with man's redemption, for they are. It was not until Jesus' declaring that the gift was rebestowed and teaching the way to receive it that either mortals or spirits could understand the existence of this privilege. And the ministering spirits could not influence the souls of men to seek for the inflowing of this divine love until they had first received it themselves and understood its existence. And here let me declare a fact: that when Jesus preached to mortals on earth the necessity for the second birth, myriads of spirit heard these teachings and became possessed of this knowledge.

And today, men are attended by hosts of spirits of all kinds, and the sermons and teachings of men are often heard by more spirits than men, and such teachings have the same effect upon the spirits as upon men. For the spirits of men who are existing in the earth planes are the same, substantially, as they were when on earth, and an earthly friend frequently has more influence upon them than do other spirits, no matter how high their condition may be.

I am so happy to be able to write you again and let you know that I have not forsaken you. I am with you quite often and am trying to help you. Pray more to the Father, and exercise more faith, and you will grow in soul development and happiness.

I will not write more now. So with all my love and blessings, I am
Your Grandmother

 CHAPTER 13

The Holy Spirit

“Grieving” the holy spirit

June 14, 1917

I am here—*John*

I merely want to say that your condition is improving, and that in a few nights we will be able to continue our messages, and then you will find yourself happier in more ways than one. I mean that you will feel better spiritually.

I was with you tonight at the meeting, and it did you good, for there were many spirits present who have the love, to a greater or lesser degree, and of course their influence was being exercised on and felt by the worshipers.

The preacher is a man with a considerable amount of the divine love in his soul, and if he only had a true conception of Jesus, he would find himself possessing more of this love. And his idea of the holy spirit is such that it interferes with his receiving the effect of the work of the spirit. He thinks and believes it to be an entity—in other words, a being of substance and thought and sentient capacity—whereas, as you know, it is not, but merely the evidence of the working of God’s own soul in bestowing upon mortals His love and mercy.

The holy spirit is God’s messenger for this purpose, and is not a creation of His, as is Jesus and the rest of humankind. It is merely an *energy* of the soul of the Father, conveying His love. The holy spirit could have no existence without the soul of the Father, and is entirely dependent upon the powers of that soul for its existence; and only in the sense that it conveys God’s love can it be called “the comforter.”

And so, to “grieve the spirit,”¹ as the preacher said, could only mean that the love of God is grieved—which in fact is not true, for this love is never “grieved.” It is so great, and so intense in its desire

¹Ephesians 4:30

that men shall receive it that it never becomes grieved—though it is often “disappointed,” as you may say, that men will not receive it. But it is always present, waiting for men, by their longings and prayers, to open their souls to its reception. So this remember: that this love of the Father is so very great that the spirit which conveys it to man cannot become “grieved.”

Well, I did not intend to write on this subject tonight, and what I have said is merely fragmentary, but sometime I will come and write in detail.

You must pray more, and let your faith increase, and you will learn what the holy spirit is, and how it operates. Your prayers will be answered by a great inflowing of the love, and also your desires will be realized. Keep up your courage, and you will not be disappointed. Today may look dark and dreary, but tomorrow the sun will shine, and you will enjoy the sunlight.

I will not write more now. So with my love and blessings, I will say goodnight.

Your brother in Christ,
John

The trinity

November 5, 1916

I am here—*Saint Luke*

I come tonight to write you a message about the holy spirit.

I know that the orthodox generally believe and classify it as a part of the “Godhead,” being one with and the equal of God the Father (and not merely a manifestation of the Father), and hence necessarily “identical” with the Father, though having a different and distinct personality. And in this belief and classification is included Jesus, also having a distinct personality.

The orthodox preachers and theological writers teach that it is a fact that these three are one, co-equal and co-existing, and that this fact is the great “mystery of God.” And that men should not endeavor to fathom this mystery, because the sacred things of God are His own, and it is not lawful for men to enter into these secrets.

Well, this declaration and admonition are very wise, as men's wisdom goes, and saves the expounders of these doctrines of mystery from attempting to explain what they cannot explain—because it is impossible for them to unravel that which, as a fact, has no existence.

Men of thought all down the ages have sought to understand this great mystery, as they call it, and have been unsuccessful. As the early fathers of the church met with defeat in their endeavors to understand the mystery, and then because of such defeat declared the explanation of the doctrine to be a secret of God, not to be inquired into by men, so all these other investigators of the church, when they became convinced of the futility of their search, adopted the same admonition of the early fathers. And thus from the beginning of the established church (after the death of Jesus and his apostles) this doctrine of the trinity—"one in three and three in one, yet only one"—was declared and made the vital foundation stone of their visible church's existence.

Of course, from time to time there arose men who, having more enlightenment than their brothers in the church, attempted to gainsay the truth of the doctrine, and declared and maintained that there was only one God—the "Father." But they were in the minority, and, not acting with the more powerful, their views were rejected.

And so the "mystery" became the church's sacred symbol of truth—unexplainable, and therefore more certain and entitled to credence. For it seems to be the tendency of men's minds, or at least of those who believe in the Bible as the inspired word of God, to welcome and embrace as the more wonderful and important and the more to be cherished those things which savor of the mysterious, rather than those which a man may read and understand "as he runneth."¹

Nowhere in the Bible is there any saying of Jesus to the effect that God is tripartite, consisting of the "Father, Son, and Holy Ghost." And as a fact, never did Jesus, when on earth, teach any such doctrine, but only this: that the Father is God, and the only

¹Habakkuk 2:2

God; and that he, Jesus, is His son, and the first fruits of the resurrection; and that the holy ghost is God's messenger for conveying the divine love, and is, as such, "the comforter."¹

I know that in some of the gospels, as now contained in the Bible and adopted as canonical, it is said in effect that the Godhead consists of these three; but such gospels do not contain the truth in this respect, and are not the same gospels that were originally written. These original gospels have been added to and taken from in the passing of the years, and in the copying and recopying that occurred before the adoption of the same. The adopted versions were compiled from many writings; and as the compilers in those early times differed in their opinions (as men do now) respecting religious truths, the more powerful of these, having authority to declare what should be accepted as true (according to their interpretations of those manuscripts that were being copied), directed the copies to be made in accord with their ideas (and I may say, desires), and announced and put forth such productions to be true copies of the originals. And as these copies were successively made, the preceding ones were destroyed; and hence the earliest existing manuscripts of these gospels came into being many years after the originals (from which they were claimed to be compiled) were written and destroyed.

And I, Luke, who did write a gospel, and who am acquainted with the present gospel ascribed to me, say that there are many vital declarations contained in it that I never wrote and that are not true, and many truths that I *did* write which are not contained therein; and so with the other gospels.

In none of our gospels did the "mystery of the Godhead" appear, and that for the reason that there was not and is not any such mystery. We did not teach that there is any Godhead, composed of three personalities; only that there is one God, the Father. Jesus was a son of man in the natural sense, and a son of God in the spiritual sense, but he was not God or a part of God in any sense, except that he possessed the divine love of the Father, and

¹John 14:26

in that sense was a part of His *essence*. And the holy spirit was not God, but merely His instrument, or spirit—His *holy* spirit.

As you have been informed, the soul of man existed prior to man's creation in the flesh, and was the only part of man that was made in the image of God. It existed in this pristine state without individuality, though having a personality, and resembled the great soul of the Almighty (which soul is God Himself), though the soul that was given to man was not a *part* of the Great Soul, but merely a *likeness* of it.

Some of you mortals have said that man's soul is a part of the "Oversoul," meaning the soul of God, but this is not true, and if in any of our communications it has been implied that the soul of man is a part of the soul of God (and I mean while it existed before its incarnation), our saying must not be so interpreted.

The "ego" of God, as may be said, is His soul; and from this soul emanates all the manifested attributes of God, such as power and wisdom and love (but not jealousy or wrath or hatred, as some writers of the Bible have said, for He possesses no such attributes). And the ego of man is *his* soul; and from his soul emanated all the manifested attributes belonging to him, such as power and love and wisdom (and neither were jealousy nor hatred nor wrath attributes of his before his fall).

It is said that man is composed of body, soul, and spirit; and this is true. From your life's experience you know what the body is, and I have told you what the soul is, and now the question arises: what is the spirit? I know that there have been, for centuries, great differences of opinion among theologians and wise men as to what the spirit is, some contending that it and the soul are the same thing; and others that the spirit is the real ego of man, and the soul something of less quality, and subordinate to the spirit; and others having other views. But as I have said, the soul is the true ego, or self, and everything else connected with man and forming a part of his creation (when he was pronounced to be "very good") is subordinate to the soul, and only its instrumentality for manifesting itself.

As Jesus has told you, the spirit is simply the *active energies* of the soul, and the instrumentality by which the soul manifests itself; and this definition applies to the spirit of man while a mortal as well as when he becomes an inhabitant of the spirit world. The spirit is inseparable from the soul, and has no function in the existence of man except to make manifest the potentialities of the soul in its activities. Spirit is not life, but it may become an evidence of life. It is life's "breath."

And as man was created in the image of his Maker, and as spirit is only the active energy of the soul, by application of the principle of "correspondences" which one of your former psychics declared to exist, it may be assumed (and it is truth) that the holy spirit is the active energy of the great soul of the Father—which spirit, as we know from our experiences and observations, is used as the messenger of the Father to convey to mankind His divine love. And I do not mean to restrict the mission of the holy spirit to mankind in the flesh, for it also conveys and bestows this great love upon the souls of God's children who are inhabitants of the spirit world.

And so it is a truth that the holy spirit is not God and no part of the "Godhead," but merely His messenger of truth and love, emanating from His great soul, and bringing to man love and light and happiness.

So you see, there is no "mystery of the Godhead"—and no secret that God does not wish man to know and understand, and no truth that it is contrary to God's laws and will that man shall search for and possess.

I will now stop, and in doing so, will leave you my love and blessings, and will pray the Father to send the holy spirit to you with a great abundance of the divine love. Goodnight and God bless you until I come again.

Your brother in Christ,
Luke

The "spirit" of God

May 10, 1920

Let me write for a short time upon a subject that will be of interest to you and to those who may read my messages. What I desire to write upon tonight is the condition of those who think they have received the inflowing or "baptism" of the holy spirit, when in fact they have received only that advancement in the purification of their natural love, and in their harmony with the laws of their creation, that causes them to believe that what they experience must be the result of the workings of the holy spirit. In this mistaken assumption many humans indulge; for in the happiness which their experience, growing out of such an increase in harmony, brings to them, they fully believe that the holy spirit has taken possession of their souls and caused the happiness. But in thus concluding, they may be deceiving themselves; and when they come to an awakening in the spirit life, they may discover their mistake.

The holy spirit is that part of God's spirit that manifests His presence and care in conveying to men's souls His divine love. This love is the highest and greatest and most holy of His possessions, and thus is conveyed to men by the *holy* spirit. This appellation is used in contradistinction to the mere *spirit* of God, which demonstrates to men the operation of God's soul in other directions and for other purposes. His *creative* spirit, and His *caring* spirit, and the spirit that makes effective His laws and designs in the governing of the universe, are not the holy spirit, though equally part of God's soul, and equally necessary for the manifestation of His powers and the exercise of the energies of His soul. These deal with the things of the universe that do not have interrelationship with the soul of God and the souls of men. And so, whenever the holy spirit is spoken of, it should mean only that part of God's spirit which transforms the souls of men into the substance of the soul of God in its quality of love.

I heard the preacher discourse Sunday night on the work of the holy spirit, as portrayed in the contents of the New Testament, and saw that his conclusions from these contents were erroneous and

apart from the truth. In all these evidences of its existence (in the examples given), it must be understood that the holy spirit is limited in its operations to those conditions and manifestations that have their source in the divine love of the Father that was bestowed upon mankind at my coming in the flesh, and that those evidences that have no relationship to this love are not evidences of the presence of the holy spirit.

As mentioned in the New Testament, when the holy spirit was bestowed upon my disciples at Pentecost, it came “as with the sound of a mighty rushing wind,”¹ that shook the room in which the disciples were assembled, and filled them with its powers—which means only that this divine love came into their souls in such abundance that they were shaken in their souls, to the extent that they thought the building in which they were assembled was disturbed. But in this they were mistaken, for the effect of the presence of the holy spirit is not to affect the things of inanimate nature, but is confined to the souls of men.

Just because men are possessed with powers to accomplish mental or material things, they are not necessarily possessed with the holy spirit. For instance, much of the physical healing of mortals is caused by powers that are bestowed upon men (or some men) that are not connected with or proceeding from the holy spirit. That there is evidence of this, men will recollect that the Old Testament is full of instances where men were healed of their diseases, and other wonderful things performed, at a time that the holy spirit was excluded from man's possession. These miracles (as commonly considered) were performed by men described as being endowed with the “spirit of God”—which spirit is working for the good and happiness of mankind, and will continue to work until men shall become in harmony with themselves as first created.

I understand the object of the preacher in attempting to show and convince his hearers that because they have not those powers that the Bible describes as having been possessed by my disciples after the bestowal of the holy spirit, that therefore they must not

¹ Acts 2:2

believe and conclude that they (his hearers) have not this blessing. His intentions and efforts were commendable, and arose from the desire that his hearers should not become disheartened and disappointed in their efforts to obtain the inflowing of the love that the holy spirit brings to men. But on the other hand, his teachings were dangerous and misleading to these hearers, for the natural consequence of such teaching is to lead men into the belief or persuasion that they possess this power and “comforter” when they do not, and thus prevent them from seeking for and obtaining this comforter in the only way in which it can be obtained.

The holy spirit primarily has nothing to do with great mental or physical achievements, and so one cannot say that because a man is a great inventor or philosopher or surgeon, who does things without knowing where the inspiration or suggestion comes from, therefore he is possessed of the holy spirit. All things, mediately or immediately, have their existence and operation and growth in the “spirit of God,” and this spirit is evidenced in many and varied ways in men’s experience. And hence, men say that they “live and move and have their being in God”¹—meaning only that they live and move and have their being in God’s spirit. This spirit is the source of life and light and health and numerous other blessings that men possess and enjoy—the sinner as well as the saint, the poor man as well as the rich, the ignorant as well as the enlightened and educated—and each and all are dependent on this spirit for their being and comfort.

This is the spirit that all men possess, to a greater or lesser degree; and the brilliant preacher or teacher or orator, possessing this spirit to a greater degree than his less favored brother, depends upon the same spirit. It is universal in its existence and workings, is omnipresent, and may be acquired by all men to the degree that their receptivity permits. And this further demonstrates the fact that God, through and by this spirit, is with men *always*—in the lowest hells, as well as in the highest heavens of the perfect man. It is working continuously, ceaselessly, and is always at the call of men,

¹ Acts 17:28

be that call mental or spiritual. It is the thing that controls the universe, of which man's earth is an infinitesimal part. This is the spirit of God.

But the holy spirit, while a part of the spirit of God, yet is as distinctive as is the soul of man distinctive from all other creations of God. It is that part of God's spirit that has to do with the relationship of God's soul and man's soul, exclusively. The subject of its operation is the divine love of the Father's soul, and the object of its workings is the soul of man, and the great goal to be reached by its operation is the transforming of the soul of man into the substance of the Father's love, with immortality as a necessary accompaniment. This is the great miracle of the universe; and so high and sacred and merciful is this transformation that we call that part of God's spirit that so works, the holy spirit.

So let not teachers or preachers teach, or their hearers believe that every part of God's spirit that operates upon the hearts and thoughts and feelings of man is the holy spirit, for it is not true. Its mission is the salvation of men, in the sense of bringing them into that harmony with God that the very souls of men will become a part of the soul of God.

I have written you before as to how this holy spirit works, and the way in which it can bring to men the divine love of the Father, and what is necessary for its inflowing. The way described is the only way, and thus men must not believe (and rest in the security of such belief) that every working of the spirit of God is the working of the holy spirit. "Except a man be born again, he cannot enter into the Kingdom of God"¹—and such attainment is possible only by the working of the holy spirit.

Oh, preacher, upon whom a great responsibility rests, learn the truth, and then lead men into the way of salvation!

I will not write more now, but will come again soon and deliver another message. Believe that I love you and am

Your friend and brother,
Jesus

¹John 3:3

CHAPTER 14

The Atonement

Not by death and blood

March 18, 1916

I am here—*St. John, Apostle of Jesus*

I wish to write tonight on the subject of the atonement.

Orthodox Christians generally believe, and their preachers and evangelists declare in their sermons, and the teachers of Bible classes instruct their students that the blood of Jesus and his death on the cross were the two factors in his career on earth that save men from their sins, and satisfy the great penalty of death which overhangs them because of man's first disobedience and the sins that followed therefrom.

This doctrine has prevailed in the beliefs and teachings of Christianity ever since the church became established by the convention that met in pursuance of the orders of Constantine, when the books that now constitute the Bible were given the sanction of the church as canonical.¹ Before this time, some of the early fathers believed in the doctrine of the atonement as above stated, and the controversies between them and others who did not subscribe to this doctrine were very bitter, and at times very "unchristian," according to the Christianity that prevailed among the early followers of the Master, or according to his teachings.

From that time until the present, although the great Roman Church has been seceded from, and reforms have been made by churches founded on such reform, this doctrine has been incorporated in and believed by most of the churches, no matter what name they may have adopted and what form of government they may have prescribed. This doctrine constitutes the foundation principle of these various church entities, and today this principle is as much a part of the faith and teachings of these churches as it ever was in all the centuries that have passed.

¹ Council of Nicea, 325 AD

I know it may be surprising to some who are sincere believers in this doctrine (and, as they think, in the truths of God and the teachings of Jesus which are believed to be infallibly contained in the Bible) that I announce the falsity of these beliefs, and their utter ineffectiveness in enabling these sincere people to obtain that which they so earnestly desire. But such is the truth; and truth never changes, never compromises with untruth, and never permits the erroneous beliefs of such a sincere mortal to swerve in one iota from the results and consequences of that false belief.

And the great injury that this false doctrine has done to humanity, and is now doing, will continue in the world to come, and will persist until the belief in truth shall supercede the belief in that which is false. And thus not everyone who shall say "Lord, Lord," will enter into the Kingdom of Heaven.¹

When men believe in the doctrine that I have stated, they become satisfied, and, knowingly or not, remain in a state of false security, not attempting to develop their soul qualities (which are the only ones that effect their relationship with God). Their mental beliefs may be strong, and may increase in strength, but their soul communions with the Father, and their growth and expansion in the soul development becomes stagnant and, as it were, dead.

This is the great injury that these false beliefs do to the man (and to the spirit)—and here I mean in his individual capacity; for it must be known as a truth that the salvation of man, or his soul progress towards an *at-onement* with the Father is an individual matter solely. Men as aggregations or in church communities are not redeemed from sin, nor as such can they have any relationship with the Father, or receive His divine love (which is the only true "salvation").

There is only one possible way in which man can come in unison and at-onement with the Father, and thereby be fitted to enjoy or inhabit the mansions in His kingdom which Jesus spoke of when on earth, and that is the way that will make the soul of man like the soul of the Father, and a partaker of His divine qualities of love and life. Only a belief that will bring about this uniting and

¹ Matthew 7:21

commingling, as it were, can possibly make the soul of man a partaker of these qualities that are a part of the soul of God.

Then let man consider for a moment what possible connection there can be between these soul qualities of God and the death and blood of Jesus:

God is the creator of life and death, and also of blood and flesh; and He can destroy as well as create. Had the sins of man called for the sacrifice of that which was mere flesh and blood, or the extinguishment of a life that God had created (in order to pay the “penalty” of that sin), then a God who demanded such a payment—and this implies of course that such a God was “wrathful,” and could only be appeased by something that He could not of and by Himself obtain—would not possibly be satisfied with that which He had created, and over which He still had absolute control, and which He could destroy and make non-existent at any time He pleased.

Jesus’ life was *already* a possession of God; and when he surrendered that life, he did not give to God anything that He did not already own and could not have taken. And when his blood flowed on the cross, it was not that which God could not have made flow at any time and in any manner.

So the absurdity of such a doctrine is too apparent for serious consideration: Its logical meaning is that God was demanding a debt that had long been unpaid; and (wrathful and insatiable) He would be satisfied only with the death of a living creature (and that creature, His best beloved son), and the flowing of his blood (and that flow of blood in one way or manner only; namely, on a wooden cross). And yet, with all this demand that had been sounding down the ages, relentlessly and unpitifully, He became satisfied, and His wrath was assuaged by hearing the trickling of that blood, and by seeing that creature die.

The simple reduction of such a proposition is that God, in order to settle a debt that was owing to Him, accepted in payment thereof that which was already His, and which no power or being in all His universe could have taken from Him.

Now I say all this reverently, as your preachers say, but the fact is that the mere assertion of such a doctrine as I have been dealing with is so blasphemous that no treatment of it, showing its falsity, could be irreverent.

And again, the absurdity of believing that God demanded that Jesus should die *on the cross*, as one of the necessary accompaniments of his death (in order to carry out God's "plan" for this death, and make the payment "satisfactory"), is so apparent that I and all of us spirits in the kingdom of the Father wonder that mortals can believe such an unreasonable dogma.

To follow this absurd proposition to its logical conclusion, it was necessary (in order that the debt might be paid) not only that Jesus should die on the cross, but that Judas should become the traitor, that the Jews should clamor for his death, and that Pilate should pronounce the sentence. These were all necessary means to the satisfaction of the debt; and being so, why is it then that Judas and Pilate and the Jews are not "saviors of mankind" also—even if, as you say, in a "secondary" sense?

Jesus could not have clamored for his own death, or erected his own cross or nailed himself thereto, or pierced his side with a spear in order that the blood might flow, for if he had done this, he would have been a suicide. But it may be there would have been more of the elements of the payment of a debt in that method of dying than in the way in which his death was brought about.

No, I, John—who loved the Master more than all the others, and who was closer to him; who was with him when he was nailed to the cruel cross (which I think of with horror), and who was among the first to take his body from the tree, and first felt his blood upon my hands—tell you that the death of Jesus on the cross did *not* pay any debt that man owed to God, nor did his blood wash away the sins of any man. And, oh, the pity of it all is that mortals for all these long years have believed that they were saved by his sacrifice and blood, and by such belief have never come any nearer to the Master, or in at-onement with the Father.

As I and others have written you, the only way in which man can be saved from his sins and become in at-onement with the Father is by the *new birth*, which the Master has described to you as being the result of the flowing into the soul of a man the divine love of the Father, and the disappearing of everything that tends to sin and error. As this love flows into a man's soul, it permeates that soul, as does leaven the batch of dough, and thereby that soul becomes like the Father in His divine nature, and fitted to inhabit His kingdom.

Now you can readily see that there can be no possible relationship existing between the death of Jesus on the cross and his blood, and the giving to the soul of a man those divine qualities that belong to the Father's nature. These qualities are not imparted to man by death and blood, but by life and love, and faith which comes with that love (and here, when I say faith, I do not mean the mere intellectual belief of which I have spoken).

As we have before written, when the first parents were created, they were not given this divine love, but were given the mere possibility of obtaining it, upon their seeking for it in the way that God had provided. It was not forced upon them, but it was optional with them whether they would receive it and become fitted to inhabit the Kingdom of Heaven. When they choose not to receive this love, they forfeited this privilege, and, as to it, "died," and were left without a mediator between themselves and God. And here I don't mean any mediator in the way of paying a debt, for they owed no debt to God. They were merely, as you mortals might say, "disinherited" children. The only mediator that man needed after that time was one through whom might come the glorious tidings that the Father had restored this forfeited privilege.

And in this sense, never was there any mediator between God and man until the coming of Jesus and his announcing to man that the Father had changed His will and restored to mankind the great privilege of partaking of His divine nature and immortality. And thus, as in the first man (Adam) all men died, so in the man Jesus were all men made alive.¹

¹1 Corinthians 15:22

And Jesus was the mediator, not only in declaring to man the rebestowal of this great gift of the divine love and immortality, but also in *showing the way* by which men could and must seek for that gift in order to possess it.

The “great gift”¹ of God to man was not Jesus, but the potentiality of obtaining the divine love of the Father and thus becoming fitted to reside in the mansions of the Kingdom of Heaven. And thus, by himself *receiving* this gift, Jesus became “the resurrection and the life,”² and “brought immortality to light.”³

How much greater a savior Jesus was in this way, rather than by paying a supposed debt by his death and blood! No, he is the “savior of man” by his *living* and by his teachings, for he was the first to receive this divine love and to become divine himself, and so was the “first fruits” of the resurrection.⁴

We have explained to you before, in detail, some of the truths that I have declared in this message, and it is not necessary to further explain them here.

In closing, I wish to declare with all the emphasis that I possess, arising from a knowledge based upon the teachings of the Master, and from my personal experience as a possessor of this divine love and a partaker of the Father’s divine nature, that no vicarious atonement of Jesus nor the shedding of his blood saves any man from sin, or makes him a redeemed child of the Father, or fits him for a home in the mansions of the celestial spheres.

With a love that can come only from a redeemed and divine nature, I love all mankind, and am working to help them find the *way* to life and immortality and happiness beyond the conception of mortals or spirits who have not received this new birth of the divine love of the Father.

I have written enough for tonight, and you are tired. So my dear brother, with all my love, and the blessings of a heart filled with the love of the Father, I am

Your brother in Christ,

John

¹ Luke 11:13, 2 Corinthians 9:15; ² John 11:25; ³ 2 Timothy 1:10; ⁴ 1 Corinthians 15:20

The twofold mission

October 26, 1915

I am here—*St. Paul*

I want to say just a few words. The book on the vicarious atonement that you have been reading—about the “ransom price” and the blood of Jesus and the sacrifice on the cross—as to these things is in error, and you must not believe what it says. I know the Bible ascribes to me the teaching of these things, but I never did. I tell you now, as I have before told you, that the Bible cannot be depended on as containing the things that I wrote; for there are many additions to what I wrote, and many omissions of what I wrote—and so with the others whose names are stated as the writers of the New Testament.

Many things contained in that book were never written by any of the alleged authors of the book. The writings of any of us are not in existence, and have not been for many centuries; and when they were copied and recopied, great additions and omissions were made, and at last doctrines and dogmas were interpolated that we never at any time believed or wrote.

I have to say this, and I wish to emphasize my statement with all the conviction and knowledge of the truth that I possess: Jesus never paid any debt of man by his death or his blood or vicarious atonement!

During Jesus' life on earth, an understanding of his mission was given him as he progressed in his soul development; and not until his anointing was he wholly qualified to enter upon his mission or the work thereof. The mission was twofold; namely: To declare to mankind that the Father had rebestowed the divine love which the first parents had forfeited; and secondly, to show man the way by which that love could be obtained, so that the possessor of it would become a partaker of the divine nature, and immortal.

Jesus had no other mission than this, and any statement by preacher or teacher, or church doctrines or dogmas, or by the Bible that his mission was other than I have stated is untrue. He emphatically never

claimed that he came to earth to pay any “ransom”¹ for mankind, or to save them by his death on the cross, or to save them in any other way than by teaching them that the great gift or privilege of obtaining immortality had been bestowed upon them, and that by prayer and faith they could obtain it.

The author of the book is mistaken in his theories—although, if you accept the statements of the Bible as true, he makes a very forcible presentation of the Scriptures. But the Scriptures do *not* contain the truth on this subject (except for the new birth that Jesus taught), and that being so, his explanations and theories must fall to the ground.

I must stop now, but will come again sometime.

Your brother in Christ,

St. Paul

“Justice” was not an element in the plan

October 26, 1915

I write to corroborate what Paul said, both as to the errors of the author of the book that you have been reading, and also of the Bible upon which he bases his arguments and conclusions.

There are some epistles in the Bible credited to me (*Peter*), and which I did write to the members of the church over which I had supervision; but the epistles as contained in the Bible are in many particulars untrue, and conflicting with my beliefs, then and now; and I never wrote such conflicting statements.

I never wrote that Jesus paid a ransom for mankind, or that his death on the cross saved men from the death which they inherited from the first parents, or anything of the kind that insinuated that men were saved by any act of Jesus which satisfied the “wrath” of God, or, as the author said, satisfied “divine justice.”

Justice was not an element in the plan of man’s salvation, only love and mercy, and the desire of the Father that man become reconciled to Him (that is, that man come to Him and receive the great gift of His divine nature). No blood shedding or death of

¹ 1 Timothy 2:6

Jesus or vicarious atonement could have accomplished this, for none of these things would affect the soul development of a man. The matter of soul development is an individual matter, and can only be accomplished when man seeks for the great gift of divine love, and receives it in his soul and develops it. Then he becomes a partaker of the divine nature, and one with the Father.

How deplorable it is that men will teach this erroneous doctrine of the blood atonement. How very much harm it is doing to mankind, and to spirits as well; for many spirits come into the spirit world with their belief so firmly established in this doctrine that they remain for years in that condition of belief, with a consequent stagnation of their soul's progress and of their obtaining a knowledge of the truth.

This author, when he comes to the spirit world, will undoubtedly have to pay the penalty of his erroneous teachings, and very probably that penalty will be that he will have to "unteach" them, if I may use the word, to all the spirits who when on earth believed in and followed his teachings of these false doctrines.

But someday men will know the truth, and the truth will make them free. You must try your best to get in condition to take the messages which the Master desires to write so they can be published to the world.

I am your brother in Christ,
St. Peter

The atonement

December 30, 1915

I am here—*St. Luke*

I come tonight to tell you of a truth that is of very great importance to you and to mankind, and desire that you shall be very careful in receiving what I may say. I want to tell you that the love of which we have been writing is the only love that can make a spirit or man at-one with the Father, and this my theme: the atonement.

This word, as used in the Bible and interpreted by the churches and the commentators on the Bible, carries with it a meaning of some price being paid by Jesus for the redemption of mankind from their sins, and from the punishment that they will have to undergo because of having committed sin; and also the idea that God, as an angry and insatiable God, was waiting for the price to be paid in order for His wrath to become satisfied and for man to stand before Him acquitted of sin and the consequences of his disobedience.

This price, according to the teachings of the churches and the persons named, must have been paid by one who, in his goodness and purity, was capable of paying this price; that is, one who had in him such inherent qualities, and by his sacrifices was of such inherent worth as to satisfy the requirements or demands of this angry God whose laws had been disobeyed. And they also teach that the only way such price could have been paid was by the death on the cross of Jesus, who was the only person in all creation that possessed these qualities sufficiently to meet these requirements; and that by his death and the shedding of his blood, the sins were atoned for, and God was satisfied.

This is the orthodox belief of the atonement and plan of salvation. In short, a perfect human being, free from all sin, a death on the cross, and a shedding of blood—all of which was necessary that the sins of mortals might be washed away, and their souls made clean and fitted to become a part of the great family of God. But this conception of the atonement is completely erroneous, and not justified by any teaching of the Master, or by any of the true teachings of the disciples to whom he had explained the plan of salvation and what the atonement means.

I know that in various parts of the New Testament it is said that the blood of Jesus washes away all sin, and that his death on the cross satisfies the Father's demand for justice; and therein there are many similar expressions conveying the same idea. But these sayings of the Bible were never written by the persons to whom they are ascribed, but by writers who, in their various translations and

alleged reproductions of these writings, added to and eliminated from the writings of the original writers until the Bible became filled with these false doctrines and teachings.

The writers of the Bible as it now stands were persons who belonged to the church which was nationalized about the time of Constantine, and as such, had imposed upon them the duty of writing such ideas as the rulers or governors of this church conceived should be incorporated in the Bible for the purpose of carrying out their plans, in order to subserve the interests of the church and to give it such temporal power as it never could have had under the teachings and guidance of the pure doctrines of the Master.

For nearly two thousand years this false doctrine of the atonement has been believed in and accepted by the Christian churches, and has been promulgated by these churches as the true doctrine of Jesus, and the one upon which the salvation of man depends. And the consequence has been that men have believed that the only things necessary to their salvation and reconciliation to God were the death of Jesus and the washing away of their sins by the blood shed on Calvary. If men only knew how futile his death was, and how inefficacious his blood is to wash away sin and pay a debt to the Father, they would not rest in the assurance that all they have to do is to believe in this sacrifice and this blood, but would learn the *true* plan of salvation, and make every effort in their power to follow that plan, and as a consequence have their souls developed so that they would come into harmony with the Father's love and laws.

Atonement (or *at-onement*), in its true meaning, never meant the payment of a debt or the appeasing of the wrath of God, but simply the becoming *at-one* with Him in those qualities that will insure to men the possession of His love and the immortality that Jesus brought to light. The sacrifice of Jesus could have no possible effect upon the condition of man's soul qualities, and neither could the blood shedding make a vile and sinful soul pure and free from sin.

God's universe is governed by laws as immutable as they are perfect in their workings, and the great thing to be accomplished by

the plan which He provided for the redemption of men is to have every man come into harmony with these laws—because just as soon as that harmony exists, there will be no more discord, and sin will not be known to humanity. And so, only that which will bring man into this harmony can possibly save him from his sins and bring about the “at-onement” that Jesus and his disciples taught.

Man, when created, was endowed with the natural love, and that love, to the extent that it was possessed, was in perfect harmony with God’s universe. So long as it was permitted to exist in its pure state, it was a part of the harmony of the universe, but when it became defiled, or impregnated with sin or anything not in accord with God’s laws, it became inharmonious with God’s universe. The only “redemption” required, then, was the removing of those things that caused the inharmony. Now the only way in which this inharmony could be removed was by the natural love becoming again pure and free from that which defiled it. The sacrifice on the cross could not furnish this remedy, and neither could the blood atonement accomplish it, because the sacrifice and the blood had no relation to the evil to be remedied.

So I assert, if these things paid the penalty and satisfied God, and thereby He had no further claim upon man for any debt supposed to be due Him from man, it necessarily implies that He *kept* the souls of men in this condition of inharmony, and would not permit the same to be removed until His demands for satisfaction and blood had been met. And that then, when He should be appeased, He would permit men, by His mere *ipse dixit*, to again come in harmony with His laws and the workings of His universe. In other words, He would compel men to remain out of harmony with His universe and the workings of His laws until He had His demands for sacrifice and blood satisfied.

This, as is apparent to any reasonable man, would be a thing so foolish that no mere man, in matters pertaining to his earthly affairs, would adopt as a plan for the redemption of those sons of his who had been disobedient.

I see you have a caller, and will continue later.

The atonement (part 2)

January 4, 1916

I am here—*St. Luke*

I wish to continue my discourse on the atonement.

As I was saying, unless a man gets into harmony with God in the natural love which God bestowed upon him, and thereby becomes free from sin and error, there can be no “redemption” for him; and the death of Jesus and the shedding of his blood cannot “cause” that harmony.

Now what I have heretofore said relates exclusively to man and his salvation in respect to his condition of becoming perfect in this natural love (which all men have); but this is not the great “at-onement” which Jesus came to teach, and to show the way in which it could be obtained, and the effect of its attainment.

As has been told you, in the beginning, God conferred upon our first parents not only the natural love, but the potentiality of obtaining (by the observance of certain laws and obedience) His divine love, which, when obtained, would make a man a part of divinity itself. And while it would not make him a god, or the equal of the Father, yet it would give him that quality of divinity that would cause him to become immortal. God alone is immortal, and every part of Him is immortal, and when men shall obtain in their souls that part of Him which is His greatest attribute—His divine love—they will also become immortal, and thereafter not subject to death.

The natural love which was implanted in the souls of all humankind is not a part of the divine love—it is not this love in a lesser degree even, but is a distinct and separate quality of love. All men possess it, but in many persons it has become contaminated by the sins that flow from the violation of God’s laws, so that the redemption of which I have spoken is necessary for man even as the possessor of this natural love only. But the divine love of God is a love that has in it and is wholly composed of the divinity which the Father possesses, and no man can ever become a part of that divinity until he possesses this great love.

I know it is said that man is divine because he was created in the image of God, but nothing which is a mere image is ever a part of the substance of which it is the image, and so cannot possibly have the qualities of that substance. Commonly speaking, the image may have the appearance, and for the ordinary affairs of life may serve the purpose of the real, until something arises that demands the production of the real, and then the image will no longer serve the purpose.

Now in the case of the creation of man, he was made in the image of God in one particular only, and that in the matter of soul appearance. His physical or spiritual body was not made in the image of God, for God has no such bodies; only the soul of man is made in the image of God, the great Oversoul. And so long as the soul of man remains a mere image of the Father, he will never be more than the mere man that he was at the time of his creation, and the substance of the Father will not be a part of him.

At man's creation, a plan was formed by which the image might become the substance, and there was given to man, the possessor of the image, the potentiality of obtaining that substance. But man, through his "disobedience," or failure to comply with or follow out the requirements of the plan provided, forfeited this potentiality which had been conferred upon him, and thereby lost the possibility of having the image transformed into the substance—which was absolutely necessary in order for him to become the possessor of any part of the Father's divinity. And so, when men call themselves divine, they assert that which is not true—but which, since the coming of Jesus, may *become* true.

I will not recite again what this disobedience of our first parents was, or in what way they lost the great potentiality of becoming divine, but will only say that when, by their choice, they forfeited this potentiality, it was taken from them by God. His decree (as it is written)—that in the day they should commit the act of disobedience they should surely die¹—was carried out, and they died. Not their material bodies died, nor their spiritual bodies died, nor their

¹Genesis 2:17

souls—for men continued to live in their physical bodies for many years after the day of disobedience, and their spirit bodies and souls never died (for they still live). But what died was the *potentiality* of receiving the substance which would make them divine and immortal. This potentiality was taken from them, and never restored during the long centuries from the time of its death until the coming of Jesus.

That part of the divine nature (or that divine attribute) which was the object of this potentiality, and which would make man a part of the divine nature and immortal, was the divine love of the Father, and nothing else. And if our first parents, through their obedience, had received this divine love, never would this mortality as to the soul have existed. But they chose otherwise, and death of the possibility of becoming immortal ensued, and man remained mere man—only an image of the Father, and nothing more.

No man, in all the long ages that I have mentioned, ever had anything more or greater in his nature than the natural love of which I have spoken; and even as to that, man so abused and defiled it that he became an outcast from the Father as to this love. In other words, he (man) buried it so deeply under his acts of sin and the violation of those laws of God which control this natural love that he appeared to be forsaken by the Father even as a mere human being.

In the history of what are called God's "chosen people," the Jews, it appears that time and time again these people became such aliens from God in their natural love that men possessed of this love in a purer state (the prophets) were used by the forces of the spirit world to call the people to a realization of their obligations to God arising out of the gift of the natural love. None of the prophets—neither Moses nor Elijah nor any of the others—was possessed of this divine love, but merely of the natural love in a purer state than were the people to whom they delivered their messages.

But in God's own time, and in accordance with His mercy and plan, He rebestowed upon man this great potentiality of which I

speak, so that men could again have the privilege of becoming at-one with Him. And to declare the rebestowal of this great gift, Jesus was selected as the Messiah of God.

It was at the time of Jesus' coming that the great gift was rebestowed upon both mortals *and* spirits of mortals then living in the spirit world. They all—spirits and mortals—received the privilege of becoming at-one with the Father through the plan of salvation that He had revealed to Jesus, and which Jesus taught in his ministry during the short years of his earthly life, and which he is still teaching.

There is no other way in which man can become at-one with the Father (in which the image can be transformed into the substance) than the way that Jesus taught—but which seems not to have been understood by men after the church became a church of temporal power, and after the writings of the apostles were emasculated, and the thoughts and desires of men interpolated in the place of the gospel of peace and salvation.

Yet, there is in the Gospel of John one declaration of the true plan of salvation, though it is little understood, and almost ignored in the practical teachings and observances of the churches and their members; and that is: "Except a man be born again, he cannot enter into the kingdom of God."¹ These words of the new birth are the only words that declare the true doctrine of the atonement. No death of Jesus on the cross, no shedding of blood or washing away of sins by the blood, no paying of any debt, and no "believing in the name of the Lord Jesus Christ," will bring men into at-onement with the Father and make them partakers of his divine nature, or fit them to become inhabitants of His kingdom. Only the new birth is efficacious for this purpose, and no other plan did Jesus ever teach, or is he now teaching.

Then what is meant by the new birth? Men in their understanding and interpretation of it differ, and it will do no good for me to recite these different interpretations, or what the new birth is not; but the important thing is, what it is.

¹John 3:3

As I have said, the potentiality that was conferred upon our first parents was the privilege of obtaining the divine nature and immortality of the Father by becoming possessed of His great attribute of divinity—the divine love. And had our first parents chosen to receive the benefits of this privilege, they would have been “born again,” as you and all other mortals (and spirits as well) may now be born again. Then, the new birth is simply the effect of the flowing into the soul of a man this divine love of the Father, and the disappearing of everything that tends to sin and error. As the divine love takes possession of the soul, sin and error disappear, and it (the soul) becomes of a quality like the great soul of the Father. And the soul of the Father, in its quality of love, being divine and immortal, when the soul of man becomes possessed of this quality of love, this soul becomes divine also. And then the image becomes the substance, the mortal becomes the immortal, and the soul of man, as to love and hope, becomes a part of the Father’s divinity.

Now to declare this plan of salvation, and the rebestowal of the great gift of the potentiality of the soul, Jesus came as the Messiah. This was his mission, and none other. As readers of the Bible will remember (and it is a truth) when Jesus was baptized and anointed, and also on the Mount of Transfiguration, the “voice of God” (as it is written) declared that Jesus was His well beloved son, and demanded of the people “Hear ye him.”¹ Not to believe that he came to die on the cross, not to believe that his blood would bring about the atonement, not to believe in any vicarious atonement, or that God in wrath demanded a sacrifice, but only “Hear ye him.” And Jesus, in all his teachings, never taught one of these things, but only the new birth as I have explained it. This is the only thing necessary to the atonement—and this he is still teaching.

Jesus also taught moral truths affecting the conduct and relation of man to man and man to God in his natural state, but none of these moral teachings were sufficient to bring about the great “atonement.” There is no doubt that the observance of many of these teachings of morality and of man’s conduct towards God will have a tendency to lead men to seek the higher love of the Father, and

¹ Matthew 17:5

help their souls to get in the condition that will make it easier for this great love to flow into them; but these moral teachings of prescribed conduct will not, of themselves, be sufficient to bring the new birth, and hence the at-onement.

Now Jesus not only taught the necessity for the new birth, but he also taught the way in which it could be obtained, and that way is just as simple and easily understood as the new birth itself. He taught, and is now teaching, that through earnest prayer to the Father, and faith (which makes all aspirations and soul longings things of real existence), and by the holy spirit (which is the Father's messenger of love), this love will flow into the souls of men in response to such prayers; and by such faith, men will realize its presence; and in this way, and this way only, men will receive the new birth.

This is wholly an individual matter; and without the personal, earnest prayer of the supplicant, and faith (that comes with the love), a man cannot receive the new birth. No ceremony of church, no laying on of hands, no masses for the souls of the dead will be efficacious to make the man or spirit a new creature in God.

What I have written is the meaning of the atonement, as taught by the Master, and as understood by all the redeemed of the Father who are now living in His Celestial Heavens; and there is no other atonement possible.

I have written enough, and hope I have made it plain to all men the true explanation of the atonement. We who are inhabitants of the Celestial Heavens know the truth of my explanation, both from personal experience, and from the other fact (which no spirit in all the universe can deny) that only those who have received this divine love of the Father in their souls in sufficient abundance can or do inhabit the Celestial Heavens. All other spirits, no matter what their several beliefs may be, live in the lower spiritual spheres, and cannot enter the Celestial Heavens unless they seek for and obtain the new birth that Jesus taught, and is still teaching.

So my dear brother, without writing more, I will say goodnight.

Your brother in Christ,

Luke

The atonement (part 3)

January 4, 1916

I am here—*Jesus*

I will write only a few lines, because I desire to confirm what Luke has so clearly explained as to what the atonement is. He has stated the true plan of God for the redemption of mankind. No other plan has been provided, and no other way is open to men to receive this divine nature of the Father and immortality.

The natural love of man is a love which is in harmony with God's laws and the workings of His universe, and which must be restored to its pristine purity in order for man to come into this harmony; and many of my teachings were directed to bring about this harmony. The "golden rule" is one such teaching; for to man, the most important thing is his own happiness, and when a man shall "do unto others as he would have others do unto him," he will be proceeding towards that condition of conduct, and that relationship of man to man that will bring about this harmony. But the observance of the right conduct of man to man and the regaining of the purity of this natural love will not bring about the great reconciliation to God, or *at-onement*, which I taught.

I see why my great teaching of the divine atonement was not considered as important by men, after my early followers died, as the teachings that should control them in their conduct towards one another (that is, what may be called my moral teachings). The majority of men who professed to follow my teachings thought more of the rewards and happiness that might come to them as mortals than to those that might come to them after they became spirits—just as men had thought for all the years prior to my coming. These moral teachings (whether from the Old Testament or any other source) were merely those of the earth, and as such, seemed of more importance to them than the teachings that showed them the way to the Celestial Kingdom.

And then, when the church which my apostles founded came under the control and government of men with only the temporal

interests at heart, more importance was attached to those things which (as the rulers and leaders of the church thought) would tend to increase the power and influence of the church. And hence, the great truth of the new birth was neglected, and salvation was declared to be by means that could be more readily utilized by the officials of the church. In other words, salvation became a thing which depended on the church, and not on the individual. So you see the great harm that was done by these teachings—and the great power the church acquired.

Salvation is a thing between God and the individual, and can be obtained only by the individual becoming at-one with the Father—who cares not for the teachings of man or church unless these teachings will bring the souls of men in harmony with Him. I say “cares not,” but that does not just express what I mean: God *does* care whenever His creatures are taught false doctrines; as He is waiting and anxious to bestow upon every man His divine love, but even He cannot or will not make such bestowal unless man follows the plan which He has prescribed.

And He could not have adopted any other plan, for the only way in which men can become at-one with Him is to become, as it were, a part of Him—to partake of His nature and attributes. And so, unless the soul of man receives from the Father these qualities, it can never become at-one with Him. Let no man suppose that by a mere belief in me as the son of God and the savior of the world he can become at-one with God, for it is not true, and has worked great harm to mankind. Only the earnest, sincere aspirations of the soul for this great love of the Father can possibly bring about an “at-onement” with God.

I have written enough and will close.

Your brother and friend,

Jesus

CHAPTER 15

The “Kingdom of Heaven”

The way to the Celestial Kingdom

January 10, 1916

I am here—*Jesus*

I come tonight to tell you of a truth which is important to all mankind, and which I desire that you receive just as I write it; so give your best care to receiving what I shall attempt to write.

I have read with you tonight many sayings contained in the alleged epistles of Paul and Peter, and I realize that they do not seem to be consistent with the truth that has been declared to you by myself and by the apostles who have written to you, and I desire that you shall understand some of these inconsistencies, and discard from your mind these sayings of the epistles wherever they do not agree with what we have written or what we shall write.

In the first place, the continual reference in these epistles to my being God is untrue and must not be believed—and also the statements that my blood washes away sin, or that I died on the cross for the salvation of men, or that I took upon myself the sins of mankind and thereby relieved them from the burden and consequences of their sins. And when it is said that from the beginning the Father had foreordained my death on the cross so that man might be redeemed from the penalties of sin, this is completely untrue, and has no foundation in fact or in the plan of God for the salvation of man. Neither Paul nor Peter wrote these things, and never did I teach them, for they are not in accord with the great plan of salvation which I came to declare.

In these epistles, too much emphasis is given to the importance of “faith” and works—and here by *faith* I mean the mere belief which these epistles taught—and not enough to the foundation truth of man’s redemption from sin and becoming reconciled to the Father through the new birth. Many of their teachings as to

man's conduct towards man are true, and are as applicable to the conduct and living of men today as they were in the days in which the apostles taught. But when the epistles teach or lead men to understand that these what may be called merely moral principles will, by their observance, enable a man to enter into the Kingdom of God (i.e. the Celestial Kingdom) they are false and misleading. Men must understand and appreciate the difference between the results which come from leading good and moral lives (which affect and develop the natural love), and those results which ensue from the new birth.

I have attempted to explain to you why the great and important truth of my mission to earth, as I explained it to my apostles, and as was taught by them and written by them, was not preserved and contained in the Bible, as it is now written and accepted by the church as canonical. The great desire in those days was to show and impress upon men those teachings which affected their conduct on earth, and to hold out to them the rewards, both on earth and in the spirit world, that would follow from such living. And as I have said, the leading of lives in accordance with these teachings *would* insure men a great happiness in the spirit world—but not the happiness which my teachings, if observed, would lead to.

In the various copyings and compilations of the writings of the apostles, many changes from the originals were made, and those dignitaries and rulers of the church who performed this work did not know the difference between those things which would bring about a purification of the natural love, and those things which were necessary to fit a soul for entrance into the Kingdom of Heaven. And hence they made the error of teaching that the living of a moral life would entitle the soul to a reward in the hereafter which they supposed would be the Kingdom of Heaven and immortality. This erroneous teaching has prevented many a man from gaining entrance to the Kingdom of Heaven, as they honestly and sincerely believed would be theirs when they came to pass into the spirit world.

These moral teachings were intended to make a reformation in the lives of men, and to purge their souls of sin and error—and I did teach these moral truths extensively, because of the great need for such teaching. Men’s wills were out of harmony with God’s laws which affected the natural love, as well as out of harmony with the laws that affected the divine love; and it is the object and plan of God to bring men into harmony with *both* of these loves, and thereby enable them to enjoy all the blessings which are provided and waiting for them.

As I said when on earth, “Narrow is the way and strait is the gate which leads to life everlasting, and few there be that enter therein.”¹ I repeat this now, for it is apparent, from an observation of the way in which mankind, from the beginning, have exercised their wills (which God leaves free to their own volition), that a majority of men will never enter in at the “strait gate,” but will be contented to live in the spheres and happiness which their natural love, in its perfected state, will fit them for.

That all men will ultimately be brought into harmony with God, in either the natural love or the higher one, is certain, and that all sin and error will finally be eradicated from God’s universe is decreed, but the time will depend, to a great extent, upon the wills and desires of men. And hence, while my great mission was to show the way to the Celestial Kingdom, yet a lesser part of my mission was to teach the way to a redemption from sin and error, which would result in the purification of the natural love. But to my regret, and to the untold injury to man, my moral teachings were more at large set forth in the Bible, as now accepted, than were my teachings of the higher truths.

I will not write more tonight but will continue later.

Well my dear brother, I see that you are in a much better condition spiritually than you have been for some time, and you must thank the Father for it. Your conception of last night’s experience is true, and you received a wonderful amount of the divine love, and I was with you in love and blessing. So continue to pray and

¹Matthew 7:14

trust in the Father, and you will realize a wonderful happiness and power and peace.

I must stop now.

Your brother and friend,

Jesus

The way to the Celestial Kingdom (part 2)

January 11, 1916

I am here—*Jesus*

I will continue my discourse of last night.

I was saying that the teachers of the church that became established, or rather controlled after the death of my disciples and those who understood my true teachings taught that the conduct of men towards their fellowmen, and the observance of certain ceremonies and feasts were the important things for men to learn and practice in order to gain salvation, rather than the truths which made man a child of the Father and at-one with Him through the operations of the new birth.

Of course, before my coming, the Jews could not have taught the truth of the new birth, because the great gift of the rebestowal of the divine love had not been made; and hence their teachings were limited and confined to the things which would make them purer in their natural love, and in the relation of that love to the Father. While God, at that time, never gave them the privilege of becoming at-one with Him in the divine love, yet He did require of them an obedience to His laws which would develop in them this natural love.

If you will study the ten commandments, you will see that they deal only with the natural love, and would, by their observance, tend to make men better in that natural love—in their conduct with one another, and in their relationship with God, so far as that love brought them in communion with Him. This natural love was possessed by all men, just as the first parents possessed it; it was

never taken from them, and in its purity was in perfect harmony with God's creation and the workings of His universe. But notwithstanding these great qualities, men possessing the natural love were mere men, and had in them no part of the divinity of the Father.

This being so, the Jews, while they were presumably more in contact with God, through their prophets and seers, than were any of the other races or sects of God's children, yet never looked for a Messiah that would come with any other or greater power than that which would enable them to become the great ruling nation of the earth, to whom all other peoples would be subordinated and subjugated, powerless to ever again conquer or subject their nation to bondage. This Messiah was to be a kind of supernatural being, having power which no other man ever had—a kind of god to be worshiped and served in their earthly lives.

Their ideas and beliefs of the afterlife were hazy, and even that part of them known as the Pharisees, who believed in a kind of resurrection, never conceived that when they should drop the mortal life they would be anything different in their qualities and characters from what they were as mortals, minus the physical bodies. This was the idea of the common people, and also of the priests and scribes; and notwithstanding the many beautiful and spiritual psalms ascribed to David, the happiness or glory in the afterlife that they envisioned was only that which would come to them as "spiritualized mortals," having only the natural love.

So you see, the great gift of the Father—the divine love—was not known to the Jews. Their conception of God was that of an exalted personal being, all-powerful and all-knowing, and one whom they would be able to see face to face, as they might any king or ruler, when they should come into the heavens which He had prepared for them, and where He had His habitation.

I will defer writing until later.

Jesus

The way to the Celestial Kingdom (part 3)

January 12, 1916

I am here—*Jesus*

I will continue my discourse.

As I was saying, the chief object of my mission on earth was to teach the rebestowal of the divine love upon man and the way to obtain it; and the secondary object was to teach men those moral truths which would tend to make them better in their conduct towards their fellowman, and purer in their natural love.

In my teachings of these moral truths, the effect of these teachings was to bring man more in harmony with the laws of God which control the operations of the natural love. I never at any time intended that men should understand that these moral truths would bring about their union with the Father in the divine sense, or that the possession of this natural love in its purest state would enable man to become a partaker of God's divine nature, or an inhabitant of His Kingdom. But as I have said, the only apparent objective of these compilers and writers of the Bible was to persuade men that the observance of these moral teachings in their conduct was all that was necessary to enable them to enter the Kingdom of Heaven.

I know that it is said that love and almsgiving and kind deeds will work to a man's salvation, and enable him to become at-one with the Father and to enjoy the presence of God in the high heavens, but this is not true. The good deeds which men perform in the way of helping his fellowman will live after him, and will undoubtedly work towards a man becoming perfect in his natural love, but they will not bring that man in at-onement with the Father in the higher love which is so necessary to his full salvation. While my messages to you will not take one jot or tittle from these moral teachings,¹ yet they will show man the way to a complete soul's at-onement with the Father, and a home in the celestial spheres.

With all my love, I will say goodnight.

Your brother and friend,

Jesus

¹ Matthew 5:17-18

Put on the "wedding garment"

June 5, 1915

I am here—*Jesus*

I am with you tonight as I heard you longing for me, and have come to comfort and bless you.

My dear brother, you have the love of God in your soul to a great extent this night, and I see that you are very happy, and feel that the Father is very near you. And I am so glad that your condition is such, for I want to tell you how much the love of the Father is waiting to bless you and make you at-one with Him and a true child of His affections.

I am now prepared to give you my next formal message, and if you feel that you would like to take it tonight, I will do so.

Well then, I will write on the subject: Why man must receive this divine love in order to be admitted to the Kingdom of Heaven (or Celestial Kingdom).

In that kingdom, every spirit has received this love to such an extent that their natures are of the divine essence of the Father. I do not mean that any spirit is "perfect" in this divine nature, but that the spirit has so much of this divine love in his soul as to make him in unison with the nature of God. There are different degrees of possession of this love by the spirits, and their happiness and glory are dependent upon the amount of love possessed by them. No spirit, though, who is an inhabitant of this kingdom is without this divine love; and no spirit has in its soul any sin or error that may have been a part of it while in the earth life. Should anything in the soul not be in unison with the soul of the Father, that spirit could not possibly enter into that kingdom; and as the soul of such spirit remains in such condition of inharmony, it can never be received into the Celestial Kingdom.

I know that among men (and spirits also) it is thought and asserted that because the Father is all-merciful, no one will be excluded from this Celestial Kingdom; but in this thought mortals and spirits both are mistaken, and I am sorry to say that many of them will, when too late, realize their error. God has certain fixed

principles which are necessary for men to know and obey in order for them to become at-one with Him and partake of His divine nature; and if they fail to obey the requirements of these principles, they will not possess that in their souls which would make them like unto the Father and admit them into His kingdom.

They, in such condition, or want of the qualifications, even though they were admitted to the Kingdom, would not be happy; for their condition would wholly fail to respond to those things in the Kingdom which give happiness to the true children of the Father. They, of necessity, would be most *unhappy*, and heaven would not be a heaven to them. So you see, all spirits, in order to inhabit this kingdom, must have the prescribed requirements of soul love and soul development.

Let man know that no mercy or love of the Father will enable him to enter this kingdom, unless that man *seeks* this love and mercy in the way the Father has ordained that they shall be sought for. No special providence will be extended to any man, and if he comes to the marriage feast without his wedding garment, he will be "cast out" and not be permitted to enjoy the feast.¹

Men may reason to the full extent of their reasoning powers to prove that the Father, being a loving and merciful God, will not keep them from entering this kingdom, because they are all His children, and the objects of His love and favor; and one is as dear to Him as the other; and He is no respecter of persons, and therefore will treat all alike. But I tell them that they are mistaken, and if they wait until that day when the sheep shall be separated from the goats,² they will realize that what I say is true.

Of course, every person ever born is the object of the Father's care, and He makes no distinction between them. And He wants every one of them to inhabit His kingdom and partake of those things which He has provided for them, and which are beyond their conception in their grandeur and beauty. He calls to all His creatures to come and partake of these great provisions that He has made for them; and no creature is refused the gift of these things, or is heard to ask without being answered with their bestowal. Yet, when that

¹Matthew 22:2-13; ²Matthew 25:32

man or spirit, who has this great boon, and has the way shown by which he can receive these gifts, refuses or neglects to follow that way, or to receive these gifts in the way ordained by the Father, then these gifts are withdrawn from him, and after that day of separation he will no longer have the privilege of receiving them.

And men cannot say that the Father is unjust or unmerciful or unloving because He thereafter shuts the door to these privileges or the opportunity of receiving them. Men have rejected His gift, and neglected to search His plans for their great happiness, and consequently they will have no right to complain when they, like the foolish virgins, find the door shut against them.¹ So I say, men must realize the necessity of putting on their wedding garments, and of filling their lamps with oil, in order to be admitted into the Kingdom.

I will not herein tell the way in which men must prepare themselves for an entrance into this Kingdom of the Father, but I will say, before closing, that if men will pray to the Father for the inflowing into their souls of His divine love, and have faith, they will find themselves on the true way to become inhabitants of His kingdom.

As it is late, I must stop writing. With all my love and blessings, and the blessings of the Father, I will say goodnight.

Your friend and brother,
Jesus

CHAPTER 16

The “Judgment Day” & the Resurrection

After death, the judgment

February 25, 1918

I am here—*Jesus*

I desire to write a few lines in reference to the great day of judgment of which the preachers and teachers of theology so often write. I know that some books of the Bible lay great stress upon this day when, as they claim, God will pour out His vials of wrath upon the ungodly, and condemn them to an eternity of punishment.

¹Matthew 25:1-10

There is, as you know, a great diversity of opinion among these learned men as to the meaning and significance of this day of judgment, and when, in a chronological point of view, it will take place; and all these varied opinions have many students and teachers who embrace and proclaim them to the world as being true and free from doubt.

Well, it is certain that all men must die; and that which follows death is just as certain as is death itself, and is just as reasonable as is the following of any cause by an effect. So men should have no difficulty in conceiving of the judgment as a fact that cannot be avoided, just as death cannot be avoided. But the word (and the fact) *judgment* may have many meanings, in the opinions and understandings of men, depending upon what they may believe as to things religious, scientific, or philosophical.

To the ultra-orthodox, this term *judgment* means and necessarily comprehends the active pronouncement of a sentence by God, determined by their lives and thoughts while living in the mortal life, and irrespective of any of His general laws and the workings thereof. They believe God is Himself the judge, personal and present; and by Him in this capacity are each man's life and works known and digested and made the basis of the sentence that He must pronounce in each individual case. God keeps the record of all of these acts of men, or, if man is conceded to be his own record-keeper, his records are (or will be at the time of the great assemblage for judgment) opened up or brought into view so that nothing can be lost; and then upon this record men will be sent to eternal happiness, or to everlasting punishment, or, as some believe, to destruction or annihilation.

Others, less orthodox, who believe in the survival of the soul, and the continuing memories of the acts and thoughts of men, teach that the judgment will follow death as a natural result of the operation of the law of cause and effect; and that the effect cannot be escaped until it has in some way satisfied the cause; and that there is nothing mysterious or "supernatural" in the occurrence and work-

ings of this judgment. They do not believe that God, by any special interposition or personal punishing, will pronounce the judgment, or determine the merits or demerits of the one called to judgment.

Besides these views, there are others extant and believed in, but the two that I have mentioned are principle ones, and are sufficient to show what many of the thinking, or rather, believing men conclude the term *judgment* (as used in the Bible) should be understood to mean.

Well, the judgment of the human soul is an important accompaniment of the human life, both in the flesh and in the spirit world. And as regards its rewards and punishments, hardly anything demands more of the thought and consideration of mortal man, for it is a certainty that (regardless of his beliefs, either true or false) he cannot avoid them. Judgment as certainly follows what men call death as does night the day, and no philosophy or theological dogma or scientific determination can alter the fact, or in any way change the character or exact workings of this judgment.

But judgment is not a thing belonging exclusively to the after-death period or condition, for it is present and operating with men from the time that they become incarnated in the human form until they become disincarnate, and thereafter continuously until the causes of effects have been satisfied, and there remains nothing to be judged—which happy ending is also a fact; for all men are destined to progress to a condition of harmony with the laws that make effective as well as pronounce these judgments.

While on earth, these laws operate, and continuously man is being “judged” for the causes that he starts into existence; and the after-death judgment is only a continuation of the judgment received by men while on earth. Of course—and men may not know this—these judgments, or the effects thereof, become more intensified after men have gotten rid of the influences of the flesh existence, and become spirits having only the spirit qualities. And because of this fact men must understand and try to realize that the expression “After death, the judgment”¹ has a greater signifi-

¹ Hebrews 9:27

cance and is of more vital importance than the saying that judgment is with men all during their mortal lives.

After death, the causes of inharmony with the laws become more pronounced, and appear in their true meaning and force; and consequently the effects become more intensified and more readily understood, and men suffer more and realize the darkness—and sometimes the gross darkness—that these effects produce. The inharmony appears in its unclothed and unhidden reality, and the law's workings bring to men the exact penalties that their violations demand.

Man is his own bookkeeper, and in his memory are recorded all the thoughts and deeds of his earth life that are not in accord with the harmony of God's will (which is expressed or manifested by His laws). The judgment is not the thing of a day or a time, but is never-ceasing, so long as there exists that upon which it can operate, and it diminishes in proportion as the causes of inharmony disappear.

God is not present in wrath, demanding (as does the human who believes himself to have been injured) reparation by the one causing the injury. No, the Father is present only in love; and as the soul of the one undergoing the penalty (which his own deeds and thoughts have imposed upon him) comes more in harmony with the Father's will, He, as you mortals say, is pleased. Never an angry God rejoicing in the satisfaction of a penalty being paid by one of His erring children, but always a loving Father rejoicing in the redemption of His children from the suffering that a violation of the laws of harmony exacts with certitude.

Then, as I say, the "judgment day" is not a special time when all men must meet in the presence of God and have their thoughts and deeds weighed in the balance, and then, according as they are good or evil, have the sentence of an angry, or even a just God pronounced upon them. The judgment day is every day (both in the earth life and in the spirit world) where the law of compensation is working. In the spirit world time is not known, and every breathing is a part of eternity, and with every breathing (so long as the law requires) comes the judgment, continued and unsatisfied,

until man or spirit reaches a condition of harmony so that, for him, the law no longer demands a judgment.

But from what I have written men must not suppose, or beguile themselves into thinking that because there is no special day of judgment when God will pronounce His sentence, the judgment therefore is not so much to be anticipated and shunned. No, this state of thinking will palliate only for the moment, for the judgment is certain, and is no less to be avoided because the immutable law demands exact restoration instead of an angry God. No man who has lived and died has escaped, and no man who shall hereafter die can escape this judgment (unless he has, in the way provided by the Father in His love, become in harmony with the laws which require the judgment). “As a man soweth so shall he reap”¹ is as true as is the fact that the sun shines upon the just and the unjust alike.

Memory is man’s storehouse of good and evil; and memory does not die with the death of the man’s physical body. On the contrary, it becomes more alive—all alive—and nothing is left behind or forgotten when the spirit-man casts off the encumbrance and the benumbing influence of the only body of man that was created to die. Judgment is real, and men must come to it face-to-face; and want of belief, or unbelief, or indifference, or the application to men’s lives of the saying “sufficient unto the day is the evil thereof”² will not enable men to avoid the judgment, or the exactions of its demands.

There is a way, though, in which men may turn the judgment of death into the judgment of life—inharmony into harmony, suffering into happiness, and judgment itself into a thing to be *desired*. Elsewhere we have written of this way, open to all men, and I will not attempt to describe it here.

I have written enough for tonight. You are tired and must not be drawn on further. So with my love, I will say goodnight.

Your brother and friend,
Jesus

¹Galatians 6:7; ²Matthew 6:34

Error works its own punishment

November 26, 1916

I am here—*John*

I was with you tonight and heard the sermon on hell, and was so sorry that the preacher could not tell his people more of the truth as to what hell is, and what the punishment of those who will be so unfortunate as to go to that place will be. It is pitiable that these leaders of the people are so blinded and without knowledge as to what the truth is in regard to this subject—as well as to many others that they so erroneously declare to their congregations.

Of course, their knowledge is based upon what they consider to be the truth of the Bible. In many respects what they say is justified by the teachings of this book, but in many cases their teachings are erroneous because of the wrong construction that they place upon the declarations of the Bible. In either case, they are teaching as truth those things that are not true, and the harm accomplished is just as baneful as if their teachings were the result of what they realized to be untrue. Untruth is untruth, no matter whether it arises from honest conviction or known error, and the harm done is the same in each instance.

The preacher, I have no doubt, believes what he declared to be the truth (and some things he said *were* true). Yet the fact that he believed these doctrines to be true will not palliate in any way his responsibility, so far as the effect of these errors on his hearers are concerned; for their sufferings and darkness, which will certainly follow their beliefs in these erroneous teachings, will be no less because the preacher was honest in his declarations of what he supposed to be the truth. The source of the error does not in any way modify or affect the results that flow from its acceptance and following; and while the preacher is not in such cases a willful deceiver, yet he will, when he comes to the spirit world and learns the truth, have the regrets and the sufferings which always flow from the spreading of falsehood and deception.

Error works its own punishment. But it may be of some consolation—and *will* be to those who preach these falsehoods—to know

that such punishment will not be everlasting, and that God is not a God of wrath or of vindictiveness, and that His justice never demands more than is necessary for the removing of error and the establishment of His truths. Why, His justice would not be justice if He caused error to continue and *prevented* recovery, on the part of man or spirits, of the truth, just for the purpose of having those who had been disobedient suffer and be separated from Him “for all eternity.”

I merely wanted to say this much on the sermon; sometime I will come and write you a full explanation of what hell is, its purpose and work, and how long it continues.¹

Let all of you continue to pray to the Father for His love, and have faith, and the time will soon come when that faith will become as real and existing as the sun which you so much enjoyed today.

So my brother, with all my love and blessings I will say goodnight.

Your brother in Christ,

John

A kingdom not of this earth

March 2, 1918

I am here—*John*

I will not write now, except to say that your spiritual condition is much improved, and you are advancing in your soul perceptions of the truth and of the reality of the Father and His love.

(*question*)

Yes, I know, but you must remember two things with reference to the writings in the Bible ascribed to me: First, that many of the sayings therein contained I did not write or authorize to be written; and secondly, that at the time I lived on earth and wrote, my knowledge of the truth and of God was not so great or so correct as it is now. I realize that some things I then believed and taught were not in accord with the truth as I now know it to be. Even my conception of Jesus regarding his mission on earth (and his “return” to earth) was not true. Although I was a close companion

¹ See Chapter 20, page 443

of the Master, and had many lessons of instructions from him, I did not grasp many of the spiritual meanings of his teachings, and up to the time of my decease, my beliefs were often more colored by things of the material than by those of the spiritual.

For instance, I, as did the other disciples, supposed that Jesus was coming to earth again in a short time—at any unexpected time—to set up his kingdom on earth, and this fact notwithstanding that he had said that his kingdom would be a *spiritual* kingdom (though also existing on earth). I could not dissociate from my conception of the establishment and existence of this kingdom the idea that in some way it would be an actual, visible kingdom, in which the Master would be the king, and rule as other kings ruled (except it would be a rule of righteousness).

All this may seem a little strange to you, but if you will consider for a moment that my teachings as a Jew were to the effect that when the Messiah came, he would actually rule on earth as a king, you will understand how difficult it was for me to get the idea, or make the distinction between that kind of kingdom and one which would be purely spiritual.

At some time I will write you more fully on this matter, for I realize its importance, since many—yes, a majority—of the professed Christians now believe that Jesus at some time will come to earth and establish a material kingdom and rule all the nations of the earth. And some of these enthusiastic Christians believe that they will be of “the elect,” and become princes and sub-rulers in that kingdom, as material men called by the resurrection to again become the human (although “glorified,” as some of them express their faith).

Well, they will be disappointed, for when they shall have passed from the mortal to the spirit, they will forever remain spirits, and the only kingdom that they will live in thereafter will be a spirit kingdom—and that (whether the kingdom of the restored man or of the divine angel) will not be on the earth.

I must stop now. So pray to the Father, and strive for a deeper and more abiding faith, and you will realize the truth of this experience

of soul perceptions. Goodnight.

Your brother in Christ,
John

The “end of the world”

October 1, 1916

I am here—*St. John*

I come tonight to write a few truths upon the subject of the preacher’s sermon, as I was present with you and heard his declarations as to the “end of the world.” I know that among men there are, and have been since the time of the Master, differences in opinion as to when this important event is to take place, and as to the meaning of the “end of the world.”

In the first place, I will say there will be no end of the world from any of the causes mentioned by the preacher; and in the next place, there will be no “end of the world at all, as understood and declared by most of the orthodox preachers, and as expected by most of the professing Christians.

The world (meaning the earth) will not have an end, in the sense of annihilation, but it will continue to revolve on its axis, and to have seed time and harvest, and produce and reproduce those things that are necessary to sustain human life, and have its appropriate seasons of heat and cold, and move along in its orbit as it now does, until some change we know not of now may come and destroy it. But such change, not any of the prophecies of the Bible (admitting that there are prophecies), can apply to the “end of the world” in the sense that the preacher understood and declared.

If humanity would only understand that the “world” that was lost by the disobedience of the first parents was the world of man’s immortality, and not the physical world, and that Jesus came to declare the restoration of *that* world, then would they know that the material world is not involved in the plan of man’s salvation, or in Jesus’ mission, or in the declarations of Jesus as to the coming of “the end.”

Men will continue to be born, live a short time, and die the physical death, and as to each individual man, the end of the material world will come when he dies—for thereafter his habitation will be in the spirit world, and never more will he have an existence on earth. And since all men at some time will have to die the physical death, why should it be necessary to include, in the plan of God for the salvation of men, the destruction of the material world? For planets and stars to crash together and be destroyed (in order that men might be destroyed or saved, according as they might be snatched up into the air, or left to their own weakness on earth) would require that the orderly workings of God's laws be interfered with. Such interpretations of God's intentions or plans (including the predictions of Jesus coming again to earth) are untrue and absurd.

Jesus will never come to establish his kingdom on earth, and reign as Prince of Peace and Lord of Lords, for the kingdom which he and all his followers (both on earth and in the spirit world) are seeking to establish is in the Celestial Heavens. The Kingdom of God is not made with hands, or by the mere fiat of any spirit, no matter how high he may be, but is made and populated by the souls of men who have experienced the new birth and received the divine essence of the Father. Of this kingdom Jesus is the "prince," but only because of his great and exceeding possession of the divine love, and his more perfect at-onement with the Father.

Jesus is not seeking to establish a kingdom on earth, but is working for the purpose of leading men to a new birth of soul, and of showing them the way to the Celestial Kingdom. And he (and other good spirits) also are working, by their love and suggestions, to help men cast sin and error from their hearts, and so to regain the condition of perfection in their natural love—so that the love of God in the divine sense, and love to God in the created sense, and brotherly love (in both senses) will cover the whole earth, and will men be happy and at peace, even while yet clothed in the flesh.

Such a condition of mortal existence may rightly be called the "kingdom of God on earth," but it will not be the kingdom which

Jesus came to earth to establish—that is, the “Kingdom of Heaven.” This kingdom has its seat and abiding place in the celestial spheres, whence it will never be removed.

So then, when the Bible teaches of the world coming to an end and passing away, it does not mean the material world, but the world of men’s thoughts and deeds and sinful conditions that are not in harmony with God’s laws or the laws of His creation. This is the world that shall be destroyed when righteousness shall cover the earth as the waters do the deep, and brotherly love reign among men. Even today there are some men living on earth who are so separated from the world of sin that, as to them, this world has no existence. Not the material world, but the world of sin and unrighteousness is the only world to be destroyed.

There shall be “wars and rumors of wars”¹ and times of trouble, etc. Not the wars of cannons’ roars and bursting shells and mutilated flesh, or the making of widows and orphans and the ruthless changing of mortals into spirits, but the wars of the spirits of good and evil, of love and hate, of purity and sin, of joy and despair, and of knowledge of truth and belief in error—all to be fought in the souls of men, with much intensity and earnestness.

Let mortals know that Jesus has already come back to earth, and is among men, and that since the time of his becoming the prince of the Celestial Kingdom he has been with men and spirits, teaching them “the way, the truth, and the life.”² By the holy spirit have the truths of the Father spoken to men as a “still small voice,” and by the communions of souls has the Master led men to the love and mercy of the Father.

Let men study the prophecies and the times and the seasons, and calculate the time of the end, and predict the near approach of the Master’s coming in the clouds, and prepare themselves to be snatched up in the air and become of the heavenly hosts, yet they will find that all these things are vanities of vanities. Only as each individual passes beyond the veil of flesh will he realize that the end of his mortal world has come; and then will all his speculations

¹Matthew 24:6; ²John 14:6

become realities, and the certainty of the "world's end" become (as to himself) an established fact.

But men will continue to live on earth and die, and in succession others will be born and die, and so on until... only God knows.

So I say to men, prepare not for the passing away of the heavens and the earth, but for the passing of *themselves* from the earth to the great world of spirits; and remember that as they sow, so shall they reap—a certainty that is never changed, a truth that no speculation can make untrue. The end of man's world comes each day to some mortal, and that end may lead to a glorious immortality, or to a temporary or a long darkness and suffering.

I have written enough for tonight, as you are tired. So believe that I love you, and am praying for the Father to bless you, and to so fill your soul with His love that when the world comes to an end for you, you shall find the Kingdom of Heaven waiting to receive you. Goodnight.

Your brother in Christ,
John

The "end of the world" (cont.)

May 20, 1918

I am here—*Jesus*

I would like to write tonight, but you are not just in condition, though much better than you have been, and soon I anticipate I will be able to deliver my messages again. Take my advice and pray more, and you will find yourself much helped into the condition which is necessary in order that I may make the rapport. I merely write this tonight to let you know that I am with you and waiting to write.

You must not let your faith decrease, but believe with all your soul that we communicate with you and are with you, trying to help you in every way. You must do the work and keep up your faith in us.

I will not write more now.
(*question*)

Well, so far as that prophecy is concerned,¹ it referred to the fall of Jerusalem. At that time—I mean just prior to and at the time of the destruction of Jerusalem—the “whole world” was in that condition that the prophecy speaks of. I did not know anything about the present condition of the earth, and could not have referred to these times, or to what may now happen among men. The “end of the age,” as it should be written, referred to the ending of the Jewish dispensation, and not to the end of the physical world.

The world was not to be destroyed at the time the prophecy was to be fulfilled, and no man or spirit now knows when the earth will cease to exist. Only God knows that, and He has never revealed it. But this I do know, that such an event will never take place until He has worked out His plan for mankind’s salvation; and so I believe it will be many centuries yet before such an ending to the earth and the visible world could take place. And I do not *know* that it ever will have an ending, and no human can foretell the same. So you need not bother about these things.

Each human will have his ending of the earth life, and to him that will be, in effect, the “end of the world”; and his duty is to prepare for that ending and what will surely follow. Sometime I will write you on this subject.

There are many matters yet to be disclosed, and this disclosure waits only for your getting in the proper condition to receive the same. You can see the importance of this, for “the end of the world” is coming each day to many mortals.

Think more of the spiritual things, and of your work. Believe that I am with you very often, and especially when you pray at night, according to my promise. Goodnight.

Your brother and friend,
Jesus

¹Matthew 24:1-3

The resurrection

January 16, 1916

I am here—*St. Paul of the New Testament*

I come tonight to tell you of a truth that is important for men to know, and which should be included in your book of truths. I have written you before on my alleged writings as they are contained in the Bible, and which, as I have said, were not written by me as they there appear. I desire tonight to write for a short time on the subject of the resurrection, because, as I see, the church doctrine of the resurrection is founded more on what is ascribed to me than on the writings of the Gospels (though the latter also contain a basis for the doctrine).

I never said there would be a resurrection of the physical body, nor of the individual clothed in any body of flesh, but my teachings were that man at death would rise in a spiritual body—and that, not a new one made for the occasion of his departure from the material body, but one that had been with him throughout life, and that came into an individualized form when he first became a living being. This spirit body is necessary to man's existence, and is that part of him which contains his senses and is the seat of his reasoning powers.

Of course the organs of the physical body are necessary for the utilization of these senses, and without these organs there could be no physical manifestation of the senses which are inherent in the spirit body; yet even if a man should lose the perfect workings of his physical organs of sight, the power of seeing would still exist in him, although he might not be able to realize that fact; and this same principle applies to the hearing and the other senses.

So, when man loses the physical organs which are necessary for him to see with, he is "dead" as to sight. But were it possible to restore these physical organs that are necessary to enable him to see or hear, he would be able to see and hear just as he was before their loss. The restoration of these organs would not, of itself, bring him the power to see and hear, but merely would enable the faculties of

sight and hearing to again use the organs for the purpose of manifesting the powers which are in and a part of the spirit body.

When the whole physical body dies, the spirit body, at the very time of death, becomes “resurrected,” with all these faculties of which I have spoken, and thereafter continues to live free and unencumbered from the material body. After the material body’s death, it thereafter never has any resurrection as such body—although its elements or parts do not die, but, in the workings of God’s laws, enter upon other and new functionings, though never that of reuniting and forming again the body that has died.

So the resurrection of the body, as taught by me, is the resurrection of the *spiritual* body, not from death (for it never dies) but from its envelopment in the material form which had been visible as a thing of apparent life.

There is a law controlling the uniting of these two bodies, and the functioning of the powers and faculties of the spirit body through the organs of the physical body, that limits the operation of these faculties to those things that are of the material, or to things which manifest themselves in a material form (and here, when I say *material*, I mean that which is grosser or more compact than the spirit body). Thus these faculties of sight of the spirit body can, through the organs of the material body, see what are called ghosts or apparitions, but can never in this way see things which are purely of the spirit world. And so, when it is said that men or women see clairvoyantly (which they do), it is not meant or is it a fact that they see through the organs of the physical eyes; but on the contrary, this sight is one purely spiritual, and its workings are entirely independent of the material organs.

Now when the material body dies, and the spirit body becomes resurrected, and free from all the limitations which its incarnation in the flesh has imposed, it is then able to use all its faculties, without the limitations or help of the physical organs. And as regards the faculty of sight, everything in nature (the material world as well as the spirit world) becomes the object of its vision, and that which

the limitations of the material organs prevented its seeing, and which to men is the "unreal and non-existent," becomes the real and truly existing.

This, in short, is what I meant by the resurrection of the body. And from this you will realize that the resurrection is not to take place at some unknown day in the future, but at the very moment when the physical body dies, and, as the Bible says, "in the twinkling of an eye."¹ This saying of the Bible, attributed to me, I did write and teach. This resurrection applies to all mankind; for all who have ever lived and died have been resurrected, and all who shall live hereafter and die will be resurrected.

But this resurrection is not the "great resurrection" upon which, in my teachings, I declared the truth of Christianity to be founded. This is not the resurrection of Jesus that I declared "without which is our faith as Christians vain."² This is the common resurrection, applicable to all mankind of every nation and race, whether they have a knowledge of Jesus or not. And many times in many nations has it been demonstrated (even before the coming of Jesus) that men had died and appeared again as living spirits in the form of angels and men, and were recognized by mortal men as spirits who had a previous earth existence.

So I say, this is the resurrection common to all men; and the birth and death and resurrection of Jesus (as taught by the churches) did not bring the "great resurrection" to the knowledge or comfort of men, and did not furnish the foundation upon which the true Christian belief and faith rest. Many non-Christians, agnostics and spiritualists assert and claim, and truly, that the resurrection of Jesus as above referred to was not a new thing, and did not prove to humanity a future life any more convincingly than had been proved before his time by the experiences and observations of men who were followers of other sects and faiths, and of no faiths at all.

The weakness of the Christian churches today is that they claim and teach as the foundation of their faith and existence this resurrection of Jesus as set forth above; and the result is that as men think for themselves (as they are doing more than ever in the his-

¹ 1 Corinthians 15:52; ² 1 Corinthians 15:14

tory of the world), they refuse to believe in this resurrection as sufficient to show the superiority of Jesus' coming and mission and teachings over those of other reformers and teachers who had preceded him in the world's history of faiths and religions.

There is a resurrection that the Master taught, and his apostles, when they came into a knowledge of, taught, and which I as a humble follower taught, which is vital to man's salvation, and which is the true foundation of the true Christianity, and which no other man, angel or reformer ever before taught, or has since taught.

It is too late tonight to explain this resurrection, but I will come again soon and try to make it plain to you and to the world.

I will now say goodnight and God bless you and keep you in His care.

Your brother in Christ,
Paul

The resurrection (cont.)

February 8, 1916

I desire to continue my message tonight.

As I said in closing my last writing, there is a resurrection that is vital to the salvation of men which Jesus taught, and which, after the death of his followers and believers of the early centuries, the knowledge of was lost to the world and to those who assumed to teach the doctrine of the resurrection that he came to declare and teach.

You and all mankind must understand that the resurrection which is the foundation stone of Christianity is a resurrection from the *dead*, and not merely from man's existence as a spiritual being inhabiting a physical body on earth. It is not merely the resurrection of the soul from its material environment, and the limitations that the earth life placed upon it.

Then what is the resurrection that Jesus referred to when he said "I *am* the resurrection and the life"?¹

Now in order to understand this resurrection, it is necessary to understand what is meant by the "death" of man—that is, the real man, the "self," that part of him in which the breath of life exists,

¹John 11:25

no matter whether he is of the physical or the spiritual. As has been explained to you elsewhere, when man was created, his creation was of the physical body, the spiritual body, and the soul, and in addition—and the addition was the most important part of his creation—the potentiality of becoming so at-one with the Father in His nature and certain of His attributes that he (man) would become immortal, so that death could never deprive him of his existence; and not only that, but he would realize a consciousness of this immortality.

This potentiality, then, was a part of his creation, and as we have explained elsewhere, was the only part of his creation that “died” as the result of the first parents’ disobedience. For it is very apparent, from the knowledge that man has (or may have) from the simple investigation of the qualities of his being, and from the truths of psychical research of modern days, as well as from the many instances related in the Bible and secular history of the appearance of departed spirits (and other manifestations of their existence), that the soul and spirit body of man never died. And it is apparent that his physical body lived for many years after the day on which the sentence of death was pronounced¹ (and as I have said, this mortal body is not the real man, but is merely the vesture of covering for the real man).

This potentiality, then, being the only part of the created man that died, and as Jesus’ mission was to teach the resurrection of man from the dead, it necessarily follows that the only thing that was intended to be resurrected was this potentiality of becoming a part of God’s divinity. This is the true resurrection, and upon this resurrection must rest the faith and truth of Christianity—and by Christianity, I mean the religion which is based upon the true teachings of Jesus the Christ.

There are contained in the Bible some things which, if properly understood, would show to man that no resurrection of the body was intended as the thing which Jesus came to earth to declare and teach. When he said, “I am the resurrection and the life,” he did not say or mean, “Wait until I die and then I will

¹ Genesis 2:16-17

become the resurrection,” or “When you see me ascend to Heaven, then will I become the resurrection and you will know it”; but his declarations, not only in the instance mentioned but at all times, were that he was the resurrection *while living*. And these declarations did not refer to the man Jesus, or to any disposition that he might make of his body, either physical or spiritual, or to any apparent ascension of his physical body (which never took place), or to any ascension of his spiritual body (which did occur). In these particulars he was essentially no more or different from other men that had died or should die.

But the meaning of his saying (and of his mission) was that, as by man’s disobedience there had occurred the death of the possibility of his becoming at-one with the Father and partaking of His divine nature, and as that possibility had never been restored to man in all the intervening years, and man had remained in this condition of “death,” if man would only believe in him as the true Christ, and in his teachings as to the rebestowal of this great privilege, and would follow his advice as to the way in which man could realize the benefits of this privilege, he would then see and understand that Jesus was the resurrection. Not Jesus the man or teacher, or the chosen and anointed one of the Father, but Jesus the personification of the truth which he proclaimed of the rebestowal of the great gift. Only in this way was Jesus “the resurrection and the life.”

Jesus himself had received the great gift, and realized his at-onement with God and the consciousness of his immortality, and knew that he had been lifted from death into life; and he knew that if men would believe his teachings as to the resurrection, these *teachings*—not the man Jesus, or even the fact that he had been resurrected—would “draw all men unto him”;¹ that is, into the condition of life and consciousness that he possessed.

Then the resurrection that Jesus promised to man was the resurrection of this great potentiality which had been lost at the time of the first parents’ disobedience, and which had never been restored until the coming of Jesus. Now let it not be misunderstood what

¹John 12:32

was meant by this resurrection: As I have said, after men were deprived of this potentiality, they were, as to it, in a condition of "death," and it was not possible for them to get out of this condition. They were possessed of only what is called their natural love, without any possibility of obtaining the divine love. When the great potentiality (which was, to them, as if it had never existed) was rebestowed, men were again placed in the position of the first man before his fall, and were possessed of this potentiality to receive that which had been forfeited by the first parents.

But the bestowal upon man of this potentiality was not, of itself, the bestowal of the divine love; it merely made it *possible* for him to acquire it, by aspiration and effort. Before this rebestowal, men could not, by any aspirations or efforts on their part, obtain what this potentiality made possible, no matter how great the effort might be—as to it, men were simply and absolutely "dead." After the rebestowal, the impossibility which this death had imposed was removed, and then men received, not the full fruition of what was possible to obtain, but the *privilege* of arising from death to life—of the resurrection from the death of the soul's potential to the glories of immortal life.

And while this privilege had become a part of man's possession, yet if he had remained without consciousness of that fact, he would, in effect, have remained in his condition of death, and would never have received the benefit of the rebestowal of the great gift. So, to reveal to man this vital truth, Jesus taught and demonstrated in his own life the possession of those qualities that became his because of the existence of the gift.

And he also taught that, while men had the privilege spoken of, yet unless they sought for and prayed in sincerity to the Father for the gift of His divine love, the potentiality which had been bestowed upon them would not bring to them the resurrection from the dead, and they would continue, in their lives as mortals and as inhabitants of the spirit world, as if they were still under the doom of death.

So the resurrection from the dead that the Master taught, and which is the one foundation of the true Christian faith, arises from

the fact that God rebestowed upon humankind the privilege of seeking for and receiving His divine love, which would make the mortal at-one with Him and immortal; and upon the further fact that man, in order to *obtain* the resurrection, must seek and find this divine love, and thereby become a child of the true resurrection—a resurrection that was never known to prophet or seer or reformer or teachers of faiths, no matter how excellent their moral teachings and private lives may have been, before the coming of Jesus.

Truly he was “the resurrection and the life”; and I, Paul, who am a recipient of this resurrection, and know whereof I speak, declare unto you that what I have attempted to describe is the true resurrection which Jesus taught.

I will stop, as I have written a long time. So my dear brother, I will say goodnight.

Your brother in Christ,
Paul

The book of Revelation

March 12, 1916

I am here—*St. John*

I was with you tonight and heard the sermon of the preacher on the question: “What is heaven?”; and as his text was founded on some expressions in a book of the Bible ascribed to me (and which I did write, though not as contained in the Bible), I thought it fitting that I should come and write you as to the truth of the sermon, and as to the value of that book as descriptive or suggestive of what heaven is, what its appearances are, and what the spirits of the redeemed are doing in what the preacher designated as “service.”

I first want to say that, while I did write a book of the nature of the one in the Bible named Revelation, yet this one does not contain my writings to any great extent, nor are my ideas set forth or followed in this book of Revelation. As you may not know, in my time and for a long time previous, the Jewish writers, because of the great troubles and persecutions their nation was undergoing, were accustomed to write books in the nature of the one contained

in the Bible (and also called “revelations”), for the purpose of encouraging their people to believe that all the wrongs that they were suffering would be avenged by God, and their enemies made to suffer and become destroyed, and that in the end their nation would be rescued from its condition of servitude and sufferings and become the ruling nation of the earth. These writings were accepted by the Jews as having the authority of divine inspiration, conveying to their nation the truths of God and these promises of His intervening in their behalf. The writings were always ascribed to some prophet, seer, or man of God who had the special privilege of coming in contact with God or one of His angels through the mysterious and sacred means of visions.

These writings were intended to encourage the Jews to establish their faith in God, and in their belief that He would send them a messiah who would have the power to redeem them from the punishments and thralldom that they were undergoing under the tyranny of their captors and persecutors. Always were these writings prophetic, holding forth these promises for the future, without ever attempting to fix a time for their fulfillment, or for the ending of the nation’s woes and the coming of its deliverer; so that, as time went on and the promises were not fulfilled, hope continued to exist, and the belief of the Jews was not lessened. The non-fulfillment was explained by the further belief that the time for the consummation of their eagerly-wished-for expectations had not yet arrived—that God was all-knowing as well as all-powerful and careful for their race, and that He alone understood just when the proper and fitting time should arrive.

This hope upon hope was a wonderful force in keeping up the beliefs and expectations of the Jews; and so effective was it that to this day they remain in expectation of this coming messiah. Thus, as I say, many of these books or manuscripts were written, holding forth the results of visions claimed to have been experienced by these writers. But as these prophecies, in the sense that the Jews understood them, have never been fulfilled, neither will they be fulfilled in the future.

This custom, as I may call it, continued from these early times down to the time in which I lived and wrote. My book of prophecy was written, not with the purpose of establishing the Jews as a nation on earth, or causing them to believe that their hopes or longings would be fulfilled, but for the purpose of encouraging the Christians to believe that, notwithstanding their persecution and sufferings and martyrdom, they would in the future life (when they would meet the Master and the saints), find joy and peace and heaven.

But in my writings, nothing was said about the wrath of God being visited upon the persecutors of the Christians, or of their having to go into a hell of fire and brimstone, so that from that fact the happiness of the redeemed would be increased. My writings have been added to, and all kinds of grotesque imagery interpolated, so that the whole design and purpose of my writings were changed and destroyed.

The present book of Revelation is of no value, but on the contrary, is doing much harm to the cause of the truths taught by the Master. It should not be accepted as truth or the revelation of truth, and should not be believed in for any purpose. It has led many honest and earnest seekers after the truth astray, and caused them to believe and teach false doctrines that have resulted in much darkness, and much stagnation in the development of human souls. So I say, let men entirely discard its teachings, and any and all lessons that the preachers (or others who think that they can understand its meaning) attempt to teach.

The writings that I gave to my people of the kind mentioned have long ago served their purpose, and the book called Revelation contains in it no truth that will help mankind to the Heavenly Kingdom or to their eternal happiness and at-onement with the Father. Let it die the death of a falsehood, born out of time.

I also was interested in the struggle of the preacher to explain what heaven is, and what the redeemed children of God will find when they become inhabitants of that heaven.

Well, he spoke truly when he said heaven is a place as well as a condition, for it is inconceivable that any “condition” of the spirit of a mortal could exist unless there be a place where that spirit could find a habitation. All space in the universe of God is a place or contains places where things of existence must find localities. There is no such thing as a vacuum in God’s economy—all parts of space are fitted with something having substance, either material or spiritual. And wherever such substance is, there is a place for its abiding.

Yes, heaven is a place, or a number of places; for the preacher is far from having a true conception of heaven when he supposes it is one large place where all believers go after death, irrespective of their condition of soul and moral perfection. There are many heavens and many places, all as real and substantial as are the different stories and rooms in your homes of earth. And the partitions, if I may so speak, between these different places are just as impassable (for spirits that have not the proper qualifications) as are the partition walls between the various rooms in your earth homes for you mortals. These places are distinctive, and the “many mansions”¹ that the preacher referred to are situated in *many* heavens, or more correctly, many spheres of the heavens.

Strictly speaking, there are two heavens in God’s spirit universe; namely, the heavens of the souls redeemed and transformed by the divine love, called the Celestial Heavens, and the heavens of the restored perfect man, called the Spiritual Heavens,² each and all of them being places of real perfection and substance.

As one star differs from another star in glory, so these several heavens within heavens differ from one another in glory and appearance, and in those things which help to make the mansions of their inhabitants beautiful and attractive and glorious.

It would take too long for me to attempt to describe any of these heavens, for they each and all excel any conception that the mortal is capable of having; but I will say this: that there are no streets of gold or pearly gates, or suns or stars in any of them (only the light of God’s love and mercy illuminates them).

¹ John 14:2; ² The highest plane of the Sixth Sphere.

I will postpone my further writing, but will come soon and complete what I intended to say about the sermon of the preacher, and attempt to show the real appearance of some of the heavens, and what service the redeemed children of God render when they come to the spirit world.¹

So, my dear brother, I will say goodnight.

Your brother in Christ,

John

Armageddon

August 13, 1916

I am here—*Jesus*

I was with you tonight and heard the address of the preacher, and his explanation of the cause of the great war that is now raging in Europe; and it was a very intelligent and truthful explanation, and identified the real foundation of the war.

But I will not come as “Prince Michael,” as the preacher said, to establish my kingdom on earth, and to take unto me those whose names are “written in the book,” and destroy those whose names are not therein written. For I have already come and am now in the world, working to turn men’s hearts to God, and to teach them the way by which they may become at-one with Him, and receive into their souls His divine love.

In no other way will I ever come to men on earth; for they will not need me as a visible king, with the powers and armies of the spirit world in visible form, to subdue the evil that exists. There will arise no “Satan” to fight against me or my followers in the sense that the preacher teaches—for besides the fact that I am *already* in the world fighting for the salvation of men, there is no Satan. The only “devils” who are trying to influence men to evil thoughts and actions are the spirits of evil men who still retain all their sins and wickedness—these and the evil that exists in the hearts of men themselves.

¹ Message from December 8, 1916 (page 412)

How pitiable it is that the preacher and his followers believe that the spirits of men who have died the natural death are also “dead”—resting in the grave or in oblivion, waiting for the great day of my appearance on earth, as they say, in order to come again to life and be called by me into my kingdom. How much they lose by such beliefs, and how great and surprising will be their awakening when they pass through the change called death.

There will be no “battle of Armageddon,” except as each man (or the soul of each man) is now fighting the battle between sin and righteousness. This is the only battle that will ever be fought between the Prince of Peace and Satan; and each soul must fight its own battle. And in that fight, the powers of God (through His instruments, which never cease to work) will be used to help that soul overcome the great “enemy,” sin—which enemy is of man’s own creation.

These teachings of the preacher do great harm to mankind, in that they cause the individual man to believe that I as the Prince of Peace will come in mighty power and in one fell swoop destroy evil and all who personify it, and thereby do the work which each individual man must do.

I know that it will be very difficult to persuade the people of this sect that what they teach and what they conclude the Bible teaches is not true; but I hope that when my truths are brought to light, and men have the opportunity to learn of them, many of them will halt in the security of their beliefs, and attempt to understand these truths—as they must understand them, either in the mortal life or in the spirit world, in order to enter the Kingdom of God.

As to the prophecies of Daniel, they have no application to the present condition of the world. So far as they were written by him or by any other prophet, they related only to the times in which they were written. No man, inspired or not, nor any spirit had the omniscience to foretell these things that are now taking place in the world; and any attempts to apply these supposed prophecies to the happenings of the present day are without justification, and the results of the imaginings (that the occurrences fit the prophecies) of men.

Peace will come, but not as the result of any battle of Armageddon, or any other battle based upon the principles which the preacher applies to these prophecies. As I have said, this battle is going on all the time, and it is an individual fight between the sinful soul and the creatures of man's disobedience.

So do not waste your time in reading or listening to these unreal and foundationless teachings of men who think that they have discovered the intentions of God with reference to the destiny of nations.

I will not write more tonight, but at some time I may say more on this subject, though its only importance is that it attracts men's attention away from the truth, and creates beliefs which do harm.

I will soon come and write another message of truth. I am with you, as I told you, trying to help you and to show you the way to that new birth which is yours and all others who will follow my instructions. I love you as a younger brother, and will continue to bless you with my influence and prayers. So doubt not, and pray to the Father, and you will find the truth in greater fullness, and receive corresponding happiness.

I will now stop.

Your brother and friend,
Jesus

The great millennium

November 30, 1916

I am here—*Luke*

I desire to write tonight a few lines upon a subject that has not yet been written on. My subject is: What is the most important thing for men to do in order to bring about the great millennium that the preachers proclaim will come before or after the "second coming" of Jesus?

Of course, in stating the question thus, I do not intend to be understood as consenting to the doctrine that Jesus will come to earth in physical form, on the clouds with a great shout, etc., as many of the preachers teach. That event will never happen,

because, as we have written you before, he has already come to earth (or rather, to men) in the spiritual way that we have explained. Neither do I intend to embrace in the phrase "the most important thing" the divine love (for that, of course, is the most important thing in all the earth, and in the heavens as well), but by this expression I mean the most important thing that men can do, independently of the assistance of the divine love.

Well, as commonly understood, the "millennium" is a period of a thousand years when peace will reign on earth, and when the devil, as is said, will be bound, and will not be permitted to roam over the earth, causing the devastation of souls and the sickness and other sins that now so generally beset mortals. Of course, there is no personal "devil," in the sense of a satanic majesty; but there are spirits of evil which abound in the unseen world, and which are constantly with mortals, exercising upon them their influence of evil, and suggesting to them thoughts and desires that eventuate in sinful deeds. But these evil ones are merely the spirits of departed mortals, and are not beings of a superior kind, in power or other qualities.

Sin, as we have told you, was never created by God, nor is it the product or emanation of any of God's perfect creations, but is wholly the result of the wrongful exercise of man's appetites and will, where the desires of the flesh are permitted to overcome the desires of his spiritual nature. With sin comes all the evils and discords and inharmonies that constitute man's present manner of living his earth life; and until these things (which are not a part of his original nature, but which are the creation of the *inversion* of that nature) be eliminated from his thoughts and desires and appetites, the millennium will never be established on earth, and neither will any "Satan" be bound in chains, and prevented from doing his work of "soul destruction."

Now the converse of this proposition is also true, and the possibility of it occurring is real; and so the question is: How can this be brought about? For to bring this about is "the most important thing for men to do."

When the cause of the present condition of mankind in sin and unhappiness is definitely determined, then it will become readily apparent what is necessary to remedy the condition and remove the cause. And then, when the remedy is applied and the removal made, the millennium will surely come—for this glorious time of man's desired and looked-for happiness is merely one in which peace rules and discord does not exist, and every man is his own brother's keeper in love.

Then, what are the causes of the present conditions on earth, marred and tainted by sin and error and disease? These causes are two-fold: the one arising from man's fall from his created perfection of body, mind, and soul, in permitting and encouraging the animal nature to subordinate the spiritual, and thereby, by the over-indulgence of the former, causing the carnal appetites to grow and transform the man into a lover of sin and things evil; and the other arising from the influences of the spirits of evil, who are always endeavoring to make close rapport with men and exercise their influence over them.

While the personal Satan does not exist, yet the idea conveyed by the necessity of "binding" him in order to bring about this millennium is a true one, and applies to the actual relationship of men to these evil spirits, except in this: that in the case of the latter it is not necessary (or even possible) to bind them, but rather to *loosen* them—that is, to loosen their rapport with or influence over men. For when that is done, men become, as it were, free, and these evil spirits, as if they were naught.

So you see, as a preliminary to the ushering in of this greatly desired time of peace and purity, men must cease to believe that it will result from the coming of Jesus in a manifested physical way—that he will come as a mortal conqueror might come, with legions of followers and noises of drums, and by force of arms or greatness of power subdue his enemies. This will never be, for no man is an enemy of Jesus, but all are his brothers. He is not now making, and never will make war on any human being—only on the sin and defilement that is within his soul.

And this war could never be waged by the power and force of even legions of angels; for so great is the power of man's will, and so respected is its freedom of action by the Father, that there is no power in heaven or earth that can or will change a sinful soul into a pure one by force or threat. No, the soul is the man, and that soul can be made pure and sinless only when that soul desires and consents that such condition become its own.

So it should not be difficult to understand that this erroneous belief (that Jesus will come in this semblance of a human conqueror and establish this great time of peace) is doing much harm to its adherents, and actually *delaying* the coming of this event. The effect of this belief is that everything is to be accomplished by the work of Jesus, and nothing by themselves—except to believe in his coming and wait, and be ready to be snatched up in the clouds. They thus believe, and in their belief they may be honest, yet their souls may be so disfigured and tainted with sin—a life's accumulation of sin—that they could not possibly be in a condition to enjoy a place of purity and freedom from sin.

Some claim and expect that they will be the judges of others of their fellow mortals (because of their deeds done in the body)—yet in how many cases would that prove to be the blind and sinful judging the blind and sinful? But they further claim that Jesus—by his great power, and by the fact that they believed that he would come again to earth and establish his kingdom—will, “in the twinkling of an eye,” make them fit subjects for his kingdom, and qualified to judge the unrighteous and help cast them out of his kingdom.

No, this can never be the way in which the millennium will be established, and the sooner men discard this belief, and seek the true way to purity and perfection, the sooner this hope and expectation of mankind will be realized.

Your brother in Christ,
Luke

CHAPTER 17

Modern Christian Worship

The great world teacher

October 11, 1917

Let me write a line or two. I have been present with you since you returned from the church, and have listened to your conversation.

I was with you tonight at the prayer meeting and heard what the preacher said, and was particularly interested in his ideas about the coming of the great world teacher, and saw that his idea of what constituted greatness in this particular arose from his own concept of human greatness. The teacher will not be a great preacher, or a magnificent specimen of physical development with a wonderful voice, but a person who can reveal to the world the truths of the Father regarding the relationship of man to God, and the plan provided for the redemption and reconciliation of man.

It is a fact—and I know whereof I write—that the regeneration of the human soul is caused more by the quiet meditations of mortals on the truths of the Father, and by the silent longings of the soul, than by the emotions that arise from the fervid and persuasive sermons of preachers and evangelists. These latter may arouse the dead souls to a realization of their need of a reconciliation to God, but not so often do these emotions bring the soul into rapport or unison with the Father, as do the silent meditations of which I speak. There must be true soul longings and aspirations for the love of the Father, and these longings do not generally arise from the emotions produced as I have mentioned—especially where such emotions are of fear, created by the picturing of an angry and vengeful God.

No, in the silence of the home chamber, where the mortal is, as it were, alone with God, and lets his longings go to the Father for the bestowal of His love (motivated by the love that the mortal may have for the Father), does this divine love come in its regenerating power. Only the mortal and God need be alone.

Excitement, or the "magnetism" which the preacher may convey to the mortal does not create these true longings or aspirations; and so it is a mistake for the preacher to suppose that this world teacher must be a man with great personal magnetism, or with a voice that can cause the feelings of the mortal to vibrate with emotion or excitement. Jesus, when on earth, I am told, never tried to create emotion or excitement in this manner, but his teachings were as the "still small voice" that enters the soul and draws it to a contemplation of the Father's love, with all the power of the soul's longings, hungry and craving.

So I say, the preacher's conception of this teacher was not a true one. And besides, while there will be a revelation of the truth, there will be no single "world teacher," but *many* revealers of the truths that will be disclosed. And the Master himself will be the "great teacher," come again to earth in the form of his revelations.

Of course these truths will have to be preached and taught to men, but this will not be done by any one teacher, but by many teachers who shall learn the truth from what the Master shall disclose; and no man of himself will be able to claim to be the "great teacher." The greatest will be those who shall have the most of the divine love in their souls, and the greatest knowledge of the truths.

I also heard the preacher say that he would believe in any truths that might be confirmed by miracles such as were performed in the time of Jesus (instantaneous healings, etc.). Well, you need not be surprised of such a demonstration, for it will surely take place. When a man shall receive in his soul a sufficient amount of the divine love, there will come with it a knowledge of the laws governing the relation of spirit to the material organism, and a power that will enable that man to perform these same acts that are called miracles. And there will be some who will demonstrate that power in confirmation of the truths that you are receiving.

The spirits who are now working to make known to humankind and convince them of these truths have determined that such so-called miracles shall take place, in confirmation of

this new revelation. The Master, as leader in this movement, will work to bring about this demonstration; and he will not fail if the human agents will follow his leading.

I must not write more tonight; but as I am interested in this great work, and saw that the preacher's conception of this world teacher is incorrect, I deemed it wise to write you as I have. And what I have written is not the result of my individual belief or opinion, but is the result of what these high spirits have determined shall come to pass. And back of it all is the will and help of the Father; for in His love and mercy He desires to see all men become His true children, redeemed from the sins and evils of their present human condition.

So with my love, and as a co-worker, I will say goodnight, and subscribe myself

Your brother in Christ,
George Whitefield¹

But yet their hearts were turned to God

August 29, 1915

I am here—*Jesus*

I was with you at the meeting tonight, and my spirit was in your heart to an extent that made you feel its presence; and you could feel that my love was helping you to get nearer the Father and His love.

It is true that the people who were worshipping me were not doing what I approve of or like, but yet their hearts were turned to God. While they were making me the object of their worship, yet the spirit of God was with them, and the workings of the holy spirit were in the hearts of very many of them, showing them the love of the Father and the truth of His salvation.

They of course are mistaken when they talk about being “saved” by my blood, for my blood has nothing to do with their salvation; but as they have been taught this, I cannot expect that they will understand the real cause of their salvation. Sometime they will

¹ Well known preacher in England and America (1714–1770)

know that only the divine love of the Father brings salvation, and not any blood of mine or death on the cross.

But notwithstanding this false belief, these people, in their prayers, actually aspire for the love of God; and He knows the longings of their hearts, and sends the holy ghost to fill them with this divine love. So while, as I say, I don't like the worship of me, yet God's love does in fact enter into their souls, and they become at one with Him to the extent that it does.

I know that to you it appears that they are making a great mistake in worshipping me, and believing that my blood saves them; yet you must understand that, while they make such mistakes, yet they *are* receiving the divine love, and that it is working to redeem and transform them. So let not this error in their belief make you think that the Christ spirit is not with them, teaching them the way to the love of the Father, and to the great happiness which that love brings.

I know that the meeting did you great good, and opened up your soul to the inflowing of this love, and consequently to a renewed faith and trust, and a renewed love for the Father. Let this love in you increase, and pray to God for more faith in His promises, and for a greater inflowing of His love, and very soon you will realize His actual presence in your soul—to an extent that will make you know that you are one with Him in love, and in the possession of the divine essence that will cause all doubt to leave you, and give you a faith in which no doubt will appear.

I am glad you went to this meeting tonight, and I hope you will go again, for the influences attending it were helpful to you, and were from above.

Soon I will write again, as I desire—if you will only pray more and trust more.

You are thinking right, and I will pray to the Father for you. And if you will only persist in your desires, and try to act in accordance with our prayers, you will succeed, for the Father will hear your prayers and will help you to the fullest. And in addition, I will be with you, and will help you with my power and love.

So do as I say, and trust me, and above all have faith in the Father.

I will not write more tonight, but will say that I will be with you during the week, and will help you in your spiritual efforts. With all my love I am

Your friend and brother,

Jesus

No devil teaches the things that I have written

September 19, 1915

I am here—*Jesus*

I heard the discussion between you and the other man about my blood saving from sin, and saw that you were not in agreement with what he said. His “faith” is based on ignorance of the true plan of salvation and my mission on earth, but he is so firmly fixed in his belief, that no argument that you might make would convince him that anything but my death and “atonement” could save from sin. So I do not think it would do any good to attempt to argue with any of these people in reference to the matter of my blood as the means of salvation.

They have received the divine love to a considerable degree, and the holy spirit is with them in their worship, and is in their hearts. But it does not come to them by reason of their belief in my “atonement,” but because they pray to the Father for its coming and making them a “new being.” They do not know that only the flowing of this divine love into their hearts and souls, in answer to prayer, is what gives them this new birth. They think that my blood is the great and only cause of this new birth, and they will continue to think so.

I would not let this matter deter you from attending their meetings because, as I have said, the spirit is present with them.

(comment)

Of course they will learn differently when they come to the spirit world, and see that I am not God.

Yes, I know that is what all the orthodox believe, but that does not make it a fact; for no devil ever comes and teaches the things that I have written you.

I will not write more now. So, with the assurance that I am with you very often, and that I will guide you in the ways of truth, I will stop.

Your brother and friend,
Jesus

The nominal Christian

February 11, 1917

I am here—*St. John*

I come tonight to tell you that your condition of soul is very much better than it has been for some time. You are more in unison with the Father's love than you have been for some time, and you realize that this love is working in your soul and making you happy.

I have been with you today as you copied the messages, and saw that you enjoyed the truths that they contained. I also see that you have been thinking about your future on earth, in carrying forward the work that you have been selected to do, and I am glad that this work is becoming to you a matter of such importance and seriousness. For important it is, not only to you, but to the world—and this you must realize when you consider what was told you a few nights ago: that there is no one else in all the world at this time who is in a position to do the work which you are now doing, and which you must continue to do during the whole time of your stay on earth. As you progress in this work, and as these truths come to you, and your soul becomes more filled with the love, you will to a greater degree understand the wonderful importance of the work.

I am with you a great deal, trying to develop your spiritual nature (and by this I mean your soul); for as this develops, you will better be able to receive our truths, that they may be transmitted to the waiting world, that men may readily see and understand the truths of God, and learn of the only way to His kingdom of love and immortality.

Doubts as to the teachings of the Christian churches are now permeating the minds of many of their members. Many of these are only nominal Christians—their perception of God is blunted, and they attend worship only because of a sense of duty, and a feeling that it is right for them to do so. They know nothing of the divine love of the Father's nature, and of His plan for their salvation, and their prayers and worship are mostly only those which come from the lips, or from a kind of blind intellectual belief. Their soul longings do not enter into their prayers, and as a consequence their petitions for God's love and mercy go no higher than their heads, as has been said.

This condition of soul cannot possibly lead men to the Father. So long as it exists, men can never become in an at-onement with Him, for only the inflowing of this love can reconcile men with God in the higher and more desirable sense. Of course they may become in harmony with Him by a purification of their natural love, but that is only the harmony that existed between Him and the first parents before their fall, and is not the harmony which Jesus taught, and which was the object of his mission to teach. When he said, "I and my Father are one,"¹ he did not refer to the at-onement between the mere image and the substance, but to the at-onement which gives to the souls of men the very substance of the Father.

I should like to write more tonight, but you are tired and should not be further drawn on. So I will say goodnight and stop.

Your brother in Christ,
John

Why mortals do not seek the love of the Father

June 4, 1917

I am here—St. John

I come tonight to write you a message that I consider important, and as you are in good condition, I will endeavor to do so.

In the first place, I desire to say that you are much more in that condition of soul development that enables us to make a rapport

¹John 10:30

with you than you have been, and we are pleased that this is so; for the greater development you have, the easier it is for us to express our ideas of the higher truths that we so much desire to disclose through you.

Well, the subject about which I wish to write is: What is the reason that mortals do not seek the love of the Father, rather than endeavor to believe in the creeds and sacraments of the churches to which they belong or are affiliated with?

Now it may appear to you that mortals themselves could better tell the reason for this preference, and for their actions in carrying out their preference; but this supposition would not be true, because they do not really know the reason. The reasons which they might give, and the true reasons for their preference are two and very different things.

First, they believe that the creeds of their churches contain and disclose the truth regarding God, and mortals' relationship to Him, and that if they follow these creeds, they will do that which is pleasing to God, and in accordance with His will. And hence they rest satisfied to abide in such knowledge, and seek no further to learn the truths of their being and their salvation.

Of course these creeds, in many particulars, do *not* contain the truths of these spiritual matters, but mortals have no ready way to discover this, and this is one reason why they prefer to believe in and follow the teachings of the creeds. They have nothing else to which they can resort, as a source of truth—except the statements of truth that the Bible *does* contain. And even if they should resort to these statements, yet in their condition of mental and soul development, they would not be able to discern the truths therein disclosed, or recognize any distinction between such truths and what they believe as part of their creeds.

For long years—generation after generation—these creeds have been accepted and believed in and proclaimed to be the truth by the respective churches to which the mortals may have belonged; and these mortals have seen their parents and grandparents believing

and resting in the assurance that the creeds contained the truth, and have seen these relatives live and die apparently happy in their beliefs. And hence they become satisfied to do that which those before them did, and not question or search for the truth elsewhere, or even think that it can be found elsewhere. And as man is constituted, it may be said that such a position and condition is entirely natural.

And again, mortals prefer their creeds because, in many instances when a church or denomination has existed for a long time, those who have, as I may say, "inherited" their belief in the creeds never consider for a moment that they should do anything else than give them their unquestioning belief. Having thus grown up (as many do) with their belief, it in many cases becomes a thing of mere form, having no vitality, and creating in those who possess it no special concern as to whether it is well-founded or not. This belief saves them the trouble of exercising their mind to any comprehensive degree; for they say, "I am content with the creed of my church, and do not desire to be troubled by questioning the same." And hence you will see it is not difficult for them to make the preference; for in fact there is no preference, but a condition of mind existing that has in it no room for the exercise of any preference.

And then again, this preference exists because of the social life of the people who believe in the creeds of their church; for if they do not so believe, it is not permissible for them to become members of the churches. The church is one of the greatest social centers in the lives of men; its influence and power are great, and reach further into the economy of social life than people may realize.

After the applicant subscribes to the creeds and becomes a member of a church, and becomes satisfied with his social position, his thoughts of spiritual truths are no longer plastic but fixed. And as time goes by, he pays less attention to what the creeds may require of him, but in a kind of automatic manner acts upon them, and rests satisfied in the comfort of his position, his mind freed from effort by the undoubting acceptance of the doctrines of his church creeds.

Of course there are exceptions to this condition existing among many members of the churches, for while they subscribe to the creeds, yet their souls are not satisfied, and their longings go out to the Father for His love. And many do possess this love, though intellectually they may not know it. But with many, the preference to believe and rest satisfied in the creeds is made because of the reasons that I have stated; and the difficulty will be great to cause an awakening from this satisfaction, and from the feeling that in their beliefs lie the certainty of doing the Father's will, and of their own salvation.

Now while all this is true, yet these mortals do not realize that it is true, just in the sense that I have described it; and so the great work that lies before you and us is to cause the truths which you are receiving to be presented to these people in such a way that they will not be satisfied to rest in the security of their old beliefs, but will be persuaded to seek for the truth outside of the teachings of their creeds. And this I can say, that if these people will have such an awakening, and seriously and honestly seek for the truth, they will not hesitate to believe that they have been mistaken in their beliefs, and will not be satisfied until they learn the truth.

I will not write more tonight. So with my love, I will say goodnight.

Your brother in Christ,

John

Sin and error can be eradicated

August 31, 1915

I am here—*St. Paul*

I was with you tonight at the meeting, and heard what the young man said about perfection, and I agree entirely with his ideas about the application of this concept to the lives of human beings. And when he said that perfection is a relative term, he spoke the exact truth.

No man can expect to have the perfection of the Father in quantity, but he may in quality, for the spirit of truth and love that enters into the soul of a man in response to prayer and faith is a part of the

divine nature of the Father—the essence is the same, and the quality must be the same. But of course, no man can obtain it to the extent of making him as perfect as the Father. Even we who live in the high Celestial Heavens have not that perfection which the Father has.

But let men know that, even while on earth, they can obtain this inflowing of the holy spirit into their hearts to such an extent that sin and error will be entirely eradicated. This, I say, is possible, but few men attain to such a state of perfection, because the worldly affairs and natural appetites which belong to mortals are always interfering to prevent the working of the spirit in men's souls so that perfection of this kind may take possession of them. But notwithstanding this difficulty, men should have this perfect ideal before them always, and strive to obtain the possession of it.

I was much interested in the discourse, not only because it was founded on a text attributed to me,¹ but because of the right conception and explanation made by the young man. I could see his soul and its workings, and I was glad to know that he possessed this divine love to an unusual degree. You were benefited by what he said, and you felt the influence of the presence of the holy spirit at the meeting.

If the people of this church would understand that there is only one thing that saves them from their sins and makes them at-one with the Father—and that is the inflowing of the divine love into their souls—they would easily see that their doctrine of holiness is not only a reasonable doctrine, but one in accord with the truths of God; for as this divine love fills their souls, all sin and error must disappear.

Of course this is a relative matter, depending upon how much of this divine love is in their souls. The more of the divine love, the less of sin; and conversely, the more of sin, the less of the divine love. But I want to say, with all the emphasis I am capable of, that it is possible for a human being to obtain such a quantity of this divine love in his soul that sin will be entirely eradicated. This was the doctrine taught by Jesus, and this is the truth of God's "law of love."

¹ 1 Corinthians 13:10

I know that the majority of mankind do not believe this truth, and think it foolishness, and think that those who claim they have received this divine love to a great degree are enthusiastic fanatics, and not worthy of credence. But I want to tell you that no greater truth was ever proclaimed by the Master. And sometime, in the not distant future, many who are now merely intellectual Christians will believe and embrace and experience this great truth.

You will find yourself much benefited by attending these meetings; and while there are some things in their creed to which you do not subscribe, yet they have the foundation truth that the divine love of the Father can cleanse their souls of sin and make them perfect, to the extent that they receive that love into their souls.

I will not write more tonight, but will say that the holy spirit (which conveys God's love to man) is with these people in great power and fullness, and manifests its workings in a real and irresistible manner. And God is blessing them, and giving them that faith which enables them to become overcomers of sin and inheritors of immortality.

So, without taking up more of your time, I will say goodnight and God bless you.

Your brother in Christ,
St. Paul

They have grasped the truth

August 31, 1915

I am here—*Jesus*

I heard what Paul wrote, and I corroborate everything that he said, and add that these people are pursuing the true way to the inheritance which I promised them while I was on earth. Their faith is wonderful, and the fruit of its exercise is shown in the condition of their souls and in their lives.

Theirs is the soul conception of religion and of my truths; and while they may not, with their intellects, understand the philosophy of my teachings, yet with their soul perceptions they have grasped the great foundation truth of salvation through the divine love of the Father.

Of course they sing and proclaim that my blood saves them from sin, but this is merely the exercise of their mental conceptions, learned from the teachings and creeds of the churches. Yet they have grasped the great and only truth of salvation with the far more certain knowledge that the awakening and filling of their souls by the divine love gives them.

How much it is to be wished for that all those churches of form and intellectual worship could realize that the only true worship of God is with the soul perceptions. Only with these perceptions (that are developed by obtaining the divine love) can we “see” God. Only by such development can we become at-one with the Father, partakers of His divine nature.

I am glad that you attended this church, and I advise you to go there often, for I tell you that the holy spirit is with these people to a very extensive degree—and that because their souls are open to its inflowing and ministrations.

I was with you again tonight, and so was the holy spirit, trying to open up your soul to its influence, and to that which will cause your faith to increase and your trust in me to grow. This church will do you much good in this regard, and I advise you to continue to attend. Of course you will not have to believe in its creed, but only in the fact that the holy spirit is there in all its quickening power, as they sometimes sing.

With all my love, I will say goodnight.

Your brother and friend,

Jesus

All are “children of God”

September 17, 1916

I am here—*Jesus*

I was with you tonight at the meeting, and heard what the preacher said, and though he declared some truths, he also said some things that were not true.

He said “Only those who have been converted are sons of God.” *All men are the children of God. His love and care are over all, and*

they are all very dear to Him—otherwise He would not have bestowed His love upon them, and given them the privilege of becoming inhabitants of His Celestial Kingdom. The mere fact that they are sinners makes them no less His children—who He is so anxious to redeem, and fill with His divine love.

And so, when the preacher says “They who are sinners are not sons of God,” he does not declare a truth; for all are His children, even though some have wandered and become strangers to His love, just like the prodigal son.¹ Some are destined eventually to enjoy the bliss which the purification of their natural love will bring to them, and others to enjoy and inhabit the Celestial Kingdom which the new birth will bring to them; but all are His children.

This doctrine of the sinful not being sons of God is a damnable and harmful doctrine, and causes many to give up hope of ever becoming anything else than the sons of perdition (or, as these orthodox say, of the devil). The Father’s mercy is for all, and if certain of His children do not choose to seek and receive the divine love (which, when possessed, will make angels of them), yet they are still His children, and will, in the fullness of time, become pure and happy beings, as were the first parents before the fall.

While this preacher has a great amount of the divine love in his soul, and is earnestly and in the right way seeking for more, yet his beliefs and teachings as to the destiny and future condition of those who have not received this love are erroneous, and will tend to retard his own progress in the development of his soul and in his advancement towards the Kingdom of God.

He, of course, is possessed of these beliefs because of his study and interpretation of some of the declarations of the Bible, and therefore is not teaching what he does not believe, or what, to his own conscience, is false. Nevertheless, it is false, and he will have to suffer the consequences of such false beliefs and teachings. While such ignorance will not invoke the penalties of the law that applies to the willful deceiver or teacher of false doctrines, yet neither will it excuse or relieve him from the penalties of that law

¹ Luke 15:11–32

which demands that truth and only truth to be believed and taught. He will have to get rid of these false beliefs, even though he may have some of the divine in his soul; for whenever there exists untruth in belief in the heart and soul of man, to that extent it interferes with the inflowing of the love into, and the progress of that soul towards perfect unity with the Father.

Our first parents were the children of God, His own creatures, good and perfect; and after their fall they became no less His children. His love for them was so great that, in the fullness of time and the perfection of His plans, He again bestowed upon them the privilege of receiving His divine love, and sent me to proclaim the fact, and to show men the way to obtain that great love. The death that had existed for all the long centuries was supplanted by *life potential*, and I became “the way, the truth, and the life,”¹ and immortality became available to men.

So you see that all men are the “sons of God” in one relation or the other, depending on whether a man will be satisfied with the perfection of his natural love, and the home that belongs to the perfect man, or will seek the divine love, which will enable him to enter the Celestial heavens and possess the certainty of immortality.

When God rebestowed this divine love on man, there was no man (or spirit) in existence who could be called His son if it were necessary that he had been “converted,” as the preacher said. Yet God loved all His children, and conferred upon them this great gift because they were His children. If God had loved only the righteous, there would have been no one who could have been the object of His bounty.

And now that He has rebestowed this gift, and some of the sons of men have received and possess it, and are more in harmony with Him, it is not true that those who were His children before its bestowal are any less His children because they may not have sought and made this gift their own. No, the Father’s love is so great and broad and deep that it goes out to all the children of earth, waiting to bestow itself upon them; and the lost sheep is as

¹John 14:6

much His child as the ninety and nine who are safe in the fold.¹ And although the lost one may never find or enter the fold where those that possess His divine love are sheltered, yet that sheep remains and is the object of His love.

So let preachers and others who have assumed the responsibility of teaching the truths of God cease from proclaiming the doctrine that only those who have received the new birth are children of God. They of course are not His *obedient* children until they have obtained either the divine love or the purified natural love of the first parents before the fall; but yet they *are* His children, even though defiled by their own creations of sin and error.

God is love,² and His love knows no limitations in its heights or depths. It exists in the highest heavens, and reaches to the lowest hells, and will, in its own way and in its own time, work its own fulfillment. All men will come into harmony with the will of the Father, which is perfect; and even though some—and I may say, the majority—of men will not accept the invitation to become angels of His Celestial Kingdom (which invitation is *not* compulsory), yet they do His will by becoming, in the future, near or far, free from the sin and error of their own creation, and pure and perfect as were they whom the Father first created and pronounced “good.”

I have written enough for tonight. I hope that what I have said may prove beneficial not only to the sinner, but to the man (preacher or layman) who, possessing some of the divine love, proclaims that only he or others like him are “sons of God.”

As Paul said, “They see through a glass, darkly, but then they shall see face to face.”³ And when they do, they will see such evidences and manifestations of the Father’s love that they will know that they and their sinning brothers and sisters are *all* children of the Father, even though one may be an heir to the Celestial Kingdom and the divine essence of the Father, while the other may be an heir only to the natural love of their creation.

¹ Matthew 18:12; ² 1 John 4:16; ³ 1 Corinthians 13:12

I will soon come and write to you a message of truth that I have been waiting some time to write. Believe that I love you and am with you, praying for you and helping you with my influence. Goodnight, and may the Father bless you.

Your brother and friend,

Jesus

PART IV



The Spirit World

CHAPTER 18

Spirit Communication & Spirit Influence

It is natural to doubt

April 5, 1915

I am here—*your Grandmother*

Well, I am glad to be with you again, as I want to tell you of some truths that you will be benefited by knowing.

You have had more or less doubt pass through your mind as to whether we are really the persons whom we represent ourselves to be, and whether your own mind does not produce the thoughts and write, or whether some evil spirit or imposter does not.

I want to tell you now, with all the love which I have for you, that every one of us who writes you is the person he represents himself to be, and that no spirit who may seek to impose on you is permitted to write or in any way communicate with you. Our band is sufficiently powerful to prevent any such spirit from intruding himself upon you. Of course, the unfortunate spirits who write you, we permit to do so; but they are not impostors, but tell you truthfully just who they are.

I know how natural it is for you to doubt this great marvel of spirit communion, and of the truthfulness of our representations, but I assure you that it is all true. The Master is the one of whom you read in the Bible, and of whom you have heard all your life; the only difference being that he is not God or a part of Him, but a spirit—the greatest in all the Celestial Kingdom.

He is not so very different, in his desire to do the great work which the Father gave him to do, from what he was on earth,

except that he is now more highly developed than when a man traveling the plains and mountains of Palestine. He is more powerful, and knows so many more truths of the Father, but his love is just the same (only greater in degree).

So you must not doubt any longer, or you will not develop as you should.

(question)

He is the wisest and most filled with the Father's love of all the spirits in the celestial spheres. I know that you love us all, and I believe that you love him also, and when I tell you that his love is greater than that of any of us, I am merely telling you what is true.

I would like to write more tonight, but there are some others here who are very anxious to write you, and so I will stop.

Your own true and loving grandmother,
Ann Rollins

There are no "fallen angels"

January 3, 1916

I am here—*Jesus*

I am with you tonight to warn you against letting any doubt enter your mind or heart as to our actually writing to you; for we, and none other, are actually in communication with you.

The book that you read is altogether misleading, for there are no angels who have become devils, as the author of that book declares. Never were there any angels who through ambition or any other reason revolted against the power or government of God and thereby lost their estate as angels. Never was there any "Lucifer," and never were there any angels who were thrown from the "battlements of heaven" into hell, as it has been written. And as I have told you before, there is no "devil" and no "Satan," in terms of an actual person or fallen angel.

The only spirits in the spirit world are those who at one time were mortals, and who lived lives on earth, shorter or longer. And so, whenever angels are mentioned in the Bible, the word always

refers to the spirit of some mortal who had passed the line between life and death, as commonly understood.

And this you must believe: no "devil" ever writes you, or in any manner manifests to or through any of the numerous mediums who are used to show the existence of the spirits of men in the spirit world—no matter whether these mediums be good or evil.

There *are* spirits of all kinds, however, just as there are mortals of all kinds, having all the traits and characteristics of mortals; and some of these spirits may be justly called wicked or evil spirits, and even "devils." But they are nothing more or less than spirits such as I describe.

I know that the belief of the majority of mankind is that there are such things as devils, and that they are independent creations of God, made by Him to tempt and inflict all kind of trouble and unhappiness on mortals. And because of the great number of years that these beliefs have existed, and the fact that many of the churches still teach that such devils do exist, and are at all times trying to tempt and injure men, it will be difficult to induce men to believe that there are no such things as devils—which is the truth.

I know that the Bible in many places speaks of my casting devils out of men, and of men being possessed of devils, and of the apostles casting out devils, and of their not being able to cast out some of these devils. But I tell you that the Bible is in error in this regard, because the writers and translators of the Bible never understood what the word *devil*, as used in these various instances, meant, or was intended to mean.

As I have said, there was never any devil or devils, in the sense taught by the churches, and consequently they never could have possessed mortals, nor have been cast out of them. But it is true that, by the workings of the law of attraction, and the susceptibility of mortals to the influence of spirits, mortals may become "obsessed" by the spirits of evil—that is, evil spirits of men who once lived on earth. And this obsession may become so complete and powerful that the living mortal may seem to lose all power to

resist this influence, and may feel compelled to do things that the mortal does not desire to do, and to show all the evidence of a distorted mind and an apparent loss of will power, as well as a loss of the ability to exercise the other powers given him by his natural creation. But in these instances referred to of casting out devils, wherever they occurred—and they did occur in some of the instances mentioned—these “devils” were merely evil spirits who had obsessed these mortals.

And this obsession occurs today just as it did then, for the same laws are in operation now as were in existence then. Many a man is in a condition of evil life and disturbed mind from the obsession of these evil spirits; and if there were men today in that condition of soul development and belief that my disciples were in, they could cast out these so-called devils just as the disciples cast them out in Bible days.

But most men have not this faith—even though there are many who have been blessed with the inflowing of the holy spirit. They do not believe that such work as the disciples performed can be performed by them now; and in fact, they believe that it would be contrary to God’s will to attempt to exercise such powers, and hence they never attempt to do such work.

But when men learn that God is the same in all ages—that His laws work the same way, that mankind is the same, so far as the soul’s possibilities are concerned, and that the faith which God made possible for man to obtain may be possessed by him now just as it was possessed by my disciples—then they will attempt this work of beneficence, and will succeed. The sick will be healed and the devils cast out, the blind made to see and the deaf to hear, and the so-called miracles will be performed as they were in my days on earth.

There is not and never was such a thing as a miracle, in the sense of having an effect produced by a cause which was not the result of the ordinary workings of God’s laws. For these laws, in their workings, never vary, and when the same law is called into operation upon the same conditions or facts, the same results will always be produced.

So, let a mortal have in his soul the same amount of God's divine love (which the Bible writers meant or should have meant when they spoke of being "endowed by the holy ghost"), and let him have the necessary faith that when he prays to God, He will give him the power to exercise this love in a sufficient degree to produce the desired results, and then try to exercise the power of casting out devils, or healing, etc., and he will find that success will attend his efforts. God is the same at all times and under all circumstances, and only mortals vary in their conceptions and conditions.

So I say, there are no devils, as independent creatures of God, in contradistinction to the spirits of men who once lived on earth, and you must believe that there are not.

I will not write more tonight, but will, in closing, say that you have my love and blessings. And I will fulfill my promises, so that you will realize your expectations, and be in condition to perform the work that you have been selected to do.

(question)

Well, you let doubt come into your mind, and as a consequence your soul does not respond, although, strange as it may seem, the divine love is there. But when this mental doubt exists, it is as if it were a covering which prevents the love in the soul from shining forth and producing the feelings of happiness and joy which you might otherwise experience.

The mental condition of the mortal undoubtedly has a great influence on his consciousness of the possession of the divine love; and consequently there will have to be this continuous fight, as long as the earth life lasts, between the mental condition and the soul's consciousness. But as the mental beliefs are brought more and more into harmony with the soul's condition, the fight will grow weaker and less frequent, and it is possible that they will cease altogether, and the mental beliefs become entirely subordinated, or rather, absorbed in the soul's consciousness of its being possessed of this divine love of the Father.

So my dear brother, I will say goodnight.
 Your brother and friend,
 Jesus

Overcoming the influence of evil spirits

December 4, 1917

I am here—(must I say?) *your own true and loving Helen*

...While, in many instances, the evil spirits influence mortals in their thoughts and actions, yet this is not always the case, and it will not do for mortals to think so. They are not the mere pliant tools or subjects of these evil spirits, but are persons with free wills, controlled by their own appetites; and for them to believe that all their evil acts are the results of the influence of these evil spirits would place them in a very subservient and deplorable condition, and at the same time retard the development of themselves by their own thoughts and acts.

No, the evil spirits are always working evil, but not all the thoughts and desires that mortals have and act upon are the result of the influence of these spirits. Man must realize that in himself is the cause of his own evil thoughts and deeds (though increased by the influence of these spirits), and that he must master these thoughts, that he be able to drive them from him and overcome them by thoughts of a different and higher nature.

It will not do for men to think that they are wicked only because of the influence of the evil spirits, for to think so would retard their development, and take from them a realization of their own responsibility. And on the other hand, the source of good thoughts is *also* within themselves; and if they will only seek for this source, they will be able to progress in their moral condition. And while the good spirits can and do help them, yet primarily men must help *themselves* from the good that is within them.

I would like to write you fully on this matter, and will sometime, but tonight you are not in condition, and I will not try. But

remember this, that whatever evil is displayed, giving evidence of a soul possessed by evil spirits, yet within men themselves is the power to overcome and cause its eradication. I mean that men must make the effort, realizing that they are masters of good and evil. We can help you, if you will let us, but it depends on you, and no other can take the praise or blame for the results of your thoughts or actions.

Yet you must also realize this: that when the evil ones form a rapport with you, and in a way obsess you, it will become the more difficult for you to exercise your own will; and hence men should pray to be given help from the Higher Source to overcome the influences of these evil ones.

The character of your company will determine to a considerable extent the kind of thoughts you may have and the deeds you may do. But good or bad be your associates, you alone will be responsible for the results of your thoughts and acts.

I must not write more. Goodnight.
Your own true and loving,
Helen

Helping the low spirits

May 8, 1917

I am here—*Jesus*

I see that your work has prevented you from receiving my message tonight; and while I am sorry, I do not complain, for you must do your work, and thereby the more rapidly get in the position that you desire, and which is so necessary to our work.

You are better tonight, spiritually, and our rapport is very complete, and I could easily write my message; but you are physically tired, and I do not think it wise to attempt to write. So I will postpone doing so until tomorrow night, when, I hope, there will be nothing to interfere.

(*question*)

Yes, that is the correct idea, and I will endeavor to make the message as full and lucid as possible. I know how you feel in reference

to the matter, and that you desire to receive the message in the best possible shape, and I know that you will do so.

You must not think that I am not willing to wait whenever you have your professional work to attend to, or that I will not be with you even though we cannot write, for I am with you very often, trying to help, as I have said. So you must keep up your courage and trust me, and have faith in my promises.

I will not write more now, and will say that you have my love and blessings.

(question)

Well, as to that, I know that you will, in the not distant future, be able to “see me,” as you say, for I am desirous that you do so. You have the power of clairvoyance, but it is not desirable that it be developed in you at this time, as we wish all your power to become centered in receiving the messages. But some night when you are praying and I am with you, the power will be given you, and you will see me as I am while praying with you. I feel that this may strengthen your faith and draw you closer to me, and I myself want you to actually see me as I am.¹

Well, let us say goodnight and stop.

Yes, I understand, but if I should come and write to you in the (as you may think) dignified way that an elevated spirit should write, you would not feel the nearness to me that I so much want you to feel; and besides, you might not just understand what I intended to communicate.

It is impossible for you to accommodate yourself to my condition, and hence I have to accommodate myself to yours. I want you to get as close to me as possible, and in order that that may be, I have to become verily human as you are. Otherwise the rapport could not exist between us, and I would seem to you like some far off nebulous being that you could not understand or feel the influence of.

No, I am very human when I come to you. But this I will say, in order that you may get a somewhat better idea of our relationship: that as you progress more in your soul development and in the pos-

¹ Padgett later told Dr. Stone that he did clairvoyantly see Jesus while praying

session of the Father's love, you will be less "human" (I mean in your condition of soul, which is that in you which furnishes the rapport between us), and I will meet you on the plane that you may occupy. So you see what a determining factor in our rapport your condition of soul is.

And if you consider this for a moment, you will more clearly comprehend why it is that the dark spirits can find in you a closer rapport, that enables you to help them, than they can find in the higher spirits. We try to make a rapport with them, but their souls do not respond; and it is only after you have talked to them and directed their attention to us (which causes, as it were, an opening up of their souls to us) that we can come in that rapport with them that enables us to gain their attention and create in them an interest in what we may have to say.

This, to you, may seem surprising, as you believe that we who are more elevated must have great power with and over these dark spirits. And this is so, for certain purposes, and we do often restrain them from doing things that they should not do. But this, as you must understand, only means that we, by our powers, arbitrarily force them to do or not do certain things, just as you on earth, in the enforcement of your laws, restrain those who desire to violate the law. But when we come to the task of attempting to turn their thoughts to those things that affect their soul condition, this use of constraint or force will not work. We then must deal with the exercise of their free will, and in such cases only persuasion or loving influence can be effective in helping them out of their dark and tainted condition of soul. We must invite and persuade the soul to awaken—we cannot force it—and to do so we must form that relationship with these dark spirits that will cause them to voluntarily open up their souls to our influences.

The great obstacle to our work among spirits of this kind is that they will not listen to us or come in conversation with us, and we cannot compel them and accomplish our purposes. No man or spirit can ever, by force, be made to open up his soul to the higher thoughts and essentials of the soul's progress.

Of course, when we once get in that rapport with them that enables us to enlist their attention, we can, by informing them of the suffering and unhappiness that will be theirs if they continue in their same condition, cause them to have an awakening, and, by a kind of, you may say, mental force, compel them to think of these things that are holding them in their condition of darkness. But this does not occur unless we can first secure their attention and, to some extent, their confidence.

So from this you may realize, to some degree, the importance of the work that you are doing among the dark spirits. They, being in a condition of darkness and want of soul development, cannot see any such development that you may have—to them you are merely a mortal, as they themselves were a short time ago, in many cases. Finding that they can communicate with you, they come to you just as one man would to another for the purposes of conversation, and outside of the phenomenon of spirits and mortals conversing, you do not seem to them any different from what men seemed to them when they were on earth. They are all very human, and to them your conversation is very natural; and hence they listen to you with the same feelings of confidence, or rather, not of distrust, that they would to another spirit of their own kind. You are all humans together, and your opinions or ideas, to them, are just the same as they might expect if they were in the flesh, or if you were a spirit like themselves.

While these dark spirits may, under certain circumstances, see the bright and beautiful spirits (as they sometimes tell you they do) yet they see only the appearance of the spirit body—they cannot see the condition of the spiritual development in these bright spirits. For it is a law that the spirit perceptions cannot envision conditions of the souls of others to a higher degree of development than they themselves have. This applies to all spirits, no matter what sphere they may occupy. And hence you will understand that as we progress in our soul spheres, the higher we ascend, the more clear and comprehensible becomes our soul perceptions of the Father and *His* “soul qualities.”

Well, I have written more than I intended; and we must stop now. So with my love, I will say goodnight.

Your brother and friend,

Jesus

"Try the spirits"

September 12, 1915

I am here—*John*

I do not write "St. John" because I am not called by that name in the spirit heavens, and I have written you often enough now that you will identify me when I merely write John.

Well, I heard what the Master said, and I can only add thereto that I never wrote the things which declare that I preached that the blood of Jesus saves from sin, or that Jesus was a propitiation for the sins of mankind. Neither in my Gospel nor in my Epistles nor in Revelation did I write such a doctrine. As I have told you before, many things contained in these books were written by others, in order to carry out certain plans and ideas of the writers. So let your mind eliminate these false doctrines, and receive the truths which the Master shall write with a perfectly unbiased mind, free from all preconceived ideas.

(question)

I meant that many spirits would try to communicate with man and attempt to teach false doctrines as to Jesus and his mission.¹ That the only spirits who were capable of conveying the truth and worthy of belief were those who should acknowledge that Jesus was the "son of God" (in the way that it has been explained to you—not that Jesus was God, or the "only son of God").

Only those spirits who would acknowledge Jesus as "son of God"—those who have received the new birth, and know about the gift of the divine love of the Father and the way to obtain it as taught by Jesus—should be acknowledged. All other spirits who have not this knowledge, and consequently would not acknowledge Jesus as the "son of God," are not to be trusted as being true followers of Jesus.

¹ 1 John 4:1

This is nothing mysterious, or contrary to the laws governing the conduct or beliefs of men. If a spirit, or man either, knows nothing about a certain subject, he certainly cannot teach others its qualities or merits; and hence I was applying an ordinary law of nature to the way in which spirits should be tried.

For I must tell you now—and it was a truth at the time I wrote my gospel and epistles just as it is a truth now, and always will remain a truth—that every spirit who acknowledges Jesus in this way is a redeemed spirit, and has received a portion of the divine love, and is progressing in the kingdom which Jesus is now forming. And when I gave those instructions to my “children,” as I called them, I intended that their communications should be only with those spirits who had received this new birth.

I know that all the spirits who have received this divine love in sufficient abundance are good spirits, free from sin and error, with the power and inclination to influence mortals not to sin or to do anything which is contrary to the will of the Father, while all other spirits may or may not exercise upon mortals the influence of evil. Hence, try the spirits, and if they do not acknowledge Jesus as the Messiah of God, let them alone and do not receive their communications or teachings, because they are not believers in Christ and the new birth.

Among my “children,” or believers in the Christian religion, were many persons who had the power or gift of communicating with the spirits of the departed, and who did so communicate. Such communications were made known to the rest of the congregation and believed by them—hence my injunction against communion with those spirits who were not believers in Christ.

You must not think that this is the only age in which spirits communicate with mortals, for I must tell you that in my time it was much more common than now; and in our congregations when worshipping, and when in our other gatherings, and often in private we had these communications. This was an important part of the services of our meetings, and one that kept us in constant harmony with

the soul power of those who lived in the spirit form, and from whom we received powers of healing and of doing good in many other ways.

In those days healing the sick and doing kindred things were a very important part of our work as Christians. We believed what Jesus had told us on earth, and we increased our faith and performed many works which the people who did not believe as we did thought were miracles.

To us, the healing of the sick and the doing of these other things were just as natural as eating and sleeping. I tell you that our faith then was a certainty. We possessed the *substance* that Paul speaks of,¹ and we expected to do these things just as we expected to breathe and be able to do material good to our brothers.

But after a few centuries, when men came into the church for other purposes than to receive the new birth and do the will of the Father, faith such as I speak of largely died, and the power to do these things was taken away from men, and the church became a congregation of men having the mere lip-worship. And all through the centuries from then until now, this power has not been with men, except that here and there some true believer with a faith such as we had has appeared and done wonderful things.

So I say, let not what the Bible may say about Jesus being God and having those other qualities with reference to the salvation of men disturb you in your belief in what the Master may write you.

I will not write more tonight, but will say goodnight.

Your brother in Christ,

John

A better test

October 19, 1915

I am here—*Luther, one time monk and reformer*

I came to tell you that you are not much benefited by the book² you have been reading tonight, because it ignores the very foundation of the plan of man's redemption—that is, the divine love which the Father bestowed on mankind at the coming of Jesus. The doctrine of the blood atonement is completely untrue and

¹ Hebrews 11:1; ² *The At-one-ment Between God and Man* by Pastor Russell

misleading, and has done much harm to the truths of God, and to mankind.

I will admit that there are many truths stated in the book, and many that will do much good for humanity to understand and believe, but because of the great error in the vital point of the declaration as to the plan of man's salvation, these truths which the book contains may not do the good that they otherwise might. Of course, you who understand the true plan of salvation may make the discrimination between those portions of the book which state the truth and those which do not.

(question)

Well, I know that the passage in John refers to the spirits of men who once lived on earth, and who communicated to the members of the early church in their places of worship and elsewhere. John has explained this to you, and what he said I have been informed by others of the apostles is true.

The author of that book has certain theories, and of course he is construing all the teachings of the Bible in such a way as to sustain his theories. But he is in error—as he will discover when he comes to the spirit world. He teaches that the soul as well as the body of man goes into the grave to await the great day of judgment, and that there is no such place as the spirit world, inhabited by the spirits of departed mortals; and to maintain this position he quotes from some of the books of the Old Testament. But these passages were not written by men inspired by God to declare the truth in reference to the spirit world, and the quoted expressions are merely the result of the purely human minds of the authors, who did not know what they wrote to be a fact.

Let not the writings of these old writers, or of the present day writers either, cause you to hesitate to believe what the Master may write as being true.

(question)

Yes, I say that Jesus Christ did come in the flesh,¹ and I know it, for he is here a spirit, and once lived on earth.

¹ 1 John 4:2—“Every spirit that acknowledges that Jesus Christ has come in the flesh is from God...”

But the statement of that fact does not conclusively prove that any spirit who acknowledges it is a true follower of him or a redeemed spirit of the Father. There are many spirits in the spirit world who believe that Jesus, the spirit whom they sometimes meet, once lived as a mortal, and would, if asked, say that he "lived in the flesh"; but they are not believers in the divine love of the Father, nor have they had the benefit of His great plan of salvation. That test set forth in the Bible may have been considered a true test in the days of the early church, yet it is not now a very safe one, for this reason. If a test is necessary, I think a better one would be: try the spirits, and every one who does not acknowledge that Jesus is the beloved son of God who brought to the knowledge of mankind the rebestowal of the divine love, and declared to men the way in which that love may be obtained, is not a spirit that should be communicated with for the purpose of learning spiritual truths. This test is better, because no spirit who has not received this divine love or the new birth will acknowledge the existence of these things, because it has no knowledge upon which to make the acknowledgment.

I must not write more tonight, but I hope the little that I have said may help you and others who have doubts as to the meaning of that part of the Bible which refers to the "trying of the spirits."

I am very anxious to write you again as to some of the higher truths pertaining to the spirit world, and soon I hope that I may have the opportunity. I will say goodnight.

Your brother in Christ,
Martin Luther

An early Christian medium

February 19, 1916

I am here, the spirit of one who died a great many years ago in a far distant country, when the truths of Christianity were known and practiced by the followers of the Master in the purity in which he taught them.

I was a disciple of his, but I am not known to history, and like a great many others who lived in those days, I worked in a humble way among the poor and simple of the earth. My work was mostly in the country outlying but close to Palestine, and I was one who received from the spirit world the communications of those spirits who had lived on earth as Christians. These communications were received in our public worship, and interpreted or made plain to the common people by those teachers who had the gift of interpretation. It was such communications as these that John referred to when he advised us to “try the spirits” to learn whether they were “of God”—in other words, to learn whether they were spirits who were followers of the Master, who had a knowledge of his teachings, and who came to teach us the truths as they saw them to exist in the spirit world.

I know that Jesus taught about the new birth and the divine love and the rebestowal of the great gift which had been forfeited by our first parents. I also know that he never taught us to look upon him as God, or that any death that he might die would save us from our sins or bring us in at-onement with the Father, or that the Father demanded any sacrifice in order to satisfy His “wrath” or pay any debt that man might owe to Him. No, the things last mentioned were not embraced in our faith, or in our understanding of what the Master’s teachings were.

We also had many of the wonderful powers which Jesus possessed, in the way of healing, casting out evil spirits, etc.. We never looked upon them as miracles, but as the result of the exercise of the powers which came to us when we received the divine love, and had the faith which made this love and all that accompanied it things of real existence.

Jesus was always a man of love and mercy and benevolence, and never tired of his work of doing good to the mortal; but these works were merely subordinate to the other great mission that he performed. Above everything else he was a teacher of the Father’s love, and of the necessity of man’s receiving this love in order to

become at-one with the Father and an accepted child whose inheritance was immortal life in the Celestial heavens.

So you can readily see what a departure there has been from our teachings and faith and practices, and from the simple lives of the early followers of the Master. I see today that belief in the dogmas of the church and mysticisms of God are what constitutes the Christian, and that soul development is little preached or really understood, either by preacher or layman.

I am now in the high celestial spheres, where the love of the Father is most abundant, and where the spirits of men live in eternal happiness, with the knowledge that immortality is theirs.

I will not write more tonight, as it is late and you are tired. But before I stop, permit me to affirm that you are receiving a revelation of the true religion of Jesus, as well as truths which pertain to the condition and existence of the spiritual world and the Celestial Heavens. With my love and blessings I am

Your brother in Christ,
John, a lowly follower of the Master

Spirit communication, an established fact

April 23, 1916

I am here—*St. John*

I come to tell you that I have been with you today in your attendance of the church services; and as the preachers declared their ideas of what immortality means, I suggested to you thoughts showing how unsatisfactory their reasonings and conclusions were.

Of course, what the morning preacher said about his reasons for inferring that immortality must be the lot of man had in it a considerable force, and also consolation, and I am glad that he dealt with the question as he did. But when all is said, it was merely hope and belief—knowledge was absent. And men so often realize that their hopes are not fulfilled.

How regrettable it is that while men may know—and I emphasize *know*—the truth of immortality if they will only seek for it, yet they

do not seek, although it is open to discovery even without the information that our messages give you.¹

In speaking of “immortality” in this writing, I mean continuous life upon the death of the physical body. Of course, true immortality, as it has been explained to you, can only be learned from the teachings of our communications. But immortality in the former sense (continuity of life) can become established as a matter of knowledge, and to the satisfaction of these orthodox preachers, if they will only seek with open minds, divorced from the beliefs that keep them from accepting as true any and every thing not contained in the Bible.

It has been established as a fact for a long time, antedating even the Bible, that spirits or angels communicated to men. And the Bible has many instances where such occurrences were declared; but while these orthodox teachers accept all these instances as true, yet they say that the occurrences were caused by some “special interposition” of God. And to a certain extent this is true—but this same cause applies also to all the instances of spirit communication that have taken place since these Bible manifestations.

As we have told you many times, law—unchangeable law—governs all God’s universe, and nothing happens by chance; and so, every instance of spirit communion is the result of the operation of some law of God, working in an orderly manner. No spirit could communicate, and no mortal could receive the message, unless the law worked in such a manner as to permit or cause the same.

And here I must say that the same principle of law that enables the evil spirit to communicate or manifest enables the higher spirit to do the same. There is no special law for one and not for another.

Your land is filled with mortals who have developed in them such powers as enable the spirits to become in rapport with them, and thereby make known the fact that the supposed dead are alive, and able to declare the fact to mortals. These facts have been established to the satisfaction of men of all kinds and characters—to the scientist as well as to the man of ordinary intelligence; to the open-

¹ See *Life After Life* by Raymond Moody; *The Afterlife Experiments* by Gary Schwartz

mindful orthodox preacher as well as to the unbeliever. All these things are not merely matters of chance, but are designed to show man that he is a living, never-dying being (as far as known), whether in the flesh or out of it. What is thus designed and provided for man's consolation should not be looked upon with suspicion or fear of being against God's will. No, this great privilege is a part of God's goodness to man, and he must so understand it, and to his hope and desire for continuous life, add *knowledge*.

So I say, these leaders of the worshipers at the orthodox shrines may (if they will learn the truth of this immortality) make certain that for which they now have only a hope, backed by their faith in what their Bible tells them is the truth. Of course this hope and faith may become so strong as to satisfy their doubts on the question, but even then it is not knowledge. This faith and hope will pale into insignificance when the mother, mourning for her recently departed loved one, hears his voice declaring to her that he is still alive, and has all his love and longings for her, and that he is with her, feeling her love for him.

But these teachers will not seek, or if they do, and feel their hope and faith turn to knowledge, they will not declare the truth to their flock. And why not? Because the creeds and dogmas and iron bands of erroneous belief forbid them doing so. They will preach of freedom of the press, and if necessary lay down their lives for such a cause; but yet when they come to deal with this question of supreme and vital fact, they are afraid to seek the truth, or, in seeking and finding, to declare the freedom of their beliefs from the bondage of their creeds.

What a responsibility they have, and what an answer they will have to make! They bury the talent which is given them, and the accounting will be grievous.¹ But some day—and soon—this truth will seek them with such overwhelming force that their erroneous creeds will crumble, and in addition to hope and faith there will come to them knowledge, and with knowledge, freedom, and with freedom, the pearl of great price which to them has so long been hidden in the shell of fear and bigotry.

¹ Matthew 25:14-18

I must not write more tonight. I felt that I must say these few things to encourage you in your work of bringing truth to light. With all my love and blessings, I am
 Your brother in Christ,
 John

The laws of rapport and communication

March 7, 1916

I am here—*John*

I come to you today because I see what your condition is and that you need encouragement; and as I am your special guardian, I could not abstain from writing you. So I say to you: trust in the Father and in our help, and you will not be disappointed.

It has been a long time since I have written you regarding spiritual things, and I desire very much to do so, as I have important messages to communicate (as have many other spirits who have been accustomed to write you). While your material affairs are important, yet these spiritual truths are of more importance, not only to you but to the world for whom they are primarily intended. The world needs these truths more at this time than ever before, and the sooner we can complete our book of truths, the better it will be for suffering humanity, and for many whose hearts are now lacerated because of the great destruction of human life caused by the war.¹

(question)

Well, I know that many believe that in some way God has an overpowering direction as regards the progress and outcome of the war. And in a certain sense this is true, for He is always interested in and seeks to reach the souls and hearts of mankind, and of course desires that the great suffering and devastation shall cease. But as the cause of all this was the evil desires and ambitions of men, He will let men themselves control the conduct and outcome of the war.

God will not, by His exercise of power in an arbitrary way, end the war, or determine which of the contending nations shall be successful, except in this: that through the instrumentality of His

¹WWI

spirits, He will influence the minds and consciences of these men in such a way that right and justice will eventually prevail, and the evil thoughts and deeds of men be stopped in their operations.

His spirits are working and have been working to this end—and so have the evil spirits been working to bring discord and destruction upon humanity. The leaders of the nations have been in large degree obsessed by these evil spirits, and have been influenced in many of their thoughts and acts by these dark ones who delight in seeing mankind suffer and in evil asserting itself.

The spirits of truth are exercising a wonderful power over the hearts and souls of men, and one that will soon cause them to realize that evil must not be allowed to prevail, and that truth and right must assert themselves—towards the end that the war must not only cease, but that men must become more in unison with truth and justice. In this way, the Father will answer prayer, and His love and care will continue to flow to men.

I know that prayers are ascending to the Father from many men and many of the churches of the respective contending nations for “success,” but only those prayers will be answered which tend to bring about this overruling of evil and injustice. The spirits who are working the Father’s will will answer only those prayers which, in their answer, will bring about this desired end.

As I have said, while God does not take interest in these matters, and by His arbitrary power decree that the one of these warring nations shall overcome and conquer the other, yet He does, by His angels, exercise such influence upon the men who are engaged in the struggle that, in the end, His will will be brought to pass. But men, immediately, must determine the course and results of the issue, and no miracle will be performed which will make one side the conqueror of the other.

Man has his free will, and that is never arbitrarily controlled by the Father. But in the exercise of that free will, whenever man violates the laws of God, man must suffer the penalty of that violation. This is a never-changing law of the material as well as the spirit world. When evil is sown, evil must be reaped, and until this evil

ceases to operate as a cause, good will not appear. The men who are directing the war must understand that this law is operating in the conduct of the war, and that evil thoughts put into execution will invariably bring evil consequences.

You may look for an earlier determination of the struggle than some men now believe possible, yet ere that end comes many mortals will become spirits and find their homes in the spirit world—some in the darker spheres, and some in those of light and love. But all are the children of God, and will not be forsaken by Him in the great eternity.

(*question*)

Well, you have not been in that condition of mind that has enabled us to make the necessary rapport with you. We must have a mind that is filled with thoughts of the higher things and truths, even though we do not use those thoughts. Our thoughts are all spiritual, and our truths can be received only by a mind in a spiritual condition; and you, lately, have not had so much of this spiritual mind as formerly. Our contact has not been so close, and our rapport, necessary to enable us to express through your mind these spiritual truths, has not been so perfect.

And when I say *mind*, I merely mean the organs of the brain, as influenced by the thoughts of the mind. For I will tell you what you may not know: that these component organs of the brain are not always and under all conditions receptive of the same control by the minds of spirits. You may receive through your brain a long and profound message of things pertaining to what you may call the material, and yet under similar conditions of these organs not be able to receive messages of the higher truths. And the condition of these brain organs is caused by the condition of the soul and the possession of things spiritual.

It is difficult for me to express just what I intend to convey, but this you will understand: that the capacity of the human brain to receive these higher kinds of messages depends upon the development and possession by the soul of things spiritual. A medium who is merely intellectual and morally developed cannot receive

these messages of the higher truths, because there can be no rapport between the brain of such a medium and the mind of the higher spirit who may desire to communicate. And thus you will understand why it is that the messages from the earth-bound spirits or from those who have merely the intellectual development are so vastly more frequently received by mediums than messages from spirits with the soul development.

A spiritual thought—I mean a thought which can come only from a spirit who has a soul developed in love—cannot possibly pass through a human brain which has never been developed by a soul in a similar condition. Things of the material may be conveyed through a brain purely material, things moral through a brain which has been influenced by moral truths, and things spiritual through a brain which has assimilated those truths that come only with the development of the soul by love. This is the law of rapport and communication.

Well, I will not write more now, but in closing urge you to have faith in us, and let your worries leave you, and pray more to the Father.

Your brother in Christ,
John

Laws of rapport and communication (part2)

January 4, 1918

I am here—*John*

I desire to write for a short time tonight upon a subject that I consider important, and you may consider interesting.

As you may know, it has been some time since I wrote anything of a formal character, and I regret very much that so much time has gone by without my being able to communicate some of the spiritual truths. And I also regret that your condition has been such that I was unable to make the rapport with you that is necessary in order that I may deliver to you these messages of the nature mentioned.

I have explained to you in an earlier letter, in a brief way, the law of communication and rapport; and that law, if you will try to understand it, will enable you to comprehend the reason why we have not been able to communicate these higher truths.

It may seem to you that if we control your brain, and do not use or transmit your thoughts, but only the thoughts which come from our minds, it would be immaterial what the nature of your thoughts might be; that as your brain is used by us as a mere instrument, we, having possession of your brain, would have the power to write anything we might desire. And upon a superficial glance at the assertion, it could be reasonably supposed to be true.

But as we have told you before, rapport and our ability to use your brain are governed by laws; and one of these laws is that a higher thought cannot be transmitted through a human brain which is not in the condition that qualifies it to receive the thought—just as the brain, in matters pertaining to mere material knowledge, cannot receive and transmit a conception or comprehension of some intellectual truth with which it has no acquaintance. A brain cannot be used by the mind of the human to make known or present a problem in geometry when that brain has never been used by the mind to acquire an acquaintance with or knowledge of the principles of geometry. This is an incomplete analogy, but may serve to illustrate what I mean.

In the conception by the human mind of a truth—material or spiritual—the brain must have some familiarity with the subject in order to manifest or make known that conception. This is absolutely true where the idea or thought originates in the mind of the man who is using his *own* brain to formulate or manifest that idea or thought. The mind may have a thought or knowledge of some branch of learning, yet if it has never used the brain to put that kind of thought or knowledge into concrete form, the brain may be unable manifest or transmit it. And from this you will see that it is possible for the human mind to have thought and knowledge of things which it cannot use the brain to express.

In many of your material things of life, such as great inventions, the knowledge of these inventions may be in the mind for a long time before it is formulated and expressed by the brain, and sometimes it never gets through the brain at all. The mind and the brain are not one and equivalent things: the one is the operator, the other is the thing used to operate with, in order that the possessions of the operator may become manifested to others.

This law applies specifically to the capabilities of the brain where it is attempted to be used or controlled by the mind of the man who owns the brain. But this law does not so absolutely apply to and control the relationship of mind and brain where the mind is that of a spirit and the brain that of a mortal. For in such case, the mind may take such complete control of the brain that the former's manifestations are not governed or limited by the specific experiences (or want of experiences) which the brain may have had in its use by the mind of the mortal. Thus, as has been demonstrated by the work and experience of many human mediums, the minds of spirits have transmitted through the brains of mediums expressions of various languages and mathematical truths which such brains had no acquaintance with or experience in expressing.

In these instances, the brain is used merely in the sphere of intellect, and the spirit who takes possession of that brain and uses it to express and make known the knowledge of the spirit's mind is doing no different thing, in essentials, to what the human mind, controlling its own brain, could have done, had the brain been exercised in those directions. The *capacity* of the brain (whether exercised or not by the human mind controlling its own brain) limits the power of the spirit to control it in the manner mentioned.

But this law has a further phase: The greater the general experience of the brain in its exercise by the human mind, the more perfectly can the spirit mind control it. All this is dependent upon facts which I cannot linger here to explain, such as the mediumistic qualities and susceptibilities of the human whose brain is attempted to be controlled by the spirit.

And these same laws apply to the disclosure of truth and principles along the moral planes. A spirit cannot possibly use the brain of a mortal to convey or transmit through it moral precepts or truths that that brain is not capable of receiving. And I do not mean by this that the brain must have had an acquaintance with any or many *particular* moral truths, or must have been used by the human for the purpose of receiving or imparting these precepts; but it must be, in its essential capacity, potentially able to transmit and receive these truths. And so, the capacity of the brain to receive and transmit these moral truths limits the control of the spirit over the brain, and the spirit's ability to express through it these truths.

The rapport of the spirit with the human is determined by the development of the brain and the soul qualities of the human *at the time* the rapport is attempted to be made—and this means the actual development of these conditions, and not what they may appear to be to other humans, or even to the individual himself. And this development determines to a large extent the power of the spirit to use the brain to disclose a truth, either intellectual, moral, or spiritual.

A medium can receive only such truths as his condition (as regards the nature of the truth) is susceptible to the forming of a rapport by the spirit. The possibility of rapport, and the kind thereof, lie at the foundation of mediumship, and determine and limit the power of the spirit to convey its thoughts, and the capacity of the mortal to receive them. When the medium is in a certain condition of development, and as that condition harmonizes with the condition of the spirit, the spirit and medium can form a rapport. And it is impossible for the spirit to write those things which require a greater degree of development than the medium at the time possesses.

Hence you will in a way understand why so few of the higher spiritual truths have been delivered to the world through the mediumship of mortals who have possessed gifts of either automatic writing (as it is called), clairvoyance, or inspirational powers. As to

those truths which did not require a higher degree of development than was possessed by the medium, there arose no difficulty in transmitting the same, and many mediums have been successful in receiving such truths.

And this fact (and law) also will explain to you why the same spirit may communicate through several mediums and yet the communications be of a dissimilar character; that is, the communications through one medium may contain a higher or lower character of truth than those transmitted through some other medium—with the result that those mortals who have heard or read these different communications, especially when critical, have been prone to believe that the same spirit was not making both communications. But this is not a just conclusion; for while the spirit was in the same condition, possessing the same knowledge, at the time of both communications, yet the mediums, because of their difference in development, were unable to receive the same character of messages.

You may search the whole history of spirit communications and of mediumship, and you will not find any messages of the character of those that have been transmitted through you, and for the reasons that I have stated.

Swedenborg was the last and nearer perfect instrument for receiving these higher truths; and yet he, because of his want of soul development, and his being bound more or less by his orthodox beliefs, and his scientific knowledge that caused him to mix these truths with his ideas of “correspondence” and similar conceptions, could not be successfully used to transmit these truths which we have been communicating through you.

And after him, other gifted and in some respects successful mediums were used by spirits of the higher knowledge and progression to convey truths, but their conditions were such that, under the workings of the laws governing rapport, these mediums could receive only those truths which their conditions of development permitted them to receive. The working of this limitation was not dependent upon the condition and ability of the spirits to *impart* these higher truths, but upon the capacity of the mediums to *receive* them.

You yourself have had experience as to how this law works and controls communication and rapport; for as you know, it has been a long time since you were able to receive any spirit messages of these higher truths, although the spirits have been present with you many times, ready and anxious to make the rapport and deliver their messages. And you have been willing, intellectually, to receive them, but because of your condition, or want of condition, the spirits could not deliver them, and were compelled to wait until you get into the necessary condition.

From all this you will comprehend why so very few messages containing high spiritual truths, or even moral truths, come through mediums. The mediums, mostly, are so developed that they can receive only messages dealing with the material affairs of life—and which kinds of messages, I am compelled to and can truthfully say, are those that are largely desired by the mortals seeking information from the spirit world.

Again, in your reading of spiritual literature, you may have observed the great diversity of opinions of spirits upon the same subject, and sometimes contradictory opinions, thus causing doubt and confusion on the part of mortals as to what are the true facts as to the subject of inquiry. Well, this is due very largely to the condition of the mediums—and also to the knowledge of the spirits who attempt to communicate; for the knowledge of spirits is limited by the extent of their progress and development.

Many spirits *believe* that what they have learned is true, and so give authoritative expression to the “facts” of their knowledge; and they often believe that what they know is *all* that may be known of the subject on which they communicate. And these spirits are mostly honest in their beliefs, and truthful (as they think) in their messages. Thus it is well for mortals to understand that not everything written or spoken by spirits should automatically be accepted as the finality of truth. And on the other hand, apparently contradictory statements should not be taken as fraudulent merely because they are contradictory. A spirit with greater knowledge, using a medium in harmony with itself, can convey the more exact

and greater extent of truth than can a spirit with less knowledge and development, using a medium in harmony with itself.

So you see, communication and rapport depend upon the conditions of both spirits and mortals working in unison—though more, I may say, upon the condition of the mortal. For if the medium is in the proper state of development, there always being many spirits present with that medium in a condition of readiness, a rapport can be made.

The Master is here tonight and has heard my communication, and unites with me in saying: Have faith, and seek with all your soul for this love!

Believe that I am your special angel friend,
Your brother in Christ,
John

Laws of rapport and communication (part 3)

October 22, 1918

Let me write a few lines tonight, as I have not written for a long time, and am anxious to say a few words which may be of help to you.

I have been present on many evenings when you were expecting to receive communications and were disappointed because of reasons or causes that you could not understand, except that you were not in that condition which would enable the spirits to make a rapport with you.

Well, this is true, and is the immediate cause of the want of power of communicating; but it is well that you understand more than this, for in order to remedy the difficulty, you must have some knowledge of the cause thereof.

I have explained to you the law controlling rapport and communication, and endeavored to make it as plain and understandable as possible so that you might grasp its meaning. But I see there are some things that you do not understand; and because of this, you have had the recent experience of not being able to receive the many messages that were waiting to be delivered through your brain and hand.

As I have said, the first and most important requirement is that you be in that condition of soul which will, because of its qualities, enable the spirits who desire to write the higher messages to form a rapport or union with you; which means simply to take charge and control of your brain—a brain which, because of certain qualities and thoughts having possessed it, will be in harmony with the thoughts that these spirits desire to transmit through it.

You have been told on numerous occasions that you were not in condition, and that the spirits could not make the rapport, and that you must make the effort to get in condition; and these assertions and advice are all true. You were told to pray more to the Father, and think of spiritual things, and that then you would become in condition; and this is true, and the advice helpful. But you were not told what this praying to the Father or thinking of spiritual thoughts means, and hence you may in a general way do these things, and yet still not get in condition.

I know that during a long period in the past you have been receiving many messages of the higher truths, for the delivery of which a brain highly prepared was necessary, and the thought has come to you: Why were you able to receive these messages at the time of their delivery, and yet not be able to receive them now? Because, as you further think, your brain is in as good condition now as it was at those times. Well, in the latter thought you are mistaken; and the fact of such mistake should be sufficient to explain your inability to receive the messages.

During the periods mentioned, you prayed more often for the inflowing of the divine love, and your longings were intense, and the desires to possess this love (which is so vital to the preparation of your brain) were so much more active. And also, your thoughts of things spiritual were so much more frequent. In other words, you were then seeking with your whole heart to learn the truths of God and to possess His love. And hence, your brain was continually in that condition which enabled the spirits to make a union and control it for the purpose of their higher expressions.

Lately, you have not had the longings or prayed for the love as frequently; and as a consequence, the qualities and elements of thought that have possessed your brain were not such as to put your brain in that condition which made it receptive to the passing through it of those thoughts of the higher truths.

Now from this you must not infer that this condition is a mere matter of brain condition, produced by itself; for it is not. You have had the intellectual desire to write and receive the messages as much as you ever had, and also to read messages of the higher truths that would be new as well as edifying to you. And your desires were real, and you were disappointed because they were not realized. This merely demonstrates to you that something more than the mind or intellect is necessary to prepare the brain for the reception and transmission of a thought that has its source in something beyond the mere mind.

These higher truths come from spirits whose minds are, as you might say, of the soul. And as only soul can deal with soul, the preparation of the brain must come from the exercise of soul powers upon the organs of that brain. Hence the necessity for your soul being in that condition that will produce in the brain the qualities that will unite and permit the truths of the soul to be received and transmitted.

You must not only pray to the Father for the inflowing of this divine love, but you must pray often, until you realize almost constantly the possession of this love in your soul. And also, you must turn your thoughts—and I do not mean the merely intellectual thoughts, but the thoughts of the soul (which, as you have already had, you may have again)—to the spiritual truths which have been revealed to you, and to the spiritual realm where you believe other spiritual truths are waiting to be revealed.

If you will thus pray and think, you will find coming to you the desires, and the expectation of the fulfillment of these desires, and the enthusiasm which come from the development of your soul by the possession of this love, and from these soul thoughts. *This* is what is meant by the “condition” necessary to enable the spirits to make the rapport.

Of course, as to the ordinary matters of the spirit world, where no special soul condition is required, the spirits can make rapport as they desire; and in your case many of them could have written at the times you thought you were unable to receive any writings. But we thought it best that no spirit be permitted to write you, as it might endanger the probability of your getting in the condition that we desire, and which is necessary in order for you to receive our vital and important messages; and hence your guardian spirit was directed to not permit any spirit to write you (and he did not, though many made the effort to do so).

Well, I am glad that I can write you in this manner tonight, and hope you will consider what I have said, and realize the importance of your getting into the condition of which I speak. The brain must be used by a soul having the divine love *active*, thus becoming prepared to receive the rapport.

I will not write more tonight, but will merely say that we have many more messages which we desire to transmit. So, believe that I am frequently with you in my love, and in my desire to help and protect you, and to make your mission a success. Goodnight.

Your brother in Christ,
John

The longing is quicker than the thought

October 25, 1918

I am here—*Jesus*

Well, my dear brother, time is passing, and the necessity for the revealing is very apparent, as men are longing and waiting for that which will satisfy the natural cravings of their souls, and which the present religion called Christianity has not in it the qualities to satisfy.

I am pleased that you are in so much better condition, and that your love is again becoming active and awakened, and is operating upon the qualities of your brain so that a rapport can be made, as recently explained to you by John in his message. And here I desire to impress upon you the necessity and desirability of your understanding thoroughly the truths set forth in that message, and of

meditating upon the same, and making a personal application of what is therein written.

I would like very much to deliver a message dealing with spiritual truth tonight, but do not think that your condition is such as will enable me to take possession of your brain and control the same to the degree that the qualities and truths of my message demand. So I will not attempt to write the message, but instead will advise you somewhat upon the way in which you must think and act in order to perfect your condition so that the rapport may be made.

John has told you to pray often to the Father, so that the love may become more abundant, and your soul become permeated with it. And he has told you to think thoughts of spiritual things, until by such thinking your brain may become, as it were, infused with these thoughts, and thereby receive those qualities that will make its condition similar to the condition of the minds of the spirits who may wish to form a union with your brain, and convey through it the truths that are waiting to be delivered. And I confirm what John has written, and in addition will say that your praying must be more frequent, so that the soul may be freed from the condition that the existence in it of thoughts not spiritual had created.

You need not wait for occasions or opportunities to formally pray, but all during the day and evening let your longings for the love ascend to the Father. A long prayer, or even one formulated into words is not necessary, for in order to have the longing it is not necessary that words be used to give it form. The longing may be rapid, as unformed thought, and is as effective for the Father to catch, as I may say. The longing is quicker than the thought, and the answer to the same will come with as much certainty and love as if you were to put the longing into the most exact form.

Prayers of this kind ascend to the Father and are heard and answered, and, by a law of your relationship to the Father, affect the qualities of the brain in the way of preparing it for the union with the spiritual thoughts of the spirits who desire to write, as I have stated. Your thoughts of spiritual things, or of the truths of

the spirit world as they have already been revealed to you, and especially those which pertain to the love and mercy of the Father, also affect the qualities of the brain so as to produce the condition which is so necessary for our rapport.

It may be surprising to you that this condition is required in the brain of a human (and also the development of the soul, which really produces the condition), in order that a rapport may be made, so that the spiritual truths may be delivered; and also surprising that you have been selected as a man in whom this condition and development shall be made. There are certain qualities in your constitution, both spiritual and material, that render you susceptible to the influence of our powers, which led us to choose you for the work in the way in which I and the other high spirits have heretofore used you.

And it may seem strange to you that, in all the long ages preceding, I have not found one human who met all the requirements for this work. I have used others before, but they did not submit their minds and souls and beliefs and forethoughts to our influence and directions to the degree that you so far have done. Many people have had the required conditions of spiritual and material makeup to perform our wishes and work; but as they all have free wills, which we cannot compel, and as circumstances and environments and education and beliefs are all elements which affect and determine the possibility of our using a particular medium, we had not been able to find a suitable instrument for our work.

You of course understand that you were not selected because of any special goodness or freedom from sin, or because you were more beloved by the Father, or naturally (I mean, according to your course of living), or by reason of any spiritual condition that you were in; for there were many superior to you in goodness, and more in at-onement with the will of the Father, and whose love (and the results therefrom) were more perfect than yours. So you will realize that you were not selected because of any special spiritual merits possessed by you.

As you have been told, all things in the spirit world, as well as on earth, are controlled by immutable laws, and all spirits, as well as mortals, are subject to those laws. The law of rapport and communication must be complied with by spirits, no matter how much elevated, and also by humans; and no spirit, by reason of the possession of any supposed power, can set aside this law.

But while spirits have not this power, yet they may have such knowledge of conditions that they can discern what qualities in the condition of a human are susceptible to the influence and molding by the spirits, so that as a result thereof, the law may be brought into operation. And this, briefly, will explain to you why I selected you as my medium and mouthpiece.

For know this: for a long time I have been endeavoring to influence and mold your mind and beliefs so that your soul might become developed in such a way that would enable us to make a rapport and convey these messages of truth. You were naturally a medium, and for ordinary purposes it was not difficult for the spirits to communicate through you the truths of the spirit world which are not of a nature such as I and others have communicated in reference to the relationship of God to man in the higher spiritual sense. As you read John's message you will the better understand what I intend to explain at this point.

There is another phase to all this, more personal to you, and this is that while we have been developing you for the purpose of doing our work and helping make effective our mission, your soul has been developed in its spiritual nature, and you have become in closer union with the Father, and have partaken to a large extent of His love, and have, to a degree, been transformed into His essence, so that you have become a very different entity from what you were when your development for our purpose commenced. And as a consequence, you will derive all the benefits that flow from an experience such as you have had.

You are now one of us in the progress towards the fountainhead of the Father's love, and have taken on a part of His immortality.

And it depends only upon yourself how rapid your progress shall be towards a complete transformation such as the spirits who are inhabitants of the celestial spheres possess. You need not wait until you come to the spirit world in order to make a rapid progression, although it will be more difficult for you to progress while in the flesh, as you understand. But wonderful progress may be made while in the flesh, and you have been told the secret of this progress.

Well, I have written a long time and you are somewhat tired. Remember my advice, and pray often and earnestly, if but for a moment; and the condition will be yours, and we will come and continue our revealments.

With my love and blessing, I am
Your brother and friend,
Jesus

Mediumship which respects free will

June 13, 1916

I am here—*Jesus*

I intended to finish my discourse tonight, but it is now too late, and I will have to postpone it.

(question)

Well, there are cases where such results follow, and it is not astonishing that it is so, for these mediums who surrender their own faculties and wills and moral powers will attract spirits who desire to take control of them. These spirits do not hesitate to use these mediums for any and all purposes that they may desire, and these desires are mostly injurious and detrimental to the mediums, both morally and spiritually. In such cases of spirit control, the mediums absolutely submit their mental and will powers to the domination of these spirits; and once such spirits get control they are never satisfied, and care not for the conditions of the mediums. And such being the case, the mediums suffer.

But the mediumship which you have is not of such a character as to permit a spirit writing through you to obtain that control of

your mental faculties as would enable them to exercise their will and mental powers in a way that would prevent you from exercising yours as you desire. They do not become your masters, but are subordinate to your will, and cannot use you for the purposes mentioned unless you so incline.

The exercise of your phase of mediumship will not do you harm, and you need not fear the results. In fact, it is necessary that your mental faculties should become vivified and enlarged in order for you to do the work, and the greater development you have, the more you will be enabled to do our work in a more satisfactory manner.

(question)

I know the substance of the book that you have been reading, and I know the falsity of these speculations that assert the doctrine of reincarnation. There is no such thing as the second embodiment of the soul into the human form, and no return to earth for the purpose of improvement of the soul's condition.

So, try to be in condition, and we will continue the writing of my messages. With all my love and blessings, I am

Your brother and friend,

Jesus

The truths are being disseminated

July 8, 1915

I am here—*your Grandmother*

I want to tell you tonight of my experience in my new home, among the redeemed spirits who have entered that kingdom.

I am living, as I told you, in the Second Celestial Sphere, and am surrounded by everything that makes me happy and in unison with the Father. I am also in close attachment with the Master, although he lives in a sphere much higher in the Celestial Heavens, and which, he tells me, is close to the fountainhead of God's love.

I have with me a great number of spirits who have received the love of the Father in great abundance, and who are so good and beautiful that they are as of the Father; and they are all happy beyond any conception of you who live on earth. I am in a state of

perfect happiness myself, and want for nothing that is necessary to make me realize that God is my Father of love and mercy. Yet I desire the progression that will take me to the higher spheres—not on account of any discontent on my part, but because I am told that there are homes awaiting me and my companions in these higher spheres that are so much more beautiful than those which we now have. And besides, the law of progression is constantly working here, and never do we cease our longing for the higher life and the greater abundance of the divine love that our Father promises us will be ours if we desire and seek for it. But you must understand that while we strive to progress, we are never dissatisfied with what our Father has provided for us, and what we possess.

My home here is a part of the Celestial Kingdom, and we who live in this sphere are all immortal, in the sense that that word has been explained to you. We are greater in our attributes and qualities than were the first parents at the time of their creation. We can never die again, and have passed beyond the “second death,” as it is written; for we are partakers of the Father’s divinity to such an extent that it can never be taken from us—no, not in all eternity.

And yet with this knowledge, and the consolation that it brings to us, we still have our love for those who live on earth and have not yet acquired this great gift of the Father; and our work in trying to help mortals is a joy to us, and never anything but a labor of love.

I will not tell you at this time how much our interest centers on the work that the Master is doing for the salvation of humankind, but will only say that his love for man and his desire for their redemption are greater than they were when he was on earth, and all his followers—all who are in the Celestial Heavens, as well as those who are in the spirit spheres—are working in unison with him to accomplish this great work to its fullest extent. And many mortals are inspired by him and by his spirit followers to assist in this work, and to make known to humankind the truths of his teachings, and the wonderful love of the Father which passeth all understanding.

So, while the dogmas and teachings of many churches are not fully in accord with the truth, yet the spiritual truths of Christ’s

mission and the gift of the Father *are* being disseminated throughout humankind, and are the cause of many a soul being turned to God's love and thereby securing their own salvation. The false beliefs and false doctrines taught in Christian churches do much harm and retard the soul's progress, and keep many souls from the light while on earth as well as in the spirit world; but yet with these false teachings are mingled the truths of the soul's transformation, and the way in which it may find an entrance into God's Kingdom.

I know that many men die with these false beliefs, and retain them for a shorter or longer time after they become spirits, yet the fact that they have as a part of their beliefs the faith in God's love and in Jesus' teachings will help them to grasp the real truth, and to progress more rapidly after they have gotten rid of these false beliefs. So while you must pity the followers of these orthodox churches because they are living in the false security of these erroneous doctrines, yet you would not be justified in attempting to do anything to abolish these churches in toto, because there is nothing to supply their places, and the truths which they teach would be destroyed and nothing left to serve the soul's interests.

But I tell you that the time is coming when the churches will teach the real truths of God's love, and of Jesus' mission and the way to man's salvation; and then humanity will be happier, and the Kingdom of Heaven will exist on earth as it does in our Celestial Heavens. The time is now ripe for these churches to receive these truths; men's longings for light and happiness will demand that the true gospel be preached, and it will be.

So my dear son, you see the necessity for providing the means by which these great truths may be conveyed to mortals. The Bible is losing its hold on many—not only the students but the common people as well—and the truths which were intended that that book should contain must be brought to the knowledge and consciousness of men and women.

For many years the powers of the spirit world have been making efforts to have these truths communicated to men, but with very indifferent success. Now I believe that I can see before me, as a

vision, that many good men and women will develop their psychic powers to such an extent that they can be used as mediums of communication, and they will be so honest and earnest in their work that men will believe their communications, and learn the real truths that the Master is striving to teach.

I must stop now, as I have written a long time; and you must rest awhile before you continue to write.

Your loving Grandmother

Their longings must be satisfied

July 8, 1915

I am here—*Jesus*

I want to add a little to what your grandmother said on the efforts of the spirit world to show men the truths of the Father.

I know that it will be difficult to make men believe in communications that may come through mediums, and that the churches will antagonize the reception of such communications, but I want to tell you that there will be such power exerted by the spirits of the Kingdom that no efforts on the part of men or churches will be able to withstand these efforts of the spirits. Just as soon as mortals get in condition to receive these truths, they will be given all the powers necessary, and the truths will come with such force and exactness that the erroneous beliefs will have to give way and let the truths that I speak of take their place.

I know that it will be difficult to get men and women in the proper condition to receive these communications, but it will be accomplished, and that before a great while. Humanity is now longing for the truth of the Father, and their longings must be satisfied. No longer will form and ceremony and the mere declarations of the churches as to what God has provided for His children be sufficient to satisfy. The mind as well as the credulity of men must be considered, and when the teachings of the churches are opposed to reason, as well as to the knowledge of spiritual laws which men may obtain, these souls which hunger and thirst for God's love and the way to obtain it must be satisfied.

I know that my kingdom will be established on earth in a fuller and more truthful way than ever, and men will believe in me with a greater confidence than they ever have—not as a God to be worshipped, but as a brother and friend who is able to show them the way to the love of the Father, and to their own salvation, and immortality.

So you see the importance of getting good and righteous mediums to convey these great truths. Mere physical phenomena do not enlighten the soul very much as to its destiny and what road it shall travel to reach God's love; and such phenomena will henceforth become of less importance in bringing men to a knowledge of what awaits them in the spirit life. I will try to influence many mortals to get in this psychic condition so that they may receive these truths and thus do an important work for the redemption of humankind. So you must be constant in your work and faith, and after a little while many will engage in the same work.

I must stop now.
Your brother and friend,
Jesus

CHAPTER 19

Spirit Life

Helen Padgett's experience of passing over

December 9, 1914

I am here—*Helen*

I am so very happy, as you are loving me very much tonight, and I can see that your thoughts are with me so much more than of late. So let me continue to feel that you love me so much.

(*question*)

When I realized that the time had come for me to go, I did not fear to do so, but calmly waited, and thought that all my sufferings would soon end. And when my spirit left the body, I commenced

to feel as if I was rising out of it, and that I was going upward to the place that I had so often heard my father speak about. But I had scarcely awakened to the fact that my spirit had left the body before your mother had me in her arms, and was trying to tell me that I had nothing to fear, or any cause to feel that I was not with those that loved me.

She was so beautiful that I hardly realized that it was she, and when I commenced to see that I was no longer in my body, I asked her not to leave me but to take me with her to where she lived. She told me that I could not go there, but that God had prepared a place for me to go to, and that she would accompany me and show me the truth of my future existence.

I went with her, and she took me to a place that was very beautiful and filled with spirits who had recently passed over. She did not leave me for a long time; and when she did, your father came to me and said, "I am Ned's father, and want to help you to realize that you are now in the spirit world, and must not let the thoughts of the earth keep you from getting in a condition to learn that all of us are only waiting for the love of God to help us to higher and better things."

Your grandmother soon came to me and told me who she was. She was so beautiful and bright that I scarcely could look at her; for her face was all aglow with what seemed to me to be a heavenly light, and her voice was so sweet and musical that I thought she must be one of God's angels that I had read about in the Bible. She told me of the things that God had prepared for me, and that He wanted me to love Him, and feel that He loved me.

But after awhile I commenced to think that I must be deceived in my sight and hearing, and was still on earth, and that I needed only my body again to know that I was still a mortal. Some time elapsed before I really became conscious that I was a spirit and was not on earth; for when I tried to talk to you, you would not listen to me, and turned away from me as if you did not see or hear me. After a short time your mother and father came to me again, and tried to persuade me that I must not continue in my belief that I

was still of the earth, but must believe that I was in spirit life, and needed only the things of the spirit world to make me contented.

So you see, I was so very fortunate in having your dear parents and grandmother welcome me when I passed over. If they had not received me, I do not know to what condition of fear and distraction I might have been subjected. No spirit can learn the truth of the change unless in some way helped by others.

When you come over I will be there to receive you and love you so much that you will never have to go through the period of doubt that I did. Your father is also waiting to receive you; and in fact, all your spirit band have agreed that when you come you will have nothing to fear for want of help and love.

I first saw my parents after I had commenced to believe that I was in the spirit world. When I saw them they did not know me; they thought that I was still in the body, and that they were still on earth (they had not yet awakened to the fact that they were in the spirit world). They were very unhappy, and it took considerable talking to make them believe that they were spirits and not mortals. My father was more easily convinced than was my mother, for he commenced sooner to recall that when death comes, the spirit must go to God who gave it. My mother would not believe so soon, for she continued to think that she was with her acquaintances on earth, and that they were not treating her very courteously, for when she spoke to them, they would not answer. But thank God, they both now realize that they are in the spirit world, and that they must learn to love God if they would be happy.

When I commenced to leave the body, there was no pain or suffering, only a feeling that I was rising out of it. No darkness appeared to me, and I saw my body lying there as if it were asleep. I did not try to hold it, but thought that it was merely taking a rest, and that as soon as it felt refreshed I would enter it again and continue to live as before. I did not wait for it to awaken, but continued to arise until, as I told you, your mother clasped me in her arms—she was my own dear mother as well as yours.

I did not know that I was dying, but felt that something unusual was happening, and I was not afraid. As I always in life dreaded death (as you know), the strange thing to me was that I did not look upon death as dying. It was only a pleasant dreamy feeling, and I only thought that I was going to become absent from my body until it was refreshed. My thoughts were not of death at all. I had been suffering pain, but I thought that I was getting well, and the feeling of relief that came over me was the result of my getting better.

As my spirit arose, I thought only of my condition, and how soon I would be able to return home and see my friends. No other thoughts came to me—not even my love for God, or the fact that I was not in condition, as regards my soul, to meet my Maker (as I had been taught). There was absolutely no fear of what might happen to me, or that I would soon be called upon to account for the sins I had committed.

Just before my spirit left my body I was unconscious, but just as soon as the separation commenced I became fully conscious, and knew everything that took place, and did not feel at all as if I were in danger or needed the help of anyone. I did not stay with my body at all when I commenced to leave it, but continued to rise, as I have told you, until your mother met me. So you see, death, which I so much feared, was not such a dreadful thing to experience.

(question)

Yes, when my son came to where my body lay, I returned to it, and saw it taken away, and afterwards buried. But I still did not understand what it all meant, and only when your grandmother told me that I would no more inhabit it did I commence to realize that I had left it forever. But even then I had some feeling that she was mistaken, and that in some way I would return to it again and continue to live on earth.

Yes, when I had been in the spirit world a short time, I saw other spirit forms—and even then I was not in a condition of mind to fully understand that they were spirits and not mortals. The resemblance is very real to one who has never had his spiritual eyes opened; and

even though the spirit forms all appear much more beautiful and bright, yet to me they all seemed to be human forms, and I thought that I was not in condition to fully see just what they were.

You must let me stop now, for I am tired.

Your own true and loving,

Helen

What happens to the spirit when it leaves the body?

May 29, 1916

I am here—*John*

I come tonight to tell you a vital truth which I know you will be interested in. The question has often been asked: What does the spirit of man do when it leaves the physical body for eternity? Many spirits, I know, have written you about this matter, and some of them have described their personal experiences; yet in all the information that you have received, there are some facts that have not been referred to, and I will in a brief way describe them.

When the spirit leaves the body, there is a breaking of the “silver cord,” as it is called, and thereby all connection between the spirit and the body is severed for all eternity. Never again can that spirit enter that body—and neither can any other spirit, although I know it is claimed by some that another spirit may inhabit the cast-off body. This is untrue, for no spirit ever enters a body which has once been the home of another spirit.

When the silver cord is once severed, no power that is known to the spirit world, or among spirits of the highest sphere, can again resuscitate that body and cause the manifestation of life. And hence, in the miracles mentioned in the Bible where it is said that the dead were brought to life, it must be understood that this tie between the spirit and the body was never broken.

In those ancient days, as now, there were persons who had the appearance of being dead, and who, so far as human knowledge was concerned, were dead, but who were really in a state of what may be called suspended animation. No signs of life appearing to

the consciousness of men, death was thought to have taken place; yet in no case where the supposed dead were raised to life had the mortal really died. As Lazarus has already told you, when Jesus commanded him to come forth, he had not died; and so with all the other supposed dead who were called to life.

When this tie has been once severed, there are certain chemical laws affecting the physical body, and certain spiritual laws affecting the spirit which absolutely render it impossible for the spirit to again enter the body. And as you have been informed, we all—mortals and spirits, and angels as well—are governed by laws which have no exceptions and never vary in their workings. So I say, when once the spirit and body separate, it is for all eternity; and the spirit then becomes, of itself, a thing apart, controlled entirely and exclusively by the laws governing the spirit body and soul.

The spirit body enters into the spirit world along with its soul, which is still enclosed in that spirit body, and, to an extent, controlled by that body—and which body is also, in certain particulars, controlled by the soul.

The spirit body has not, of itself, the power to determine its own location, or its destiny as regards its place of habitation; for the law of attraction, which operates in this particular, operates upon the *soul*. The condition of the soul determines the location of itself; and as the spirit body is the covering of the soul, it must go where this law of attraction decrees the soul shall abide.

While the mind and mental faculties and senses have their seat in the spirit body, yet the law that I speak of does not operate upon these faculties—as is apparent to every spirit, which knows from observation as well as from experience that the combined power of all these faculties cannot move a spirit body one step, in the way of progress, unless such faculties have, in their influence upon the soul, caused its condition to change (and in the matter of mere mental or moral advancement, this can be done).

So I repeat, the condition of the soul determines the locality (as well as the appearance) of the spirit body, and this law of attraction is so exact in its operation that there is no opportunity for chance

to interpose and place the spirit body in a location which is not its by reason of the operation of this law.

When the spirit enters the spirit world, it must go to and occupy the place which its soul condition determines that it shall occupy. No interposition of spirit friends, or love of parent, spouse, or child can prevent this destiny—although for a time, until the spirit has had a full awakening as to its condition of severance from the mortal life, these relations or friends may retain the spirit near the place of its entrance into the spirit life, even though that place be one of more beautiful surroundings and happiness than the one to which it is destined. But this situation does not last long, for the law works, and as the spirit comes into full consciousness, it hears the call and must obey.

And thus you see that friends and loved ones in spirit life can greet, with love and kindness and consolation, the newly arrived spirit; but the parting must come, and every soul must find its home, according as its own qualities have determined. And yet the consolation mentioned is a real one, for in many instances, if it were not so, the lonely spirit would experience fear and bewilderment and all the unspeakable sensations of being deserted.

Then there comes a time when every soul must stand alone, and in its weakness or strength realize that no other soul can bear its sorrow, or take from it its burdens, or enter into its sufferings. And thus is realized the saying that each soul is its own keeper, and alone responsible for its own condition.

Of course in many cases the loving friends may visit that soul in its place of existence, and offer consolation, help, encouragement, and instruction. But in some cases this cannot be; for as this soul is laid bare to itself, all its deformities and sins and evil qualities come before it, and thus throw around it a wall, as it were, that prevents the good and loving friends from appearing to it.

And thus again comes into operation the great law of attraction, for while these more elevated friends cannot come to that soul, yet other spirits of like souls and qualities may become its associates, and render such assistance as the blind can lead the blind in their movings about.

The above condition that I have described is the destiny of some souls shortly after becoming spirits, and it is a deplorable one. And you may think that such souls are deserted by the loving influences of God's ministering spirits, and left all alone in their dreary places of habitations; but such is not the case. For while they are deprived (to their awareness) of the presence of the higher spirits, yet the influences of love and compassion are flowing from these spirits, and will at some time be felt by these lonely ones. And as these influences are felt, the poor souls commence to have an awakening, which gradually causes the wall of their seclusion to disappear, until at some time the higher spirits find that they can manifest their presence to these unfortunate ones.

And besides this, every spirit, no matter how fallen, has a work to do, even though it may appear insignificant. Among these spirits of similar conditions, some are a little more progressed than others, and by reason of a law which causes the more progressed to help the lesser, the latter are frequently helped from their low estate.

Now what I have last written applies of course to the spirits who are without any soul development in the way of goodness, but a similar principle enters into the conditions of all the spirits in the earth plane—although the higher they are in that plane, the greater opportunities they have for receiving help and progressing.

Of these latter, and the operation of the mental and moral qualities upon the condition and progress of the soul, I will write later.

I have written enough for tonight; and so, leaving you my love and blessings, I will say goodnight.

Your brother in Christ,
John

Experience of the newly arrived spirit

December 22, 1915

I desire to write you a short time to inform you of certain truths pertaining to the spirit life, and to what mortals may expect and be assured of realizing there. I am in the celestial spheres, but I shall

not speak of these spheres, but only of the spiritual spheres, where men, after they become disembodied spirits, may live and experience a happiness which they on earth have no conception of.

When a spirit first enters the spirit world, it receives a welcome from some one or more spirits whose duties are to receive such spirit and show it the place where it is suited to live or exist. Such spirit is then permitted to meet its friends and relatives, and to commune with them for a short or long time, and receive whatever consolation such friends and relatives may be able to give. And in many cases the gladness and happiness of these spirit friends cause the spirit to believe that it is in heaven, or at least in a place of great happiness.

But after this first interview, the spirit must, by reason of the law of attraction, go to the place where its condition of soul, or its condition of moral or intellectual development fits it for, and there remain until such condition is made better, enabling it to rise to a higher place.

No spirit, after it once gets into the place that is suited for it to live, ever retrogrades, although it may stand still for a long number of years and not make any progress. It is a truth, not known to many mortals, that the condition of the mortal at the time he becomes a spirit fixes his condition and place of living when he first enters the spirit world. After he is put in such place by the law of attraction, and when once that place is found and occupied, the spirit never goes to a lower place, but either will stay in that place and stagnate, or will progress—and ultimately he will, in all cases, progress.

Well, the evil spirits find these places of habitation in the earth planes, which are many and of varied kinds, having many different appearances suited to the conditions of the spirits who occupy them. A spirit who is in the lowest of these earth planes is said to be in the “lowest hells,” as all spirits in these planes of suffering and darkness believe and say they are “in hell.” But this is merely a name used for convenience, for the hells are merely places forming a part of the one great universe of God.

These hells, as you may imagine, are very numerous, for the conditions of spirits are very varied, and each spirit has a place to live fitted to its condition. As the spirit becomes freed from some of these conditions which, as to him, cause the law of attraction to work, he progresses to a higher and better place, and finds that his surroundings are not so dark and painful. And as this progression continues, such spirit ultimately finds himself in a plane of light and comparative happiness. Here the evil recollections have to a large extent left him; and then the recollections of good deeds which he did on earth come to him, and cause a happiness that makes him realize that he was not all bad, and that God has been good to him in relieving him from the sins and evil thoughts which had bound him to the place from which he has progressed.

But after all this, the spirit still has not progressed beyond the earth plane; and he may remain there for a great many years yet before he enters the Second Sphere, which is next in gradation to the earth plane.

When a spirit has remained in the earth planes a sufficient length of time to put him in condition to go to the next higher sphere, he makes his progress, and is never prevented from doing so. I do not mean to say that the spirit is compelled to remain in the earth planes any particular number of years before progressing, for this is not true. On the contrary, the number of years that he remains there is determined by his condition and progress, so that some spirits may go through these planes in less than a year, and others may remain there many years.

The Second Sphere is the most populous of all the spheres, for it has spirits coming into it in greater numbers than are progressing from it to higher spheres; and hence it has a greater variety of sub-planes, and is filled with a greater variety of spirits than any of the other spheres.

In the Second Sphere, appearances are brighter, and many opportunities are afforded the spirit to seek for and obtain happiness that he did not have before. Many spirits find great happiness

in pursuing their intellectual studies and things of this kind, and in obtaining a knowledge of the laws of the spirit world governing what you might call the material nature of this world (and of the earth world also).

The Second Sphere is not so well suited for the growth of the soul faculties; and as a result, those spirits whose desires and aspirations are for the development of their soul qualities do not stay very long there. They do not find that the necessary provisions for such development exist, so they make the effort to progress to the Third Sphere, where they find wonderful opportunities and surroundings that enable them to progress in these matters of the soul.

Well, I see that you are tired, and I will postpone any further writing on these matters to another time. Goodnight.

John B. Comeys

Experience of the newly arrived spirit (cont.)

February 25, 1915

I am here—*Professor Salyards*

Well I am very happy, and desire to write you on some phases of spirit life that I have observed in my experience of progressing.

I have noticed that the spirit, when it first comes into this life, is often in a condition of darkness, not realizing where it is or what its surroundings are; and in many instances it requires quite a long time for the spirit to realize that it is not still of earth. But in many cases this is not the condition of the spirit, for it seems to have an immediate understanding of its condition and surroundings.

I attribute the first mentioned condition to be due to the fact that, when on earth, the mortal had no definite belief as to what the future life might be, and in many instances believed that the soul went into the grave with the body to await the great resurrection day. Some of your religious denominations are preaching that doctrine now, and the consequence will be that all those who believe the doctrine will experience the condition of darkness and want of knowledge that I have spoken of.

The second class of spirits, or those who appear to realize immediately that they have passed from earth to spirit life, are those who while on earth believed that the spirit, when it left the body, passed immediately into the heavenly spheres, or into the opposite (I mean the place of the wicked). As soon as these spirits realize fully that they are no longer of earth, they commence to inquire as to where they are; and many of them ask questions that indicate that they are disappointed in not realizing the expectations that they had while on earth. It is sometimes very difficult to convince them that there are no such places as the heavens and the hells taught by the churches; for while our spirit world may be a heaven or hell to them, yet the heaven or hell that they expected to find is not here.

Some, on the other hand, do not seem to understand that they have left the earth, because, as they say, "If we had left the earth life, we would know nothing"—quoting the Bible and some of the preachers: "the dead know nothing."¹

I have been very much interested in observing these different phases of the departed spirits' beliefs and thoughts. Now all this shows the necessity of mortals understanding the truths pertaining to life after death, and affords a strong argument why the doctrines that the dead "know nothing," or that the departed spirit goes either to heaven or to hell (in the orthodox sense) should be shown to be not only false, but also injurious to mankind. Let the believers and teachers of spiritualism make stronger efforts to refute these harmful teachings, and they will be doing the cause of truth and of man's happiness a great good.

I have also observed other phases, where the spirits, even after they realize that they are still alive and must live as spirits, continue to deny the fact that their orthodox teachings are false. Some say that they may yet be able to go back into the body and await the great resurrection day for deliverance; and some say that they will soon see God, and that He will then take them into His heavens, where they will find that eternal rest and peace that they were taught to expect when on earth. And the wicked, even, look in

¹ Ecclesiastes 9:5

dread to have some devil come and carry them to the hells, where torture of the most terrible kind (they think) awaits them.

From all this you may understand that we spirits who know the truth have a great work to do, to enable these unenlightened spirits to understand and believe that their false hopes and dreadful fears have no foundation in truth, and will never be realized. Many spirits are engaged in this work; and these spirits are not necessarily of the higher kind, for many spirits who occupy the earth plane and have no real spiritual enlightenment are engaged in it.

I am not now working to help these dark spirits, for I have progressed to higher things, and my mission is to teach the truths of the higher life, which I in turn have been taught by spirits who live in the higher spheres. This work to me is one that is not only interesting, but which gives me the great happiness that comes with the realization that I have been the means of leading a spirit to learn of God's love, and to receive the happiness which that love brings.

I tell you that this teaching is the grandest that I ever engaged in in all my life. When on earth, as I taught and saw the young mind develop, I found much happiness in the knowledge that I was doing some good. But here in my teaching, when I see a *soul* develop, I realize that I am doing a spirit the greatest of all good, by bringing it in atonement with the Father and His love. The soul development is of so much greater importance than the development of the mere mind!

My work is not confined entirely to this teaching, for I am also engaged in trying to assist mortals to a true conception of the life here—I mean the spiritual part of this life.

No mortal is entirely without spirit influence, whether good or evil. Many are susceptible to the influence of the evil spirits, and for that reason the work of the good spirits is so much more difficult. There is in mortal man's nature that which leads him to evil thoughts more easily than to good thoughts. (This is an old saying, I know, but it is a true one; and the fact that it has been said so often and for so long does not decrease its importance as a truth).

So, while mortals feel this evil inclination in their nature, the fight between the good and evil spirit influences will be somewhat unequal. The advantage, though, with the good influences is that what they suggest is truth, which will never die, while the suggestions of the evil influences last only for a comparatively short time. When the material body gives up the spirit-being which it clothes, that spirit will then be relieved of many of these natural tendencies to evil thoughts and deeds. And while this mere separation does not make a devil a saint, it makes it so much easier for the spirit to get rid of many of these evil tendencies, and makes him more susceptible to the influence of truth and goodness.

You must not think from this that as soon as someone has been in the spirit world for a little time they become good spirits, for that is not true. Many evil spirits have been in the spirit world for a great many years, and yet still have their evil thoughts and desires, and all the qualities of hatred, malice, envy, etc., as when they were on earth. Their giving up the earth life did not deprive them of their will, the greatest force or power that God gave to man (except that of love); and many of these spirits refuse to exercise their will in a way that will enable them to rid themselves of these evil thoughts and desires.

So you see, the mere fact of becoming a spirit does not mean that the mortal has become a good and saintly spirit. No, I am sorry to say that many men who were very evil on earth are still evil as spirits; and the happiness which they think they have is only that happiness which they, as mortals, thought they realized from the exercise of evil thoughts and acts.

Yet there is one great redeeming fact connected with their dark and sad condition, and that is that in the end, all evil will be banished from the spirit world, and all spirits will be given that happiness which comes from a nature free from sin and error—not by the fiat of God, but by men thinking and doing those things that will free their soul from sin and error, and again coming into harmony with God's laws.

Let me stop now, as I am tired and you need to rest. With all my love and best wishes, I am your old professor,

Joseph M. Salyards

Laws of the spirit world

April 13, 1915

I am here—*Professor Salyards*

Well, I am here, as I agreed, and will endeavor to write you my thoughts on the subject: What may spirits know about the laws of the spirit world after they have been in that world for a short time?

Well, I want first to say that no spirit, by the mere fact of having shortly before made his advent to this world, has received any much greater knowledge than he had when on earth. My knowledge of spiritual laws when on earth was not very extensive, and I found when I came into the spirit world that I did not know much more than I did before I came; and such is the experience of every spirit.

But as I continued to investigate these matters, I discovered that my capacity for learning was greatly increased, and that my mind was more plastic, and received this knowledge more easily than when I was a mortal. This is largely due to the fact that the brain (I mean the mortal brain) is, when compared to what you might call the spirit brain, a thing of much inferior quality, and not so capable of learning the cause and effect of phenomena. I am now undergoing a course of study that will, I have no doubt, give me wonderful information of these laws, so that ultimately I may become what you mortals might call a learned man.

The first, and to me the most important law that I have learned is that man continues to live in the spirit world without his earthly body. This great law, while to you and many others an established fact, yet to me was not known, as I had never had any experience of spirit communication, and had never given any study to the subject. When I arrived in the spirit world, I learned that this is one of God's truths, and that it is fixed and will never change, for all will survive the change of so-called death.

The next great law that I learned is that no man can of his own power make his condition or position in the spirit world just what and where he would have it be. This is another fixed truth, and one which even many spirits do not fully comprehend; for they think, or so express themselves, that all they have to do is to exercise a little will power, and they can move from certain conditions. But this is not true, for the law controlling this matter is exact, and never has any exceptions in its operations.

Man or spirit can in a way determine what his destiny may be, but when once fixed by this great power of will which God has conferred on man, he cannot, by the exercise of that will, change that fixed condition until the laws of compensation have been satisfied. And even then, the change is not brought about by the exercise of his will, but by the operation of the laws releasing him from memories and recollections which hold him to the conditions that his life has placed him in. So when men think that they, by the exercise of their own will, can release themselves from the conditions which they have made for themselves, they are mistaken.

Many spirits here have this idea, and believe that if they only chose to exercise their vaunted will power, they could relieve themselves of their darkened condition and get into a happier one. But strangely, they never try this, and the reason is apparent: They could not if they tried, and will not try because they cannot. And yet they think that when they get "ready," they will only have to exercise this will, and the change will follow.

No, this law is as fixed as any law of this great universe of God. Of course, while man or spirit cannot, by the exercise of his will, change his condition, yet, in order to secure that change, the will does have to be exercised; because the help—which comes from without, and which is absolutely necessary to effect this change—will not come unless man exercises his will in the way of desiring and asking for it.

You have read in publications on the subject that progression is a law of the spirit world, and this is true; but this does not mean

that a spirit, by the mere fact of being in the spirit world, necessarily progresses, either mentally or spiritually. Many spirits who have been here for years are in no better condition than when they first became spirits. All progression depends upon the help that comes from outside the mind or soul of man. Of course, when this help comes, man has to cooperate, but without this help there would be nothing with which to cooperate, and no progress could be made.

So let not man think that he is his own savior, because he is not; and if help did not come from without, he would never be saved from the condition which he finds himself in when he enters the spirit world.

Another law of the spirit world is that when a spirit once commences to progress, that progress increases in geometrical progression, as we used to say when teaching on earth. Just as soon as the light breaks into a man's soul or mind, and he commences to see that there is a way for him to reach higher things, and make greater expansion of either his mind or soul, he will find that his desire to progress increases as that progression continues. And in answer to that desire will come help—help in such abundance that it will be limited only by the desire of the spirit. His will then becomes a great force in his success in progressing; and working in conjunction with the help that it calls into operation, it becomes a thing of wonderful power and irresistible force.

This progression may be illustrated by the history of a snowball which has started rolling from the top of a hill. As it continues its descent, not only does its velocity increase, but it continually enlarges its form and mass by the outside snow attaching itself to the ball. So with the mind or soul of a spirit: As it ascends, it not only becomes more rapid in its flight, but it meets this outside help that I speak of—which help “attaches” itself to the spirit, as it were, and becomes a part of it.

So you see that the great problem is to make a start. And this principle will apply to mortals as well as to spirits, because if the start be made on earth, the mere fact of becoming a spirit will not halt or in

any way interfere with the progress of that spirit. Of course, this means that a correct start be made. If the start be a false one, based on things other than the truth, instead of progress continuing when the man becomes a spirit, there may have to be a retracing of the way, and a new start made, in order to get on the right road.

And this applies to the progress of the mind as well as to the progress of the soul. The mind of a mortal learns many things which seem to that mind to be the truth, and which, in its opinion, must lead to progress and greater knowledge. But when the earth life gives place to the spirit life, that mind may find that its basis of knowledge was in error, and that to continue in the way that it had been moving would lead to increased error; and consequently, that a new start must be made.

And frequently, the retracing of that mind over the course that it had followed, and the elimination of errors that it had embraced is more difficult, and takes a longer time to accomplish than the learning of the truth does after the mind makes its correct start. So sometimes the mind of great learning (according to the standards of earthly learning) is more of a detriment, and retards more the progress of a spirit in the ways and acquirements of truth than does the mind that is, as you might say, a blank—that is, without preconceived ideas of what the truth is on a particular subject.

This unfortunate experience exists to a greater extent in matters pertaining to religion than to any others, because the ideas and convictions which are taught and possessed of these religious matters affect innumerable more mortals than do ideas and convictions in reference to any other subject. A spirit who is filled with these erroneous beliefs, which may have been taught him from his mortal childhood, and fostered and fed upon by him until he becomes a spirit, is, of all the inhabitants of this world, the most difficult to teach and convince of the truths pertaining to religious matters. It is often easier to teach the agnostic, or even the atheist, of these truths, than the hide-bound believer in the dogmas and creeds of an earthly religion.

So I say, let the minds of mortals always be open to teachings of truth; and even if they are convinced that what they believe is the truth, yet let not that belief stand in the way of them being able to perceive the truth when it actually is presented to them.

There is another law, which enables spirits to become, by the mere operation of their natural affections and loves, pure and free from the consequences and evils of their mortal lives, and to again become perfect, like the first parents before the fall. This does not mean that the law of compensation does not operate to the fullest, and that it does not demand "the last farthing"; because such is the exactness in the operation of this law that no spirit is released from its penalties until he has completely satisfied the law.

A man's punishment for the sins committed by him on earth are inflicted by his conscience and memories. There is no special punishment inflicted by God on any particular man, but the laws of punishment operate alike on every man. If the facts that brings a punishment into operation are the same, that punishment will be the same, no matter who the object of its infliction may be. So you see that punishment cannot be escaped on any ground of "special dispensation," so long as the facts which call for its operation exist, and the conscience and memories of the spirit realize these facts.

When a spirit first enters the spirit life, it does not necessarily feel the scourging of these memories, and this is the reason why you will often hear the spirit who has recently left his mortal life assuring his friends or sorrowing relatives that he is very happy, and wouldn't be again in the earth life, and similar assurances. But after a little while, as the soul is awakened, the memory commences to work; and then it never ceases to work until the penalties are paid. I don't mean that the spirit is necessarily continuously in a condition of torment, but substantially that, and relief does not come until these memories cease their awful lashings. Some spirits live here a great number of years before they receive this relief, while others more quickly obtain it.

The greatest cause which operates to relieve these spirits of these memories is love (I now mean the natural love). This love embraces many qualities, such as remorse and sorrow and the desire to make amends for injuries done, etc. Until a spirit's love is awakened, none of these feelings come to him. He cannot possibly feel remorse or regret or the desire to atone until love, no matter how slight, comes into his heart. He may not realize just what the cause of these feelings might be, but it is love just the same.

As these various feelings operate, and the spirit acts in accordance with them, a memory here and there will leave him, never to return; and as these memories in their turn leave him, his sufferings become less. And after awhile, when they have all left him, he becomes free from the law; and it, as to him, becomes extinct.

But it must not be understood that this is a work of quick operation, for it may be years—long, weary years of suffering—before he becomes thus free and once more a spirit without sin or these memories. This is the way the great law of compensation is satisfied: it cannot be avoided, but all its demands must be met, until sin and error are eradicated, and the soul is returned to its pure state.

But this gradual release from these penalties does not mean that a spirit is progressing in his journey to the higher and brighter spheres, because even without this torment he may still remain stationary as to the development of his higher nature (mental and moral). But when he has been relieved of these sufferings, he is then in a condition to start towards the progression that I have spoken of.

As you are tired, I will continue the balance of my discourse when I write again.

With all my love, I am your true friend and professor,
Joseph M. Salyards

Laws of the spirit world (cont.)

May 3, 1915

I am here—*Professor Salyards*
(comment)

Yes, and I am very much pleased that you have, and that you are in such good condition to write tonight. Well, I desire to continue my discourse on the laws of the spirit world.

The next law is that no matter how much knowledge of material things and of purely physical laws a man may have acquired on earth, his knowledge is not sufficient to fit him for the higher things of the spirit life.

Many men think that because they have knowledge of the material universe, they need not attempt to learn about the laws which control the operations of spirit life, or the laws which determine the position and development of that part of man commonly known as the soul. This is a great mistake; and all human beings, sooner or later, will realize the necessity of learning these more important laws of the soul development, and of the spiritual part of man.

I never, while on earth, attempted to investigate these laws; and consequently, when I came into the spirit world, I was as a newborn babe in my understanding of these laws; and so will all humans be who have neglected the investigation and study of these laws as I did. I would therefore advise every man to give his best endeavor to the study of these laws, and especially that part of them which deals with the soul's development and progress towards its greatest happiness.

These laws are set forth and declared to a large extent in the New Testament; and in some parts of the Old Testament as well are many suggestions as to what a man should do to save his soul from "death." And by *death*, I merely mean that state of entropy that results from neglecting to exercise all the qualities of the soul that man is capable of exercising when in the mortal life. As a man may let his faculties of mind "die" by neglecting to feed them the proper mental food, so also with the soul. Of course the soul never dies,

in the sense of absolute destruction and disintegration (as far as known), but it can get into such a state of inertia or lethargy that, so far as it is a part of the activities of man, it may as well be dead.

And I don't mean to say that the mere neglect to exercise these soul faculties will cause a man's soul forever to remain dead, for that is not so. Sooner or later, either in the mortal life or in the spirit life, this soul will have an awakening, but that awakening may be delayed for many years, and even centuries; and in its highest sense, it may never have an awakening.

So let men know the importance of studying and applying these spiritual laws to their own selves *while mortals*; and then, when they come to be spirits, they will find what a great advantage to their progression and happiness such study and application have proved to be.

There is another law of the spirit world that is of vital importance to those in the mortal life, and that is that no man can, of himself, save himself from the penalties of the law of compensation. I have written about this before, but it is of such vast importance, and affects all human beings to such an extent that I feel justified in saying something more on the subject.

This law of compensation is as fixed as any of God's laws, and cannot be avoided under any condition or circumstances, *except one*—and that is through the redemption of a man's soul by the love of the Father entering into it and making it at-one with His own, and like His in all the qualities that partake of the divine essence.

I know that many men do not believe that there can be any forgiveness of sin, because they say it is impossible to make clean, in a moment, the soul of a man that has been steeped in everything vile and sinful while living the life of a mortal. Well, this I believe to be true, and I do not think any of our teachers of these highest truths attempt to declare the doctrine of instantaneous cleansing of a vile and sinful soul; at least, that is not the doctrine taught by the greatest of all teachers, the man of Nazareth, whom I sometimes see and converse with.

His teaching here is that, while a soul is not instantaneously cleansed by receiving a portion of the divine love, yet the inflowing of such love into the soul of a man starts him into the way of right thinking, and causes him to realize that his soul is open to the influence of this divine love. Mortals as well as spirits may receive this awakening of divine grace as soon as they realize that this love is the only thing that will remove the penalties of the law of compensation.

I do not believe that immediately after the sinner feels this love coming into his soul he becomes a saint, and at once gets rid of his evil nature, for that can hardly be. Such an instantaneous cleansing would scarcely serve the purpose for which the work of this redemptive love is intended. Some persons seem to be able to receive more of this love in a short time than do others, and consequently their complete redemption is more quickly accomplished. But to me—and I have experienced the inflowing of this love, and its effect upon my sinful nature, and upon my recollections of the deeds of my earth life which call into operation this law of compensation—there does not seem to be any probability of an “instantaneous” cleansing of the soul, so that a man suddenly becomes fitted to live in the Celestial Heavens where the Father’s love, in all its purity and completeness, exists.

I know it is taught by many preachers, and is the doctrine of many churches, that the blood of Jesus cleanses from all sin—and this, “in the twinkling of an eye”—but this is not true. The blood of Jesus was spilled many centuries ago, and is now become a part of other elements of the natural world, and cannot save anyone. Jesus never taught that his blood could do any such thing, or that the shedding of his blood was, in any sense, the means of saving a soul.

He is not now teaching any such doctrine, and is disappointed that those who lead the masses of mankind should teach any such doctrine, because it takes their attention away from the one and vital principle which is necessary to their salvation: the new birth—which means simply the flowing into a man’s soul of the divine love of the Father. This love does not come to a man because the

blood of Jesus was a sacrifice to appease the wrath and requirements of the Father, or because of any vicarious suffering of Jesus.

But to return to this law of compensation. No man, by his own exertions, can save himself from the operations of this law; and so, as long as he has this idea of depending on his own powers, he will have to pay the penalties. Of course, as he pays these penalties, he progresses nearer and nearer to a time and condition when the law will cease to operate upon him, and he will become comparatively happy, but such payment may require long years of suffering and unhappiness.

So I say, let man know that for every act and deed (and for *not* doing what he should have done) he will have to answer to the law. I do not mean, by this repetition, to cause men to think that I delight in showing them that they will have to suffer and live in darkness for a time uncertain; for I do not take any pleasure in calling their attention to this great law, and the certainty of its operations. Rather, I do this to help men avoid these sufferings and unhappiness by seeking the love of the Father while on earth—because, from my observations, I believe that it can be found more easily while in the flesh than after a man becomes a spirit.

Another law of the spirit world is that every human being of one sex has, on earth or in the spirit world, one of the opposite sex who is his or her soulmate. The importance of this provision of the Father for the happiness of humans and spirits has never been fully understood by those who have not with certainty met and recognized their soulmates.

I know that some on earth have claimed that certain of the opposite sex were their “affinities,” and with such claims as an excuse, have done much wrong and sin. But the soulmate is not an affinity which may be suggested by the passions or desires, but is one provided by the grace and love of the Father to live with the other soulmate through all eternity.

Before they took on the form of flesh, they were united; and when, in accordance with God’s plan, they separated and became

mortals, they became no less soulmates, although they may not recollect their former unity or relationship while living the mortal life. But as certain as God lives, these two soulmates, at some time after they become spirits, will learn their true relationship to each other, and will, if nothing insurmountable intervenes, come together again in true union and happiness.

The mere fact that a certain man and woman are husband and wife on earth does not mean that they will live together as husband and wife through all eternity. If they are soulmates, they may, but if they are not, they will eventually separate after they enter the spirit world. The truth of their relationship cannot be hidden here, and no mere relationship of husband and wife will suffice to keep them together.

The great truth of soulmates is one which needs further elucidation, and one which I will try hereafter to explain more fully. But for now it is sufficient to say that every man born of woman has his soulmate, either on earth or in the spirit world; and vice versa.

Well, I have written a great deal tonight and you are tired, and so am I, and so I will continue at another time the rest of my discourse.

With all my love and best wishes for your happiness and success, I am

Your old professor and friend,
Salyards

Religious beliefs in the spirit world

September 25, 1915

Let me tell you a few things concerning the spirit world—specifically, the spirit world that is below the Celestial Heavens.

In the several spheres, which are seven in number, are many planes, inhabited by spirits of many nations and races of mankind; and these various races have, to a certain extent, the customs and beliefs that they had when on earth. The lines of demarcation are just as strictly drawn as are those of the several nations on earth. The result of this is that many spirits who live in this exclusive

manner never learn anything other than what their own leaders tell them, and what their various sacred books may teach them.

The Mohammedan is a Mohammedan still, and so likewise the followers of Zoroaster, and also those of Buddha, Confucius, and all the various founders of religious sects. Sometimes these spirits, in their wanderings, will meet spirits of other sects than their own and interchange thoughts, but rarely do they discuss matters pertaining to their respective beliefs.

There are undoubtedly truths in the sacred writings and beliefs of all these religions, and to the extent that these truths are taught and understood, these spirits are benefited. I am now speaking of spiritual truths, because as to the mere truths pertaining to the natural or material world, they all have the same opportunity to investigate and understand them. There are no religious or doctrinal beliefs and teachings as to these material truths (and by this I mean material as it exists in both the spiritual and earthly worlds); but as I say, each of these religions or sects has its own ideas and doctrines of spiritual truth, and its followers can progress no further than the limits of these ideas permit them to progress.

No founder of any religion or sect, prior to Jesus, ever taught of the new birth, or of the divine love (in contradistinction to the natural love); and the teachings of Jesus are the only ones that clearly reveal to man the existence of this divine love and how to obtain it.

So you see the importance of this truth coming to men. Without the possession of this love, no spirit can enter the celestial spheres. The teachings of these other founders will show men the way to a life of happiness, and to what we may suppose is an eternal existence; but the teachings of Jesus are the only ones that declare and lead men to a realization of the true immortality of the soul.

Your brother in Christ,

St. James

(*question*)

Yes, I am that James. No, the *Saint* is only used as a means of identification—it has no significance in our spirit world.

Heaven is a place as well as a condition

February 27, 1920

Let me write a short time tonight, as I see that you are anxious to hear from some of your friends in the spirit world. I have not written for a long time, though I have been desirous to do so, and tonight will say only a few words in reference to my progress and happiness in my condition as a Celestial Spirit—for I am now in the Celestial Heavens, and know the truth of many things that have been written you.

It is a little difficult for me to recite to you the wonders of these heavens, and the perfect happiness that is enjoyed by those spirits that have found their home and abiding place in the many mansions that Jesus spoke of while in the flesh.¹ You must know that heaven is a place, as well as a condition, notwithstanding the fact that some on earth teach that it is only a condition or state of the soul. No, this is not all of the truth. It is a great *part* of the truth, for the condition of the soul determines just what heaven it shall occupy and find its harmony and happiness in; but the all-loving Father has provided that the soul shall have a place, corresponding to its condition, in which it may live and progress.

If heaven were only a state of the soul, then it would not be a thing of real existence, with the substance and reality that the soul, even in its state of bliss, must have as a necessary accompaniment to the enjoyment of its condition. Heaven, as a place, is real and independent of the state of the soul, though it is necessary for the soul to be in a corresponding state in order that it may enter into this heaven and realize that it is a home suitable for its condition and enjoyment.

If heaven were not a real, objective, and perceptible place, then the soul would be limited by its own condition, and each soul's heaven would be very narrow, as I may say, and confined to the limits of its own state—separated from the states of other souls, and without the social intercourse that makes heaven a place of such happiness and contentment. Every soul would then be in the con-

¹John 14:2

dition of the ascetic in human life, and introspection and contemplation would be its only source or possible means of bliss; and those things that are spoken of as being beyond the mind and heart of man to conceive of,¹ and which are truly and certainly provided by the Father's love for the continuous and never-ending progress of the soul towards higher and greater enjoyment, would have no real, objective existence.

As man, in his earth life, works to provide himself with those surroundings and material things that are intended to make him happy, so in the heavens things material are provided to enable the spirit to better enjoy its own condition. The things of heaven are not all spiritual, as conceived by so many men, but are partly composed of the material of the universe, and are so constituted and formed as to supply the spirit with that which will satisfy its longings for beauty and harmony and perfect enjoyment. In the several heavens are homes, real and substantial, suited to the states of the spirits, and differing as those states differ in their requirements. These material things are not subjective, but are as objective as are things of earth, and are the objects of sight and touch and the other senses.

When I desire to go into a city and indulge my desires, I find a city with streets and avenues and houses and other things that belong to a city, just as do you mortals of earth when you visit your cities. And so when I desire to go into the country and enjoy the fields and hills and streams and gardens—they are all here, real and existing, and not the subjects of mere thoughts or the state of my soul. And when I am absent from city or country, that city or country continues to exist, in all its beauty and magnificence, just as truly as when I am present.

Men must know that the soul in its heavenly life requires these material things and has them, just as a soul when enveloped in a body of flesh requires the material things of earth. While the condition of the soul determines its place of living, yet that place is also existing and real. In these heavens there is nothing nebulous

¹1 Corinthians 2:9

or impalpable, or only a reflection or image of the soul's condition, but everything is real and substantial and lasting as the eternal hills. And when the soul finds a habitation, it is not merely the "effect" of its own condition, but is a place already prepared for the habitation of that soul, in accord with its true condition. Otherwise, heaven would be a place of confusion, and of appearances and disappearances, with no stability or abiding qualities, and the "many mansions" spoken of by Jesus would have no real, permanent being. The mansions are there, and change not; and whether or not they shall have occupants depends upon the condition of souls, and their corresponding harmony with the laws of God which create these mansions.

I have written you this short description of the heavens based upon my personal knowledge and experience, devoid of speculation or metaphysical musings. I am glad that I could write you again. And I am very happy knowing that the divine love of the Father is a real and transforming thing, all-sufficient to create in the souls of men and spirits that state which will enable them to inhabit and enjoy the mansions of the highest heavens.

I will not write more now. Goodnight,
Your friend and brother in Christ,
A. G. Riddle¹

A description of the several spheres

June 5, 1915

Well, my dear grandson, I am here, and desire to write awhile tonight about some truths which show the workings of God's love among men and spirits.

I am, as I told you, in the First Celestial Sphere, where your wife and mother also are. In this sphere, all the inhabitants are spirits who have been redeemed by the divine love and mercy of the Father. I am now so developed in my soul qualities that I realize that I am a part of the Father's divine nature, and that I have in me those qualities of His nature that make me immortal, and

¹ Padgett's ex-law-partner

which immortality can never more be taken from me; and what I say applies to all the inhabitants of this sphere.

Of course you will understand there is yet more love which we may obtain, because our progress in the divine love never ceases, but continues until we get into the very presence of the Father, and are able to “see” Him with our soul perceptions. This phase you cannot possibly understand as you are now, but when you come to the place where I am, you will. And it is even possible for you to comprehend it, in a way, while in the mortal life, but not to the extent that you will when you become a spirit and live in this sphere.

Your mother and wife now have this quality of soul perception, but even among us there is a difference of comprehension of this. And I am told that as I progress higher, and receive more of this love, this soul perception will become clearer and more satisfactory to me. So when you hear us say we are “redeemed,” and have as our possession a part of the divine essence of the Father, you must understand that it is a comparative thing, and that we are not “perfect” in this. Even the Master is not perfect as God is perfect (so he tells us); but he is progressing in the acquisition of the love, and in the increased power of his soul perceptions.

Until we reach the First Celestial Sphere, we have not a sufficient quantity of this love to make us partakers of the divine nature of the Father to the degree that all the natural loves are absorbed by the divine love; for all below that sphere retain more or less of the natural love.

The Seventh Sphere is the one that divides those spirits whose intellectual or moral qualities are developed, as it were, to the highest degree, from those spirits who, in addition to mental and moral development, have their souls developed by the divine love of the Father. No spirit who has not this love can become an inhabitant of the Seventh Sphere; so when you hear of any of your spirit friends or acquaintances being in the Seventh Sphere, you will know that these spirits have received the divine love to an extent a little short of that which enables them to enter the First Celestial Sphere.

The Sixth Sphere is one where the mental and moral qualities are developed to their greatest extent. And it is not necessary for the spirit to have this soul development to any great extent in order to become an inhabitant of this sphere. In other words, it is a sphere which is given more especially to those spirits who have sought the improvement of their minds and moral qualities, rather than those who have sought the development of their souls by obtaining the divine love of the Father. This sphere is one of great happiness for these spirits of mental and moral excellence; and it is the highest that they can attain to in their progression in the spirit world.

Of course, these spirits may also receive this soul development, for the divine love is free and waiting for all of God's children. But my observation has been that when the spirits who find their happiness in purely mental pursuits or in the development of their moral natures get into this sphere, they seldom become dissatisfied enough with their condition of happiness to desire or seek for a greater one. In fact, the majority of them will not believe that there is any greater happiness that they can attain to—and hence the deadening satisfaction which possesses them.

I know it may be a little difficult for you to understand this matter, as I have attempted to explain it. But what I have said is true, and in the day of separation, these spirits will realize that fact. But then it will be too late to remedy their neglect or want of the desire for the soul development that comes only from the inflowing of the divine love, and which is necessary to permit them to become inhabitants of the Celestial Kingdom.

(question)

Well, when a spirit enters the spirit world, its condition of mental, moral, and soul development determines where it shall first live. In the large majority of cases, the first home of the spirit is in the earth plane,¹ and in that, there are a number of planes, respectively higher or lower than others. So when the spirit finds itself in the earth plane, it also finds that its condition is not much different from what it was on earth—the same ideas of right and wrong, and beliefs, affections, and desires prevail.

¹ The First Sphere

Sometimes these conditions will last for many years, and again, a change can come comparatively soon. This change of condition depends frequently upon the friends or relatives of the spirit who try to help and instruct them when they come over. If such helpers are themselves developed in the line of intellectual pursuits, they will more naturally endeavor to direct the newly arrived spirit along the same line of thought and aspirations. And so with the morally developed helpers—they will make the questions of morality the important ones for the new spirits to give attention to. And so with the spiritually developed helpers, or those who have received the love of the Father in their souls, and to whom such love is the most important thing in all the spirit world. Naturally they will endeavor to instruct the spirit in matters pertaining to this love and the increased development of it.

So you see, much depends upon the helpers which the new spirit finds waiting its advent into the spirit world, and the instructions which such spirit helpers give it. But more will depend upon the condition of the spirit itself. As I have said, when it comes into the spirit world, it brings with it all its beliefs, desires, and affections; and these respective qualities will, to a great extent, determine the directions of its progress.

It is so much easier to influence a spirit to pursue those thoughts that will lead him into spiritual ways when that spirit, while on earth, had awakened in him a love of God, even to a small degree. And so with the spirit who while on earth gave his studies and thoughts to mental pursuits, to the exclusion of thoughts relating to God or to religious matters. Such spirit will naturally be attracted to those things which it considers a continuation of its earthly thoughts, or which will enable it to pursue the development of those thoughts, and consequently they are its “treasures” which necessarily have the most of its affections.¹ And from these affections will arise its desires, which will, unless something greater intervenes, cause it to follow the course of these desires. And this same principle applies to every condition of the spirit—mental, moral, or spiritual.

¹ Matthew 6:19–21

Now to the point of your question: Such spirit, following the natural inclination of its condition (as I have explained), will endeavor, in its progress, to get into that sphere where there are afforded the greatest opportunities for the development of the particular phase of its condition which constitutes its chief motive force. And this is in accordance with spiritual law. The spirit desiring above all else the development of its mental qualities will naturally seek that sphere where these qualities have the greatest opportunity for such development. And so with the moralist, and the spirit of religious thought.

Now God, in His great wisdom and goodness, has provided these several spheres, and made them suited for the purposes of their creation; and all spirits have a choice as to which they will enter and seek to live in. But of course, not only one sphere of its kind is provided, but there are several so provided, so that there may be progression on the part of spirits who have these several phases of desires and attractions.

The Second, the Fourth, and the Sixth Spheres are appropriated for those spirits who desire the development of those qualities which pertain to their mental or moral natures. Of course, in their progress from the lowest to the highest of these spheres, the spirit must pass through the intervening spheres (the Third and Fifth); but they do not linger in them or seek to make them their homes, because in these intervening spheres the qualities which these spirits are attempting to develop are not given much attention, and these spirits would not be much benefited by remaining in them.

But the fact of passing through these intervening spheres does not indicate that these spirits, in so passing, receive any great development of their soul qualities; for the contrary is true—so that a spirit in the Third Sphere possessing the divine love may have more soul development than one who lives in the Sixth Sphere who has not the divine love.

And so, in contrast to the Second, Fourth, and Sixth Spheres, the Third, Fifth, and Seventh Spheres are the ones appropriated to

and specially prepared for the spirits who are seeking the development of their souls in divine love; and in these spheres, this love is the great thing that is sought for and acquired. The spirits of these spheres may be just as highly developed in their mental and moral qualities as are those before described, and frequently they are more so; for with the soul development in the divine love, strange as it may seem, comes mental and moral development. But this development of the mind is not the chief thing for which these spirits seek. Every desire and aspiration with them is subordinated to their effort to obtain this divine love to the highest degree, and ever and ever are these spirits seeking for it. And they have never reached a limit to their progress, in contrast to those who seek the mental and natural love development.

As I have said, the merely mental or moral seekers cannot progress beyond the Sixth Sphere (unless they seek for the divine love), and in this Sixth Sphere the upper limit of the mind's happiness is reached. The Sixth Sphere is a more prolific one of self-examination and evaluation, because, after having been there for a long time, and as they begin to perceive this limitation to their mental happiness, many of these spirits are awakened to the necessity of seeking this soul development.

And strange as it may seem, these spirits frequently make their first start by calling up the recollections of their childhood days, when they were taught and believed that God loved them, and that His love was the greatest thing in all the world. So you see here illustrated, in a way you probably never have thought of, the saying of Jesus: "Except ye become as little children, ye can in no wise enter the Kingdom of Heaven."¹ But many of these spirits have no childhood recollections of this kind, and then comes the work of the higher spirits who have been redeemed by the love of the Father.

In all this you will see how God recognizes and respects the independent will of His creatures. He does not force them to seek His love, but waits until they, by their own experience, learn that what they once thought was all-sufficient for their happiness is not suffi-

¹ Matthew 18:3

cient. And realizing this insufficiency, they become dissatisfied; and with such dissatisfaction comes the wish to learn the great unknown of desire, which at last causes them to feel their dependence upon a source of happiness not emanating from themselves.

And thus, my dear son, in my imperfect way I have attempted to give you a description of the several spheres, and of their character and purpose. You may believe what I have told you, for it is true. And in believing, you will see the great advantage in striving to enter the spheres of the soul, leading to the divine heavens—for in doing so, you will not only gain your soul's development, but also the development of your mental qualities, and your moral nature also. And thus you will understand the great saying of the Bible: "Seek first the Kingdom of God and His righteousness, and all these things shall be added unto you."¹

Well, I have written you a long letter and must stop. So with all the love of a devoted grandmother, I will say goodnight.

Ann Rollins

Soul development

January 19, 1916

I am here—*your old friend*, G_____

I desire to write to you tonight upon a subject which I think will be interesting, but it is so late now that I hesitate to do so.

Well, as you think it will be all right, I will do so. I want to write on the subject of the soul's progression as I have experienced it.

As you know, when I first came into the spirit world, I was an unbeliever in things pertaining to the soul, except that I thought that the soul (which in my opinion then was the equivalent of "that part of man which survives death") would continue to exist, and would progress as the mental qualities of the man developed. I thought that the mind was the great and only thing in the future existence, and that as the mind was developed, the man would advance in his progression.

¹ Matthew 6:33

I had no conception of the soul as a thing distinct and independent from the mind; for I thought that the qualities and attributes of the soul were those of the mind, and that I had none others. And so I say, I entered the spirit world believing this, and did not change my beliefs until a long time after I became a spirit.

As I continued to live in the spirit world in this belief, I found that the mental faculties and their development did not bring to me the satisfaction which I had anticipated. And also, I met some of my friends of earth—men of great mental acquirements—who had preceded me by long years, and I found that their conditions were not as satisfactory as I had led myself to believe that they should be. Many of these friends were only in the earth plane, and some were in darkness—which was wholly contrary to where they should have been if my theory of the “allness of the mind” was true.

I did not find that these intellectual friends of mine had any great happiness, nor were they satisfied with their conditions; and yet they could not, by any exercise of mental effort, get out of their condition of darkness. Of course they were engaged in pursuing studies of one kind or another, and such studies gave them some happiness and satisfaction; yet notwithstanding all this, there was some restraining force that prevented them from going to spheres higher than they were living in.

I found that there *were* higher spheres, where the mind was developed to a much greater degree, and where many spirits who believed in the supremacy of the mind lived and enjoyed the pursuits of their studies. And at times some of these spirits would come to our plane, and tell us of the wonderful development and happiness in these higher spheres, and urge us to make the effort to progress and become inhabitants of them. And you may be assured we were willing and anxious to make such progress; but try as we would, our efforts produced no visible effect, and we continued in darkness.

Being of an inquisitive nature, I sought for the reason for our inability to get out of the darkness, and at last found that the mind was *not* everything, but that the development of the moral qualities

were necessary to enable us to progress as we desired; and that, in order to develop these qualities, something more than the mere exercise of the mental faculties was required. Conscience must be satisfied, and our recollection of evil deeds on earth must be gotten rid of, and our qualities of soul, which determine our position and condition in the spirit world, must be adjusted to the demands of the laws of compensation, so that we could advance to that plane which such adjustments would entitle us to occupy.

I further found that the darkness in which we lived was not created by any defective condition of the mind; for many spirits whose minds were highly cultivated and possessed of unusual amounts of knowledge were in just as much darkness as spirits of very meager mentality and knowledge.

All this knowledge came to me, and caused me to seek a way to improve my moral nature, and to get rid of the recollections of those things which tainted and darkened such nature. And I sought very diligently, but it was slow work, and the efforts required were great. But some progress was made; and if I had continued long enough, and used my will power in urging the cultivation of kind thoughts, love for the true, affection, etc., I would undoubtedly have progressed from darkness.

But while in this condition of struggle and slow progress, I would occasionally meet spirits who seemed to be of a higher order, and who more beautiful than was I, and naturally I wondered what the cause was. I never made the inquiry, though, until one day when I met some of our old friends who had this beautiful appearance, and who seemed to be so perfectly happy. I asked them the cause of their happiness, and when they told me, I was quite surprised, and gave very little credence to what they said. What they told me was so similar to what I had heard in orthodox Christian churches on earth that I supposed that these friends had brought with them their old Christian faiths and emotions, and were deceiving themselves as to the cause of their appearances. The probable cause was that they were more moral than I when on

earth, and hence their recollections of earthly sins were less, and their conscience was not so severe on them, and therefore they had gotten out of their darkness and into light, with their resultant appearance of beauty and happiness.

I would not at first accept their explanation of the cause of their condition, and continued for some time longer in the effort to improve my moral condition and advance in my mental acquirements. But there was one other thing I noticed: that while these beautiful friends did not appear to have the mental development of some other spirits who had progressed out of the darkness and into the higher spheres, yet the beauty and seeming happiness of these friends were much greater, and of a different nature from the happiness and appearance of these more mentally developed spirits. And again I thought, and concluded that even moral development could not explain the difference between the appearance and happiness of these friends and those of these more mentally developed spirits. So I again determined to seek the cause, and I sought these friends with the intention and desire to listen more seriously to what they might tell me, and to open my mind to their secret (as it was to me).

Well, I listened to them, and they told me that their progress and condition was caused by the soul development which they had received after seeking for and obtaining the divine love of the Father. That the soul is the great and important part of a spirit's being, and that the degree of soul development determines the position and appearance and happiness of the spirit. That the spirit body and mind are both subordinate to the soul; and whenever the mind submits to the control of the soul, and the will of the mind, as you might say, to the will of the soul, then the progress to the higher spheres will commence. And that the spirit who is thus progressing will show the state of his advancement by the happiness and beauty of his appearance.

They further explained to me the nature and power of the divine love, and its great developing potentialities, and the absolute necessity of its entering into and possessing the soul in

order for it to make its greatest progress. That as this divine love became more and more a part of the soul's possession, the soul took on itself the divine nature of the Father, and all things foreign to that nature, and which tended to make the soul dark and sinful, disappeared. And as these things disappeared, the soul mounted to higher spheres, and became happier and more beautiful, and the spirit body correspondingly manifested this happiness and beauty.

All these things and many more these friends told me, and urged me to seek for the divine love of the Father, and offered to help me in every way. At first I could not understand what seeking this divine love meant, but they took great pains to instruct me, and told me that only through prayer and faith would it come to me. That while this love was waiting to fill the soul of every spirit, and anxious to do so, yet only by earnest, sincere seeking would it enter the soul and fill it with its great essence.

At last they persuaded me to pray to the Father, and then prayed with me, but it was hard for me to have faith in that which my mind did not understand and could not grasp. But they said that the soul has its faculties, and is not dependent upon the mind for this faith. And that by exercising these soul faculties, I would receive this love *and* greater faith—for as the love came, faith would come also, which faith was not a mere mental belief, but something greater and different.

Well, I continued to pray for this love, and after awhile I felt a sensation which I had never felt before within my soul. And as I prayed, this feeling increased, and faith in a small degree came to me, and I realized that there was a love possessing me that was never with me before. I continued thus to seek and pray, until at last this great love came to me in great abundance, flooding, as it were, my whole soul, and happiness unspeakable came to me—and (as these friends said) light and beauty also.

Well you can imagine that my longings and desires became insatiable. The darkness disappeared, my recollections of the evils of my life became fainter and fainter, and suddenly I found myself in

the Third Sphere, which then appeared to me to be the very heaven of heavens, and the very fountainhead of beauty and happiness.

Now during all this time—and it was not accomplished in a day—I gave no attention to the development of my mind, or to the acquiring of knowledge of the material things of the spirit world; but when I found myself in the beautiful sphere that I have mentioned, it seemed to me that my mental faculties had expanded beyond all possibilities of belief, and knowledge of things that I had never before heard or conceived of came to me with wonderful clearness.

But the soul, and not the mind, was the thing! And love—this divine love of the Father—made happiness mine, and everything beautiful and satisfying. He who seeks only the development of the mind, and lets the soul slumber, is poor indeed; but he who seeks the development of the soul finds that as his soul develops, his mind does also, and rich he is beyond compare.

Well, I continued in this soul development, and in the increased happiness and brightness and—more than all—in the possession of this great love, until I passed through the Fifth Sphere (where everything was so much more beautiful, and the love so much more abundant than in the Third Sphere), and entered the Seventh Sphere, where I now am. I will not attempt to tell you the glories of this sphere, for I feel that words are inadequate to do so.

Then, in a faint, unsatisfying way, have I attempted to rehearse to you the soul's development, and the wholly sufficient thing that it is. And my advice to all mortals, based on my own personal experience, is to seek with all their might and earnest efforts the development of the soul—and that of the mind will follow. This they can commence while yet on earth, and they will find that their progress after they have crossed the border line will be much more rapid and easier.

Well, it is late and I have written long enough. But I wanted so much to write to you tonight upon this subject of the soul development, as I see its vital importance to the future happiness of man, and to his immortality.

So, with all my love and blessings, I am
 Your brother in Christ,
 G_____

A description of the Third Sphere

December 8, 1916

I am here—*John*

I desire to finish my comments on the preacher's sermon on the "Kingdom of Heaven."¹

As I have said, that heaven is not one universal place where all souls go, irrespective of their development; but in that heaven are many heavens, or spheres, in which the spirits of mortals will find homes and also happiness according to their soul development or spiritual development. By "soul development," I mean that development which comes through and by the operation of the holy spirit; and by "spiritual development" I mean that which results from the purification of the natural love (which, of course, includes the development of the soul, so far as the soul may be developed by this purifying process). The result of each of these operations is very different, but each leads to a perfection and relationship to the Father which is in harmony with the laws controlling their respective heavens—for the place of final habitation of each may be called "heaven."

But my object tonight is to describe to you the appearance and condition of just one of these heavens; and as mortals have heard more about the Third Heaven (which we in our information to you have called the Third Sphere) than of any of the other heavens, I will confine my description to that place.

Well, it is occupied by the spirits of mortals who have received considerable divine love, as well as by those who have progressed to a great extent in the purification of their natural love and the expansion of their intellect—though the latter do not remain very long in this heaven, but progress to the fourth, where there are more opportunities relating to the mind's advancement. While

¹ Message from November 26, 1916 (page 290)

those progressing in the soul development and those progressing in the intellectual development are all in the Third Heaven, yet they occupy different and distinct planes in that heaven; for those things that attract the one class do not attract the other, and there is very little intermingling of these spirits—except that those who know of the divine love sometimes attempt to show those who do not the desirability of obtaining it.

As we have already told you, the condition of the soul to a large degree “makes” the heaven of the spirit. And in His providence, the Father has made the surroundings and appearances of the environments of heaven suitable to this condition of soul, and fitted to increase the happiness of those spirits who may, because of their soul condition, be attracted to the particular places in which they find themselves—their homes.

The appearance of this heaven, to those who have the divine love in their souls, is far excelling the capacity of your mortal language to describe. But in one general statement I may say that for these spirits there is everything to make them happy to the extent of their capacity to receive and enjoy. There are trees and flowers, and hills and dales, and rivers and lakes, and beautiful landscapes—and above all, the wonderful atmosphere, as I may express it, that is created by this love of the Father, and a glorious light that illuminates and gives life to all who live in it, which comes from this love. It is the sun, moon and stars, and sunrise and sunset, and summer clouds and evening shadows and morning glories. Your material sun and moon and stars do not appear in this heaven, for the effulgence of the light from the Father’s love eclipses and eliminates the light of these material creations of the mortal world.

And then there are homes of the grandest splendor and beauty, suited to the conditions of the various spirits, which have in them everything that will tend to cause happiness and joy to their occupants and visiting friends. Musical instruments and books, and paintings and furniture of every kind, fitted to bring to the spirits contentment and joy and a realization of peace and rest from the

cares that you mortals have with you all through your earth life. And above and more important than all, the wonderful atmosphere of love which makes all these spirits realize that they are the children of the Father, and brothers of one another, and lovers of all humanity.

And in addition, the social life is beyond all conception. The spirits have their times of visiting as well as those of staying in their homes; of many pleasures as well as of work and helping spirits and mortals; of singing and music and laughter as well as of prayer and contemplation of deep spiritual truths. Yes, in the lighter social pleasures, as well as in the solitary meditations and aspirations of the soul's progress, there is happiness and enjoyment and freedom from those things which defile or make inharmonious the thoughts and desires of these spirits. All is gladness, and there are none who have the solemn downcast countenances that many of earth imagine portrays the truly righteous and redeemed of mortals.

No, love knows no sadness; and as the soul speaks its condition by the appearance of the spirit body, the soul being so full of gladness and joy, the spirit body's countenance can express only those emotions of the soul. This is the result of the law which declares nothing can be hidden, and every spirit must show forth the truth of its condition.

There are no jeweled cities or streets of gold or pearly gates or other things which the book ascribed to me sets forth in its attempt to describe heaven. In heaven, these things would not be made of gold or pearls or diamonds or jasper, for when such materials are compared to the beauty of the things which heaven really contains, they are as the faint light of a candle compared to the light of your noonday sun. Truly, the mind of man cannot conceive of the glories that await the love-lit soul when it comes to its heavenly home.

There is another misconception that the preacher had, following the teachings of Revelation, and that is that the Kingdom of Heaven is a walled city—the “New Jerusalem”—in which all the spirits of the redeemed live, singing their loud hosannas to God. There

are cities, of which your earth cities may be called correspondences; but there are also villages and hamlets, and homes in the country, as you would say, surrounded by green fields and shady vales, through which run rivers and streams of silvery hue and clear as crystal, and also placid lakes which afford the pleasures of boating and sailing and other amusements. For each spirit is provided the place that is most attractive to him, and it is optional with him where his home shall be.

But all love and worship the Father, and endeavor to make their neighbors happy, and help their souls develop towards a progression to the heavens which are higher yet. All spirits are controlled by law, but that law is the law of love, and that love is the love divine—the essence of the Father’s divinity.

I have written enough for tonight, and hope from what I have said that you may catch some faint conception of the glory of this Third Heaven. And then when you consider that there are many heavens above this, each successively possessing increased glories and happiness, and beauties of place as well as of spirit, you may begin to understand what the Master meant when he said, “In my Father’s house are many mansions.”¹

I know that my attempted description may be unsatisfactory to some; but it is the best that I can do, because mortal words cannot convey, and mortal thoughts cannot conceive these realities. Your own imagination may give you a clearer picture of these things.

I will not write more tonight.

I am with you quite often, throwing around you the influence of my love, and endeavoring to help and encourage you. Let your faith in us and in our communications increase, and believe above all that the Master wrote you the prayer which you received a few nights ago.² Study it deeply and grasp its spiritual meaning, and let your longings and aspirations go out to the Father as suggested by the prayer, and you will find a wonderful and satisfactory response to them. We are praying for you and your friends, and you can trust that the love is coming into your souls.

¹John 14:2; ²Page 5

So, with my love and blessings, I will say goodnight.
 Your brother in Christ,
 John

Helen's description of the Third Sphere

November 30, 1914

I am here—*Helen*
 (question)

I am very happy, for I have so much love of God in my heart that I cannot think of anything that tends to make me unhappy.

Yes, my home is very beautiful, and I am perfectly delighted with it. It is made of white marble, and is surrounded by lawns and flowers and trees of various kinds. The grass is so very green, and the flowers are so beautiful and variegated. The trees are always in foliage and have such beautiful limbs and leaves.

I am most pleased with my home, I mean the building. There are many beautiful pictures on the walls, and the walls are all frescoed and hung with fine coverings, and the floors are inlaid with beautiful mosaics. I have all the splendid furniture that I could possibly wish for, and my library is full of books of all kinds, especially of those that tell of God and His love for man. You would be in your element if you could be with me.

I have music such as you never heard on earth, and instruments of various kinds which I am learning to play, and I sing with all my heart and soul as the days go by. I have beds on which I lie down, but I never sleep. We do not need sleep here—we only rest. Sometimes we get tired from our work, and are greatly refreshed by lying on the beds and couches which are so comfortable that we do not remember that we were tired after lying down a little while.

Yes I do, and when I sing I think of you and wish that you could hear me as you did when I was with you in the body. I like “The Song that Reached my Heart”; it seems to bring me more in rapport with you than any of the others. And “Sing Me to Sleep” is also one that I enjoy to sing very much.

Yes, I eat fruit and nuts, but do not do so because I am hungry, but more because I enjoy the flavors so much. And I drink water, pure and sweet, as it makes me feel so refreshed when I am a little tired. No, our fruit is not of the earthly kind; it is so much more delightful that I am unable to describe it to you. And the nuts are different, also. Yes, the water is “purer” than what you have, and is more refreshing.

No, our instruments are not like those on earth—they are not stringed instruments, but are played by our thoughts of goodness and love. We do not use fingers or lungs, but merely thoughts; and if they are pure and loving, our music is very beautiful and not discordant.

Yes, I am—when you are asleep or doing something in the line of your work, then you do not need me, and I am free to leave you. But you must not think that I am not free to leave you when I am with you, for I am, and I come to you of my own free will. But love compels, and in that particular I am not free and don’t want to be.

Yes, it is permanent, and the house and trees and flowers are more real to me than were ever the houses and trees and flowers on earth. They are not “shadowy,” as you may think, but are so very substantial that they never decay or grow old.

Yes, I have one selected for you now, and will make it so beautiful that you will wonder how it was possible for me to do so. There will be so much love in it that there will be no room for anything that is not in harmony with my love, and you will realize that your own Helen loves you with all the love that a soul can have for its mate.

Yes, we will be together in every way, and separated only while we are doing some of God’s work. You will be with me in all my thoughts and I will be with you in yours. Love will keep us together through all eternity.

Yes, we will love our parents and children just as much as on earth, but they will not need our love so much, as they will have their own soulmates to love them. We will visit them and be visited by them, and enjoy their society even more than when on earth. They will love us very much, but the love that makes two souls one

will exist only for the soulmates. God's love will not interfere with that—I mean our love for God. It is of a kind that is different from our love for each other, and is of a more spiritual and holy nature.

I am so very much pleased to see that you are getting more of His love in your heart each day, and soon you will do the work that the Master has laid out for you to do.

Yes, I am going to try to progress into the higher planes, and hope to do so as rapidly as possible. But you may rest assured that no matter what plane I may be in, my love for you will not lessen, and I will not cease to be with you as I now am. The life in the higher spheres without you would not be complete—you are necessary to my complete happiness. God has decreed that two soulmates are intended to make one complete whole, and that, in order to be wholly happy and fulfill the laws of love, they shall live together as one.

Yes, I know, because I have asked your grandmother and she has told me. You can progress on earth, as I am progressing here, if you will let God's love come into your heart fully and abundantly. He does not require the child of His care to be in the spirit world in order to develop his soul. You have the same soul now that you will have when you come here; and if you let God fill it with His love while you are on earth, why should it not progress as it does here? God does not intend to wait until you come over here that He may give you the blessings of His holy spirit.

It all depends upon you. If you truly and sincerely seek His love while on earth, you will receive it. The love of God coming into the soul of a man does not depend upon whether he is in the flesh or in the spirit. All souls must answer for the sins done in the body, but it is not necessary that such penalties be paid in the spirit world. You can answer for your sins while on earth. As you sow, so shall you reap, but the reaping is not necessarily here.

If you seek earnestly for God's grace and love, you can obtain them on earth; and I am informed that when they are first obtained on earth, greater will be the progress of the spirit when it comes over. So let me urge you to seek these blessings while you are

in your present life, and not wait for them to be given to you after you have entered the spirit world.

Your grandmother says that she had that experience; and when she came here, she entered the third heaven without going through a period of expiation or purification in the lower spheres. She is a wonderfully bright and pure spirit, and is very close to God, and has so much of His love in her soul that her countenance really seems illuminated by it. She seems to be in a condition of almost perfect love and peace, though she says that she is striving for a higher plane and a closer at-onement with her Heavenly Father.

Let your thoughts be of a pure and holy kind, and you will soon realize that God's love is in your soul to a degree that will make you feel that He is your own near and dear Father. Do not doubt His love, or that He can come to you through His holy spirit. For that is His messenger of love, and it will never refuse to come into a man's heart and soul where the desire is exists to have it come, and is expressed by earnest sincere prayer for its inflowing.

Be true to yourself, and do as I have told you, and you will soon be in God's love and favor. Do not let worries or disappointments keep you from seeking His love and believing that He is waiting to enfold you in His arms of mercy and love—for He is not only waiting but *wants* you to call on Him. Do not let the thought that He is afar up in the heavens cause you to think that He is not always near you, anxiously waiting your call. He is not willing that one of His children should perish; and when they go astray, His great heart of love yearns for them to return and partake of His bounties and blessings.

You must try with all your heart to realize this truth, for it is a truth, and is the greatest truth taught us by Jesus, who is the greatest of all teachers. Make your daily life one of prayer and aspiration, and you will see that what I have told you is not only true, but that you can make it a part of yourself. You have only to let your desires turn towards God, and He will meet you more than halfway. For He never sleeps, or closes His ear to the supplications of His children; and those who have sought Him with an earnest

and repentant prayer, and the longings and desires of their soul, know that He has always responded to their call.

You are now in the way to obtain these blessings, and I pray that you may continue, for you cannot find this great happiness in any other way. This is what Jesus meant when he said, "I am the way, the truth and the life."¹ He knew that there was only one way to obtain the Father's love, and that is through the new birth, which is merely the flowing into the soul of man the love of God, to the extent of eradicating all desires and tastes for things which are not in harmony with God's laws and love.

You must give your more of thoughts and attention to this most vital consideration. It is not a question of what church you belong to, or what your particular faith is, or what duties you owe to the church, or what ceremony of baptism your church uses—but of whether you have sought God in spirit and in truth, and have received His favor and love. This is an individual matter, and no man can be saved by the sufferings or progress of another. Each soul is a complete unit (when joined with its mate), and the spiritual condition of each soul determines what its place and happiness will be in the spirit world.

So do not let the thought that it is necessary to believe in a particular church doctrine or ceremony keep you from seeking the new birth. The new birth is the fundamental principle that operates in bringing about the at-onement of man with God; all other doctrines are merely secondary, and need be believed only as they may lead to a belief in this foundation.

I am writing this at the dictation of your grandmother; for she knows, and I, of course, would not be able to write in this way of my own thoughts and experience.

She says that you must try to get in condition so that the Master may write; that that which he shall say will show to humankind the everlasting truths of God's kingdom and laws, and that she is a mere tyro in her knowledge and ability to explain these truths. So try to become more spiritual so that you may receive the wonderful teachings that he will give you.

¹John 14:6

You must stop writing now, as you are tired and so am I. So, love your own true Helen, and pray to God for love and spiritual enlightenment.

Helen

Ann Rollins' experience

March 5, 1915

I am here—*your Grandmother*

I want to tell you of my experience in progressing in the spirit life.

Well, when I passed over, I was received in the spirit world by your grandfather, and by my own dear mother who had been in the spirit world for so very many years. She was then living in the Seventh Sphere, and was a most beautiful and happy spirit. Now she is far up in the celestial spheres; and she occasionally comes to see me, and tells me of the great beauty of her home, and of the wonderful spirits who inhabit the spheres where she lives.

(question)

Well, shortly after I passed over, I progressed to the Third Sphere, and thought that there the very seat of heaven must be, because my happiness was so much greater than I ever anticipated.

Well, when I first entered the spirit world, I confess I was disappointed, because I did not see the Father on His throne, and Jesus sitting on his right hand, as I had been taught to believe. But it was not long before I realized that such a belief had no foundation in truth; that God has no “throne” such as the writers of the Bible had declared, and that His spirit has no form in the sense that I had been taught to believe.

After living in the Third Sphere for some time, having received much instruction from spirits who lived in higher spheres, and having received a great abundance of God’s love, I progressed to the Fifth Sphere, and found a wonderful home of beauty and harmony among spirits who had experiences similar to my own, and who had received the divine love to a degree which gives us all this great happiness that I tell you of.

In some of the planes of this sphere are spirits who have not received the divine love, but who have attained to wonderful moral and intellectual qualifications; but they were not so happy as were those who had received the great love of the Father. They give their thoughts and works to things that pertain to moral and intellectual progress, rather than to the soul development in the divine love.

It may seem strange to you that these spirits could live in an atmosphere where so much of God's love was manifested by the numerous spirits who had received this love, and yet not realize that this divine love is the one thing absolutely necessary for their further progress beyond the sphere of the perfected man. But such is the fact, and many of these spirits of great intellectual development are still pursuing their studies of laws that have to do solely with the operations and causes of phenomena that fascinate both mortals and spirits. I have wondered many times that they have not had an awakening to the grander truths of spirit life, and to the cause of the development of the souls of those with whom they come in contact who are so much more beautiful and happier than are these students of mere natural laws and phenomena.

Strange as it may seem, intellectual progression is not necessary to soul progression. But along *with* the soul's progression comes a wonderful knowledge of these other things that I speak of. I, as you know, was a person of just ordinary mental acquirements, yet in this spirit world I have left behind me many great minds—I mean not only as regards the progress of my soul, but also as regards the attainment of the very knowledge that these men are devoting their time and work to obtain.

Strange also it may seem to you that this intellectual development comes with the soul development in the divine love. But to us who have experienced this, it is not strange; because the mind is only an attribute, or as I may say, a quality of the soul, and as the soul develops in the divine love, the mind must necessarily develop also.

What mortals call "philosophy" is merely the conclusions of minds that have given thought and investigation to a particular

subject matter; and when that philosophy is determined by the mere mind, it is still uncertain, and subject to revision and change as the mind may change. The mind, in its development, does not necessarily learn the full and real truth; and so in this spirit life, among these great minds that do not possess the divine love, there is as much variety of opinion, and as many disputes as to what the truth is, as there are on earth. The mind, of itself, cannot always discern the truth, because it is not infallible—even when it is the mind of a spirit, and that spirit a highly developed one.

But as the soul develops in the divine love, this development means that what comes to it as a truth, is a truth—the everlasting truth. The soul does not learn all truth at once, but the truth that it does learn is one that never changes, and lets no revision alter or set it aside. No, truth of the soul's discernment is never shown to be error, and no error ever becomes a part of the soul's discernment of truth.

So you see, the great road to the ascertainment of the realities of God is through—and only through—the development of the soul by the inflowing of the divine love. The “eye of the soul” is that interior perception which needs not reason from cause and effect to discern and forever establish the truths of God. So how necessary it is for men and spirits to understand that if they would learn the higher truths of spirit life, they must endeavor to develop their soul's powers of perception by seeking the divine love.

Well, after I had lived in this Fifth Sphere, and learned the great and wonderful truths that are taught therein, I progressed to the Seventh, and there learned what real happiness is (as I thought). No spirit who has not received the love of the Father lives in this sphere, because the mind is, as it were, “absorbed” by the soul to such a great extent that, without the soul development, the mind would have no place of “lodgment.” I mean that the mind, as such, then becomes so subordinated to the powers and operations of the soul perceptions that it cannot exist as mere mind, independent of the soul's development.

In this sphere all is grand and beautiful to an extent that I cannot describe, because you have no possible mental conception with which I can compare such beauty and grandeur. Our homes are very harmonious, and without stain of anything that emanates from things other than the soul's essence and power. No mere intellectual happiness exists, and no spirit who has not this great love could possibly be happy there.

But yet, while all this happiness exists, I was told that happiness is far greater in the celestial spheres, and consequently I was not satisfied to remain in the Seventh Sphere (although I could not realize how my happiness could be any greater than it was). But I prayed for more faith, and more divine love, until finally my faith brought the love into my soul in such abundance that I progressed to the First Celestial Sphere, where I now am.

The book of Revelation in the Bible, in its most extravagant description of the New Jerusalem, gives no true conception of the beauty and magnificence of this sphere; and I will not attempt to describe them, for I cannot. But I will say that a man, or spirit either, who has never seen the wonderful beauty of this sphere cannot possibly conceive of its magnificence.

I am so very happy that it seems to me there can be no greater happiness; and yet my mother tells me that there is, and that the higher spheres are so much more filled with God's love that I cannot have the slightest conception of what it is like there. And so now I am trying to reach *these* higher spheres; and I am told that faith and prayer for the inflowing of the divine love are the only instrumentalities necessary to enable me to do so.

My prayers are constant, and my faith is growing, and I realize that when the holy spirit fills me with the divine love to a sufficient degree (as I expect it to do), I shall progress. So you see, one great element of God's method of making His redeemed happy is to set before them a higher mark for which they may seek, with the assurance that it can be attained.

Well, I have written you quite a letter and feel that I must stop now, as I need to leave the earth's atmosphere for awhile. So with all my love and blessings, I am

Your Grandmother

Ann Rollins' experience (cont.)

May 13, 1915

I am here—*your Grandmother*

I am happier than I can tell you. I am living in my home of which I told you a few nights ago, and it is a beautiful home beyond the possibility of description.

Tonight I want to tell you of my experience in seeking the love of God, and in realizing that He is my Father who loves me with a love that knows no shadow of wavering or cessation.

I was not always filled with faith, or believed so implicitly in prayer, but in my early married life I received the conviction that if I would be happy in life, and fitted to receive the blessings which the Bible promised to those who should seek the Lord and His love, I must see the necessity of *seeking*. And I, with all the earnestness of my nature, commenced seeking for the Father's love; and as a result I found it, and with it a great happiness and peace.

You know what my spiritual condition was in my later years on earth, and how my faith was such that, although I was nearly deaf and blind, yet I was happy and joyful. Well, when I came to the spirit world, I brought that faith and love with me, and I found that it was just as real here as it had been on earth.

Of course, in some of my beliefs I was mistaken, such as my belief that Jesus was God, and that his death and blood saved or could save me from sin and damnation. But notwithstanding my mistakes in these particulars, my love for the Father was not interfered with, and I continued to live in that love, and was happy.

I had not been in the spirit world a great while before spirits of a higher order than myself came to me and told me many wonderful

things of the Father's kingdom, and explained that my progress to the higher spheres would depend upon my receiving more of this divine love in my soul and becoming more at-one with the Father.

The first time I saw Jesus was after I had been in the Third Sphere a short while, and when I met him he impressed me as being the most beautiful and loving spirit that I had ever seen. When he told me that he was Jesus, I, of course, was somewhat surprised, because I had believed that he was sitting in the heavens on the right hand of God, as I had been taught on earth to believe. When he saw my surprise, he looked on me with a wonderful love, and said that I must not further believe that he was God, or even a part of Him, or that he was in the high heavens accepting the worship of men; for he was only a spirit as I was, and was still working among mortals as well as spirits to lead them into the light and show them the way to the Father's love.

At first, I confess, it was difficult for me to believe this, and I had my doubts; but his manner of talking to me, and the wonderful love that he displayed, not only for me, but for all mankind, soon convinced me that he was the true Jesus, and not an imposter. And afterwards I met many spirits who knew him and had been his followers for many years, and they told me that he was the Jesus of the Bible, and so I could not do anything else but believe. And now, after my long years of association with him, and feeling his ministrations of love, and the influence of his greatness, I know that he is the true Jesus, who by his teachings and overwhelming love saves men from their sins by showing them the way to the Father's kingdom. So, my dear son, do not doubt what I tell you now in reference to this matter, or what I have already told you.

(question)

Well, it is somewhat difficult to describe his appearance, but I will try. He is of a commanding figure, as you say on earth. His features are regular, and his eyes are of a deep blue, almost a purple blue, with such depths of love in them that under its influence you almost forget to note the color of his eyes. The hair is a beautiful

brown, worn long and parted in the middle so that it falls over his shoulders. His nose is straight and somewhat long, with nostrils very refined and showing the artistic elements in his nature. His other features are in keeping with those I have described. He wears a beard quite long and very silky and brown like his hair. His manner is grace itself, and modesty personified, and yet in him is an intensity of feeling which can show itself in just indignation when the occasion requires. And yet, with all the great beauty of his person and the greater love of his soul showing itself, he is very humble—more so than any spirit I have seen.

I have given you only a bare outline of his appearance. You will never fully realize in your mind's eye just what his appearance is, and only when you come over and meet him will you fully understand the appearance of the most wonderful and beautiful and loving spirit in all God's universe. Someday this will happen, and you will not have the doubts that I had, and your heart will go out to him from the first moment of your meeting. My dear son, it is a greater privilege than you can appreciate to be thus prepared to meet your friend and teacher—for he is your friend to a degree that is beyond what I thought he would ever be while you were on earth.

So you see, my experience was a somewhat exceptional one, and one secret of its being so is that I received very great faith and the love of my Father *while on earth*. While the teachings of many preachers are that the earth is the only place of probation, and that teaching is *not* correct, yet if it were believed more, and mankind should prepare for their future in view of that belief, many a man, when he becomes a spirit, would avoid experiences that are very unpleasant, and retard his progress in the spirit world.

Of course, such a belief (that the earth is the only place of probation), when the mortal *fails* to make the preparation, will work him great injury after he becomes a spirit, because such spirit is very apt to believe that his status is fixed forever, and hence will not even attempt to progress. So you see after all that the only good belief is a belief in the truth, which never changes.

“Probation” is not confined to the earth life, but is with man and spirits alike. In fact, it never ends, for each preceding condition of a spirit is nothing more than a probationary condition to what follows. But the greatest probationary condition undoubtedly is that which exists for the mortal while on earth; and if that probation is accepted and made the most of, the spirit of man gains an advantage which is beyond my ability to describe.

Oftentimes men do not take advantage of this probation on earth, and come to the spirit world with all their material thoughts and sins, and with their souls “dead,” as Jesus said; and they find that as spirits, they have a more difficult time awakening from such condition and progressing. I am informed that some spirits have been in this world for many, many years, and have not yet had an awakening. So you must see the importance of taking advantage of the earth probation.

Well, dear son, I have written a great deal and must stop now, though I should like to write you a much longer time. So with all my love I will close, and sign myself

Your loving Grandmother

With the love of an elder brother

May 13, 1915

I am here—*Jesus*

Well, I am ready to write more of my discourses, and I want you to prepare for our writing very soon. I think that tomorrow night will suit for the work. Commence about nine o'clock, and then you can write until we finish it.

Yes, very soon the love will come to you in abundance, and you will realize its cleansing effect, and will also experience a wonderful peace filling your soul. So tomorrow night we will write.

She was correct, except that she may have overdrawn her description of my beauty and goodness; but she thinks as she wrote, and you must believe what she said.

Well, I love you with all the love of an elder brother who is filled with the love of the Heavenly Father. This is all that I can say, for it is most comprehensive and leaves nothing to be added.

I will pray with you tonight that the Father's love may come to you in great abundance. So with the love that I mention, and my blessings, and the love and blessings of the Father, I am

Your true friend and brother,
Jesus

Knowledge is limited by the level of progression

March 10, 1915

I am here—*your Grandmother*

Well, I am exceedingly happy, and am glad that you are feeling so much improved.

I am, as you know, in the same sphere with Helen and your mother, and we are all very often together, though we live in different homes. Helen, of course, is not as far advanced as I am, and neither is your mother, but nevertheless we are very congenial, and love one another very much. Soon though, I will leave them for a higher sphere; and then they will miss me, I know, for they keep telling me so, and say that they will follow soon after. And I believe that they will, for they are wonderful spirits in their love and faith—and these two possessions, as you know, are the “open sesame” to things and spheres higher.

Well, my son, as Helen told you of her home, I want to tell you a little bit about the condition of the spirits in this sphere. All spirits who are here have received and possess this great love of the Father. Mere intellectual acquirements are not sufficient to fit a spirit for this sphere, and if a spirit ever realizes that the gate is shut to him, it is because he has not this love. But then, the great happiness that exists here could not be enjoyed by the mere mind, for the mind is limited in its capacity for happiness. I sometimes think that if mortals could be permitted, for only one moment, to realize what this happiness is,

they would never let their lives slip by without making the greatest effort to fit themselves for this life in the celestial spheres.

Our time here is occupied in helping one another to a greater realization of the truths of our Father, and in helping spirits who live on lower planes than we do. I do not now come to the earth plane very often to help other spirits or mortals; but of course in your case I am so bound by my affections and desires that I am with you quite often—and more so with that darling little daughter of yours; for as I have told you, I am her guardian angel, and so long as she lives I will be with her to help and guide her.

(question)

We are engaged in the study of things that pertain more to the spiritual things of life than to the things of the other worlds of the universe. While a knowledge of these material things would be very interesting, yet our thoughts are turned to the more important truths of God.

Yes, we all have our libraries and homes, as Helen has told you of; but of course there is a difference in these homes, depending upon the amount of love which the spirit has in his soul.

Well, do not believe everything in the book you have been reading just because it is said to be written by spirits—because even if it is so written, the information given depends upon the condition and knowledge and beliefs of these spirits. Some may tell the exact truth as they conceive it to be, and yet it may not be the truth.

Well, the explanation is that the spirits whose communications you read have never learned the truths taught by the Master. They only know what they have learned from what they have read, or from what other spirits (who have not this great knowledge) have told them. Any spirit who doesn't say that Jesus is the greatest spirit and teacher, and the only one of the great teachers who shows the only and true way to the Father's Celestial Kingdom, has never learned this way, or come under the influence of the Master. So as far as that is concerned, do not pay any attention to what they say,

or let their communications influence you, for these communications will not help you spiritually.

There are certain great assembly places in the spirit world where the higher spirits meet and discuss the various plans that they think will benefit mankind and the lower spirits, and the Master has attended these meetings and given his advice and encouragement. For you must remember that he is a teacher, not only of the way to God's Kingdom, but also of the acquiring of those things that will help and benefit mortals and spirits who have not received this great love.

Part of Jesus' work is to help *all* men and spirits find happiness, even though they may never become inhabitants of the celestial spheres. God loves all His creatures; and the Master, as His great instrument of love and beneficence, is doing all that he can to help these men and spirits find happiness. As some of these communications say, he has helped in these assemblies to do good for all; but while this is so, yet he is the Father's greatest instrument in showing men the way to the higher life.

Well, that is a question that seems hard to answer; but if these other great teachers will not believe the Master's message as to the only way to the Celestial Kingdom, they alone know why, and will have to bear the consequences. Not all spirits are able to see these great truths, any more than mortals are, and the mere fact that they have so much greater opportunity to learn these truths does not seem to persuade them to accept the same.

The higher spheres in which these ancient seers and wise men live are not the Celestial Heavens, but spheres high up in the natural heavens. No matter how high they may get in these spheres, they will never partake of the divine nature of the Father unless they seek for and obtain the divine love. They will always be nothing more than spirits possessed of the natural love which they had on earth—of course more refined and free from sin, yet merely natural love and nothing more.

Yes, I have met Paul and Peter and John and James, and several others of lesser development. Yes, they are all in the celestial spheres, and very happy, yet they go to the lower spheres to do the work set before them.

No spirit who has not received this new birth is ever permitted to enter the celestial spheres; and hence the spirit that you speak of has never seen the home of John, and never will until redeemed by the love of the Father. I do not think these mortals who claim that they left their bodies and entered the celestial spheres ever did so, and I have grave doubt that they ever entered the spiritual spheres above the Third.

This is a subject that I will write you more fully about some other time. I must stop now, and you must not write more tonight.

So, with all my love, I am your grandmother,
Ann Rollins

The natural love experience

September 23, 1916

I am here—*John*

I want to write tonight on a subject that is important, and I hope that you will be able to receive my message (for I have been waiting to deliver it for some time). Well, I desire to discourse on the subject: What is the destiny of the mortal who has not experienced the new birth, but who will progress to that condition which may be called the perfect man?

As you know, there is a future for the man who receives the new birth, and a different one for him who has only the complete and pure development of his natural love. This latter condition does not depend upon the man having in his soul the divine love or essence of the Father, but merely upon the purification of the natural love, so that sin and error and inharmony form no part of his state of soul or mental existence. This condition is not the result of a change in the constituent elements of his soul, but merely of the elimination of those things therefrom which were the necessary consequences of the defilement that followed the fall of the

first parents. When this purification is accomplished, man will again be in harmony with the laws of his creation, and will have all the perfection and excellence that he originally possessed.

Then, what will his destiny be? And in order to answer this question, it is only necessary to understand what his inherent condition or qualities were when he was the perfect man of his Father's creation.

At that time, man was possessed of those things of which he is now the possessor, except that then they were all so accurately adjusted that every sense and function of his body, as well as every faculty of his soul and mind were in perfect harmony with the laws of his creation, enabling him to obey every requirement imposed upon him by these laws. He was then not only a perfect being as regarded his physical formation, but also as regarded his mental and moral qualities, which of course included all his emotions and appetites, as well as his spiritual aspirations.

His physical body was in the beginning made of matter, changeable as it now is, but of a more ethereal kind, and not subject to decay and disintegration in such a short time as it now is. But yet, it *was* subject to this decay; and man, as regards his physical being, necessarily was required to die—to have released his spirit body and soul from this physical vesture, and thereafter to exist as a spirit. This was not the “death” that he died as a consequence of his disobedience and fall, but the death natural to him by reason of the very nature of his creation.

His soul and spirit body were not subject to death, in the sense of annihilation, but were given the quality of continuous existence. Whether immortality was a part of that “continuous existence,” we spirits do not know and therefore cannot assert. But as his created soul and spirit body had a beginning, it may be that they were intended to have an ending. Of course, they were created from something, and not from nothing (as some of your theologians say), and so it is possible, in the order of change (which seems to be the law in the spirit world as well as in the mortal world), that this soul and spirit body may be resolved again into that “something.”

But as to this finality, we do not have any knowledge, because, so far as the observation of spirits in this world go, no soul or spirit body has ever been resolved into that something, or been deprived of its individualized existence. Therefore I cannot say that when man was created it was intended that he should not be immortal—or that he should be so. But you will readily see that after man shall have accomplished the purification of his soul, and become in mind and spirit body as it was intended he should be at the time of his creation, he will be nothing more nor less than he was at that time, and have no other or greater qualities, or freedom from limitations and changes than he had before his fall.

Of course, he will have no physical body—and here let me say that there is no fact or experience known to the spirit world that justifies the assertion that man on earth will ever be immune to physical death. I know that some say that in the far future men may make such progress in the development of their natural love that their condition of inner purity will cause their physical bodies to become so “etherealized” as to render them free from physical death. But this I cannot conceive will ever happen; for men were made to become inhabitants of the spiritual realms, and the short time they were decreed to live the earth life was only for the purpose of giving the soul an individualized existence. Never was it intended that the physical form should have an eternity of existence, no matter how pure or etherealized it may become.

I see that you are tired, and I will finish later. I am glad that I could write tonight, and also that you are in such good condition to receive my message. So, with my love and blessings, and assurances that you have every reason to keep up your courage and hope, I am,

Your brother in Christ,

John

The natural love experience (part 2)

September 30, 1916

I am here—*John*

I was writing about the future or destiny of the soul that has not experienced the new birth, and will continue where I left off.

When the soul becomes wholly purified and restored to that condition of perfection that was possessed by the first parents before the fall, it discovers that its possibility of further progress, either mentally, morally, or spiritually, has come to an end—that it has reached its limit of advancement, and that the happiness and contentment that it then enjoys is the full complement of what it may obtain or possess. This condition is one which satisfies the majority of those who have reached the state of the fully restored man; and they are content to live the life of such perfection, and rest in the assurance that there is no greater happiness or more desirable condition existing in the universe of God.

But with some of these souls, this state does not bring or contain this complete satisfaction, and in them continues the desire for more and greater progress. They perceive that they have reached the limit of their progress, and believe that they must continue to live in this state of the perfected being; but notwithstanding this belief, yet there comes to them a dissatisfaction, and a lessening in happiness, as it were, that causes unrest and a conscious desire for something, they know not what. It may be the memory of something they heard in their progress through the spheres, or the suggestion of some unconscious, dormant memory inherited from the first parents of the great gift of endless progress potentially bestowed upon God's first created beings and forfeited, that causes the discontent and longings for something beyond the condition of their perfect state.

When this state of mind and soul comes to them, then they are susceptible to the teachings and help of those spirits who have in their souls the divine love, and the knowledge that there is a way that leads to everlasting progress without limit or possibility of reaching the end. Many of these perfected souls have followed the advice of

these immortal spirits, and have left the high sphere of their perfection and entered the lower soul spheres of the spiritual heavens,¹ and sought and found the new birth of the soul, and progressed from sphere to sphere until they reached the Celestial Heavens, where they are still progressing and realizing a contentment never marred, but always accompanied with the knowledge that ever beyond are spheres of greater happiness and truth and knowledge.

But as I say, the larger number of souls that reach the heavens of the perfected man find contentment there, and so remain in the state and happiness of the restored first parents.

I have written enough and will stop for tonight. You have received the message very satisfactorily and I am pleased. So with my love and blessings, I will say goodnight, and God bless you with His love.

Your brother in Christ,
John

The natural love experience (part 3)

September 28, 1916

I am here—*Jesus*

I come tonight to tell you that you are in a better condition to write than you have been for some time, and I think it best that I deliver to you a message.

Well, I will write on the subject of the destiny of the man who has not the divine love in his soul, and dies with only the natural love. I have already told you what is the future of those who possess the divine nature of the Father, and here I will confine my message to the future of those possessing only the natural love.

As you know, the river can never run higher than its source; and neither can these spirits attain to a perfection and happiness superior to that which was possessed by the first parents before their fall from the state of their perfect creation. There is a limit to the development of this natural love, and to the accompanying state of happiness, beyond which it is not possible for these spirits to go. The mind of such spirit is also limited in the progress which it may

¹The Third Sphere

make in obtaining knowledge; for that mind, being a thing of creation, is bound by the limitations that that creation imposed.

So I say, such a spirit can never progress (either spiritually or mentally) beyond those attributes or qualities with which he was endowed when he was created, unless he seeks for and obtains the divine love. When spirits come and write that life in this spirit world is always progressive, these spirits who write have never attained to this limit of which I speak, and hence, to them, progression seems endless.

There *are* many spirits, living in the highest sphere of the Natural Heavens,¹ who have attained this perfect state, but they are spirits who have been in the spirit world for a vast number of years, and are what you might call ancient spirits. These spirits have realized this limitation of which I write; and while they can change the objects of their seeking, and the sources of their happiness, yet their progress has reached its ending. And often there comes to them a dissatisfaction, and a realization that over and beyond their sphere, there must be something that may be obtained that surpasses their perfect state and development.

And as a result of this dissatisfaction, many of these spirits, in their moments of unrest, give heed to the suggestions of those spirits who have become possessed of the divine essence, and upon whom is no limitation of progress; for these latter spirits are at all times in the highest sphere of these spirits of perfected natural love, trying to show them the way to the higher development and happiness of the celestial spheres.

It may seem surprising to you, but it is a fact that these spirits of the natural love, during their periods of progression (and especially as they make nearer approach to their perfection), in the satisfaction and happiness that they experience in that progression, will not listen to the spirits of the divine spheres, or believe that there can be any other methods of progress more desirable or excellent than the ones that they are pursuing. And only when they come to realize the dissatisfaction that I speak of will they awaken to the fact,

¹The Sixth Sphere

or consent to be awakened to the fact that there may be a way that leads to things beyond their limits of progress, and beyond the perfection that they may have acquired.

So, as I say, the higher the progress of these spirits, and the farther away they advance from the earth plane, the greater the difficulty in persuading them that there is a state of perfection and happiness surpassing that which they are seeking for, and a way different from the way they are pursuing. As these spirits progress in their natural love, and in the development of their created minds, much happiness and satisfaction come to them; and in each stage of progress, so much greater do these experiences become that they readily conceive that there can be no way superior to the one that they are traveling; and hence, having such belief, the difficulty of convincing them to the contrary becomes almost insurmountable. As a consequence, the spirits of the celestial spheres and those of the spirit spheres who are progressing in the divine love give the greater part of their time and efforts to convincing spirits of these higher truths while they are in the earth planes, *before* the happiness that I mention is experienced.

The life on earth and that in the earth planes of the spirit world are the states in which the souls of mortals and of spirits have the best opportunities for learning and believing these truths that show them the way to the progression that is without limitation or ending; and hence the importance of men and spirits learning these truths before they experience the satisfaction (and, I may say, pride) that the advancement in the development of their natural love and mental and moral qualities gives them.

Until the time comes when the Father shall withdraw from man and spirit the privilege of obtaining this divine love and essence, these spirits (and all spirits and mortals) will have the opportunity of seeking for and finding the way to the celestial spheres and immortality. But after that time, those who have not found and followed the way of that privilege will be (or will become) only the perfect beings as were the first parents.

I have written enough for tonight. I will come again soon. So remember that I love you, and am with you trying to help you spiritually, and that I pray to the Father to bless you. Goodnight.

Your brother and friend,
Jesus

The celestial spheres

September 25, 1915

I am here—*St. John*

I come tonight to write a short time about the celestial spheres in which I live and enjoy the happiness which my Father gives me.

As you may know, these celestial spheres are above the spiritual spheres, and are inhabited only by spirits who have received the new birth as taught by Jesus. No other spirits are permitted to enter these spheres, and no other spirits could possibly find any happiness in them; for in them, divine love is so developed in the souls of the spirits who live there that any spirit not having that love would find that he is in an atmosphere that is entirely foreign to his qualifications, and he would be most unhappy. But as I say, no spirit who has not the divine love can possibly enter into these spheres: the walls of demarcation are just as solid and impassable as are the walls separating your prisons on earth from the outside world.

I live in a city that is most wonderful in its beauty and magnificence, and is filled with structures that surpass anything that you possibly conceive of. This city is inhabited by spirits who have a wonderful soul development, and are capable of understanding the deep truths of God, which are not given to mortals or spirits in the spiritual spheres.

This may seem a little strange to you, but it is true; for it would be utterly impossible for the spirits of these lower spheres or for mortals to understand these higher truths. They cannot be comprehended with what you call the intellectual faculties or the mind, but can be only understood by the soul's perceptions, developed to such a degree that nothing that partakes of the mere material has an abiding place in that soul.

The mind must stop in its progress at the Sixth Sphere, and after that only the soul can progress. But this does not mean that the spirit who makes such progress in the Celestial Heavens does not increase in knowledge and understanding, for he does to a greater extent than could be possible for the mere mind. But this progress of a spirit in knowledge and understanding is a progress of the soul perceptions of which I speak. The faculties of the soul are as far superior to and above the faculties of what you call the mind as are the heavens above the earth.

So you see, the soul does not merely embrace the affections and love of a spirit, but also those qualities which enable it to develop in knowledge and understanding at a place where the progress of the mind ceases. It is hard to explain this to you, or for you to comprehend its meaning, but this you will understand: that as the soul progresses in the development of its perceptions, knowledge and understanding of all things pertaining to the celestial world increases.

When you properly consider this, you will find that it is a wonderful provision of the Father's love and grace.

What an important thing to both mortal and spirit is the soul! It can be starved on earth and also in the spirit world; and on the other hand, it can be *developed* on earth as well as in the spirit world. If mortals could only understand that, as regards eternity, the soul is the great thing which they possess, and which should be given more care and development than any and all other parts of man's being.

I may come again soon and go into a fuller statement concerning the soul and its functions and importance. Tonight I will not write more. With my love and blessings, I am,

Your brother in Christ,
John

A description of the Celestial Heavens

August 17, 1915

I am here—*Samuel the prophet*
(*question*)

I am the prophet who came to you before and wrote. Tonight I want to tell you of the wonderful things which God has prepared for his redeemed children in the celestial spheres, where only those who have received the new birth can enter.

In these spheres are homes made of the most beautiful materials that can be imagined, and which are of a real and permanent character, and not subject to decay or deterioration of any kind, and which are made without hands, but by the soul's development and the love which each spirit possesses.

These homes are furnished with everything that is suited to make the inhabitants happy and contented, and not one element of inharmony has any abiding place therein. Every home has the most beautiful furniture and paintings and wall coverings in rooms devoted to the various uses that a spirit may have need for. The music is sublime beyond conception, and there are all kinds of musical instruments which the spirits know how to play. And, as you may not suppose, every spirit has the ability to sing. There are no voices that are out of tune with their surroundings and with the other voices. Every spirit has music in his soul, and every spirit has the vocal qualities to express that music.

Couches for repose are provided, and running fountains, and beautiful flowers of every hue and variety, and lawns most beautiful and green. Trees are in abundance, and are planted in the most artistic manner so that they are in harmony with the surrounding landscape. And the light that comes into our homes is of such a kind that I cannot describe it, and can only say that with it and in it are the most soothing and wonderful influences that one could conceive of.

All these things and many more are provided by our loving Father for the happiness of His children. But above all is the wonderful love of the Father, which is always with us, and which fills our souls to

overflowing, and keeps us in one continuous state of happiness and peace and joy. All these things are freely given to us, and with them, the knowledge that we are a part of the Father's divinity, possessors of the immortality which Jesus brought to light.

I have been in these heavens many years, and know whereof I speak; and when I tell you of these things, I do so that you and all mankind may know that these delights may be yours and theirs, if you will only let the divine love of the Father enter your souls and take possession of it.

Well, as to our social enjoyments, we are so loving, one to the other, that nothing arises, as on earth, to cause the slightest jar in our wonderful harmony. We visit one another and share our experiences of the life that we lead, and have music, and exchange thoughts about our progress and our work in the spirit world. Every spirit in our sphere may visit every other spirit and know that the door is always open, and a warm welcome awaiting him.

I cannot tell you of all the wonders in these heavens, because there are no words that will convey my meanings. Your capacity to understand is limited by your mental boundaries, and hence I am at a disadvantage. But this I can tell you: that some day, if you get the divine love in your soul in sufficient abundance, you will see and understand for yourselves what God has in store for you. It was truly said that "no eye has seen, or mind conceived, the wonderful things that await the true child of the Father."¹

I will not write more tonight, but will come again sometime and tell you of things that are of more importance than a description of our homes. With all my love, I am

Your brother in Christ,
Samuel

¹ 1 Corinthians 2:9

CHAPTER 20

The Hells

More thoughtful than any mortal father

October 29, 1916

I am here—*Jesus*

You were right in your surmise that I was with you tonight; and as you imagined, I was standing close to you at the time the preacher was delivering his discourse, and you felt the influence of my love and sympathy, and also received the thoughts that I was superimposing on your brain.

The preacher's sermon was an advance upon the beliefs of the orthodox in many particulars, but in the most important particular, and in the one that will affect mortals most vitally in their progress in the spirit life, he was wrong—very wrong. I refer to his declaration that he saw or knew of no statement in the Bible that would justify him in asserting that there would be an opportunity for the spirits of mortals to receive pardon or to progress from the condition of hell to that of light and heaven in the spirit world, when they had not started on that journey in the mortal life. This, as I have told you, is a damnable doctrine, and one that has done more harm, all down the centuries from the time of my living on earth, than most any other teaching of the church that claims to be representative of me and my teachings.

Many poor souls have come into the spirit world with this belief firmly fixed in their minds, and the difficulties have been great and the years long before they could awaken from this belief and realize that the love of the Father is waiting for them in spirit life just as in the earth life, and that probation is never closed for men or spirits, and never will be until the time of the withdrawal of the great opportunity for men to become inhabitants of the Celestial Heavens. And even then, the opportunity to purify the natural love will not cease, and all will eventually become perfected in their natural loves.

Had the preacher searched the Scriptures in which he so implicitly believes, he would have found an authorization for him to declare that, even in the spirit world, the spirits of the unsaved sinners on earth who died without having become reconciled to God had the gospel of salvation preached to them.¹

And furthermore, when he declared that the Bible says that I said "He that sinneth against the son of man it shall be forgiven him, but he that sinneth against the holy ghost it shall not be forgiven him, neither in this world nor in the world to come,"² had the preacher placed the natural and only implied construction on this declaration, he would have found that the sinner who neglected the opportunity on earth would still have another chance for salvation "in the world to come," as the spirit world is referred to. And so, even according to his own source of information and belief regarding these things of the future, he would be justified, and even required, as an honest preacher of the Scriptures, to declare that probation did not end with the physical death of the mortal.

There is a hell, or rather hells, just as there is a heaven or heavens, and all men, when they become spirits, will be compelled to occupy one or the other of these places. Not because God has decreed that any particular spirit, because of his earth belief or condition, shall occupy that place, but because the condition of his soul development, or want of development, fits and fixes him for that place and no other.

God has made His laws of harmony, and these laws are never changed; and when any particular soul gets into a condition of agreement with these laws, then that soul becomes an inhabitant of His heavens. And so long as that soul remains out of such condition, it is in hell, which is the condition of being out of agreement with the harmony of God's laws. This is hell, and there is no other comprehensive definition of it.

God has decreed that His universe, both of men and things, shall be harmonious; and only the creature man has become out

¹ 1 Peter 3:18-20—"He was put to death in the body but made alive by the Spirit, through whom also he went and preached to the spirits in prison who disobeyed long ago when God waited patiently in the days of Noah..."; ² Matthew 12:32

of that harmony. And as the universe shall continue, the only destiny for man is that he shall return to that harmony from which he fell by reason of his own misdirected will. Had God decreed, as the preacher by necessary implication declared, that the sinner who dies in his sins shall forever remain in his sins, and in a state of antagonism to such harmony, then God Himself would necessarily become the cause and power of defeating His own laws of harmony—which no sane mortal, whether he believes in the Scriptures or not, would or could believe.

God's laws are fixed and unchangeable, and always in harmony with one another and with His will. And knowing this, every thinking man will know and should know that whenever a proposition or opinion is put forth by preacher or layman or philosopher or scientist that shows that in order for a certain condition or truth to exist, God's laws will have to work in conflict with or in opposition to one another, then that proposition or opinion is false and has no foundation in fact.

And so, to accept this declaration of the preacher that there is no probation after death, or as he said, no chance to progress out of the hell which the mortal carries with him to the spirit world, men will have to believe that the loving Father, in order to satisfy His wrath, and to meet the supposed demands of His justice, will set His laws in conflict with one another, and thereby destroy the harmony of His universe.

The preacher spoke (as he said) as a scientist, and not as a religious teacher; and yet the deduction that he made when he declared the eternal existence of the hells violated one of the fundamental laws of science: that two contradicting laws describing the workings of God's universe cannot both be true. Only the one of these laws—the one that is in agreement with other known laws—should be accepted as true.

Then I say that, founded on the Scriptures or founded on science, the preacher had no basis for making the untrue and deplorable statement that physical death ends man's possibility of

progressing from a condition or state of hell into that of purity and freedom from sin, and into harmony with God's perfect laws and the requirements of His will.

The preacher spoke from his intellect, from mental beliefs of long years standing, and from the memory echoes of what he had heard said by other preachers and teachers. But deep down in his soul, where the love of the Father is burning, and the soul sense is growing, he does not believe this doctrine; for he realizes that this love of the Father is so much greater and purer and holier than any other love that exists in heaven or on earth, and that the Father from whom it comes must be holier and more merciful and forgiving and thoughtful of His children than any mortal father of his children.¹

And then, as a mortal father (and having the divine love in his soul) he knows that his child could not commit any sin or offense that could possibly become "unpardonable," or that he would not permit—and gladly—the child to repent of at any time. And so he can see that if he refused to the Father, from whom this divine love comes, a love and sympathy that would cause that Father to be as forgiving to His children as is he, the earthly parent, then the greatest attribute of that Father God, who is all love, would not be equal to the love of His creature. The derivative would be greater and purer and more divine than the Fountainhead from which it is derived!

No, the preacher, in his soul, does not believe this unnatural teaching, and at times he travails in his soul at the conflict that takes place between the mental bondage of his intellectual beliefs and the freedom of his soul sense. And thus is demonstrated the great and real paradox of the existence in the same mortal, at the same time, of an intellectual belief and a soul knowledge as far apart as the antipodes. And also is demonstrated the truth, a great truth, that the mind of man and the soul of man are not one and the same thing.

But some day, this soul knowledge will overcome the mental belief, and then the preacher will know that harmony and inharmony cannot exist for all time—that sin and error must disappear, and purity and righteousness must exist alone, and that every man

¹ Matthew 7:11

and spirit must become in harmony with the will of the Father, either as an inhabitant of the Celestial Heavens, or as the perfect man that first appeared at the call of God, and was by Him pronounced “very good.”¹

I have written enough for tonight and must stop; but before doing so, I want to say that I have been with you today, and saw that you were very happy (in your thoughts *and* in your soul experience). Other spirits were also with you, throwing around you their love and influence. Persevere in your efforts to obtain this divine love, and pray to the Father, and it will come to you in increased abundance, and with it, a wonderful happiness.

I will come soon and write you another message. So with my love and blessings, I will say goodnight and God bless you.

Your brother and friend,
Jesus

There is no “unpardonable sin”

October 31, 1915

I am here—*Luke*

I was with you at church and heard the sermon on the “unpardonable sin,” and was much interested in the way in which the preacher dealt with the subject. His discourse was very plausible, but it is not true. As Jesus has told you, there is no unpardonable sin, and all men, in this life and in the life to come, have the opportunity to be saved from their sins and become at-one with the Father.

The great danger in such a sermon as the one preached tonight is that men will think that after they have arrived at a certain age, and find that their souls show no inclination or desire to seek the way to God’s love or to a reconciliation with Him, they have committed the unpardonable sin, and hence there is no use for them to try to find the way to salvation.

It is a detestable doctrine, and the preacher who announced it has incurred a dreadful and awful responsibility; for in the afterlife he will very likely meet spirits in a condition of darkness and stagnation

¹ Genesis 1:31

of soul, who will tell him that because of his sermons they gave up all hope of salvation, and who believe at the time they meet him just as they did on earth. And then at last he may see the error of his teachings—and then will come to him remorse, and bitter recollections of these teachings, and a recognition of the great harm that they did to these darkened spirits.

When men get to know the truth—as they will be able to, when the Master shall have delivered through you his messages—they will not have to run the risk of becoming bound and shackled by such false beliefs as the one of which I speak. But before that time, with so many preachers striving to force men into the erroneous beliefs which they teach through fear of “eternal damnation,” many men will have formed these beliefs, and will suffer the consequences which these false doctrines entail.

I was sorry that someone could not have arisen in the church and resented his doctrine of the unpardonable sin, and told all the people that there is no such thing, but that the Father’s love is waiting for every one who may seek it, in great abundance and freely to be given, and that if men will only come to the Father in prayer and faith, that love will be given them, and salvation and immortality will be theirs.

So you see, along with the truths preached by these orthodox ministers there is a great deal of error, and often the effect of the latter is to prevent or undo any good which may otherwise have ensued from these truths.

(comment)

Well, these errors have been preached and have worked their injury for many centuries now, and it will be hard to convince men that they are not the true doctrines of Jesus, and that the claimed truths which they teach are not the truth.

I will not write more tonight. With my love and blessings, I am
Your brother in Christ,
Luke

The hells

November 19, 1916

I am here—*Paul*

I merely want to say that I was present at the church tonight, and listened to the preacher tell his congregation what he didn't know about hell—because what he said, in many particulars, was untrue.

It was pleasing to hear him tell his people that there was no physical suffering, although he didn't explain to them why there could be no such suffering. I mean that no spirit, when he goes into hell, carries with him his physical body, or any other body that has such substance as would be affected by fire and brimstone and the other unreasonable things that the churches have for so many years taught and terrified their members with, and as a consequence caused them to believe that the Father is a cruel and wrathful God, demanding that His cravings for satisfaction be supplied by the sizzling in fire of the bodies of His children. No, this damnable doctrine is not true, and I am glad to see that the churches are ceasing to believe or teach it.

But the doctrine that the preacher taught is quite as untrue and damaging as the former, for the reason that punishment of those who are out of harmony with God's laws is a fact (which they will realize when they come to the spirit world); and that being so, to teach that this punishment is everlasting is as harmful as the doctrine that I first mentioned. How strange that preachers and teachers will try to cause their listeners to believe that God is such a wrathful and vindictive being, having less love and mercy than the most wicked earthly father has for his children! It is deplorable that such attempts are made by these supposed instructors on God to deny Him His great qualities of love and tenderness, and His desire that all His children become happy.

Oh, I tell you that these preachers will have a woeful sin to answer for when they come to an accounting—and that will not be at the great "judgment day," as they teach, but just as soon as they enter spirit life and realize the great harm that they have done to

many who believed in their teachings. And they will realize that awful result very soon after their entrance into the spirit world, for they will have come to them, as "clouds of witnesses,"¹ the spirits of those who were under their instruction on earth, bringing with them all the evidences of their erroneous beliefs.

I, Paul, write this, for I know, having suffered from this very cause myself. When on earth, I taught some doctrines like unto the ones that these preachers are now teaching, and even now I realize that I am to some extent responsible for many of these false beliefs. But I thank God that I am not responsible for all that is ascribed to me in the Bible, and that if my true teachings were known and taught, many of the blind and erroneous beliefs that are now prevalent among Christians would not exist.

I tell you that mortals do not conceive the harmful and deplorable results that flow from their belief in the Bible in these particulars. These doctrines are based upon falsehoods and forgeries and imputations that have no resemblance to what the Master or any of his apostles taught; and you can readily realize how anxious we all are that these errors and untruths be removed from the minds and souls of men.

But I must not permit myself to become too enthusiastic in considering these things tonight, or I might not stop, as I should under the circumstances. I will come very soon, though, and write more on the subject, as it is a vital one to mankind.

I should like to write more tonight, but must not. So with my love, I will say goodnight.

Your brother in Christ,
Paul

The hells (part 2)

November 21, 1916

I am here—*Paul*

I desire tonight to write my message on hell—what it is and what its purpose is.

¹ Hebrews 12:1

Hell is a place as well as a condition, and the man who believes that it is nothing more than a condition of his mind or soul will be wonderfully surprised, as well as disappointed, when he arrives in the spirit world. I know that a man's condition of mind and soul to a very large extent creates his hell, and is the chief source of his suffering; yet this condition is not the only source of that suffering, or of the darkness in which he finds himself.

Hell is a place that has all the appearances and ingredients that are in exact agreement with the states of its inhabitants, as produced or caused by their condition of mind and soul. It is not a place of universal character, fitted for the habitation of all souls, irrespective of their condition or degree of defilement, but is composed of many and different places, having gradations of appearances and surroundings suitable to the condition of the souls who live there. The expression, "the lowest depths of hell" is not a meaningless one, but portrays a truth—a real existing fact that many spirits are now experiencing the reality of.

In its broadest sense, hell is every place outside of heaven. And heaven is that place where everything entering into it—its appearance and qualities and inhabitants—is in perfect harmony with the laws of God.

Many mortals believe that heaven is merely a "condition"; and yet the Bible in which so many believe describes heaven as a place, with its streets of gold, pearly gates, etc. And as a fact, it is a real, substantial place, having all those elements and appearances which help bring happiness and joy to its inhabitants (in addition to the happiness which their soul perfection and development cause them to have). Then, as heaven is a real and substantial place, perceptible to the spirits that inhabit it, why should not hell be a place of real substance also, with those qualities and appearances exactly suited to reflect the unhappiness of those who are fitted for it?

The spirit world, both heaven and hell, are places of substance, having their planes and divisions and limitations of occupancy, and not mythical, invisible conceptions of mind such as you mor-

tals ordinarily conceive ghosts to be. The bodies of spirits are *more* substantial than the physical bodies of mortals; and these planes and divisions, whether of heaven or hell, have a more real existence than mortals' places of habitation or confinement on earth.

The hells are places of darkness and suffering; but in them are no fires or brimstone, etc., as have been so commonly represented by the preachers and teachers of the orthodox churches, because there is nothing therein that would feed fires, or that fires could affect. And there are no devils, and no "Satan"—though there are evil spirits of men that are more wicked and vicious and horrifying than have ever been pictured of Satan and his devils.

In your communications you have had some very realistic descriptions of hell from those who are actually living therein and experiencing its tortures and realities, and so I will not take time to attempt to describe it here. I will only say that, as it has not entered into the minds of men to conceive the wonders and beauties of heaven, neither have they ever conceived of the horrors and sufferings of hell.

But from all this, men must not understand that the punishment and darkness which spirits endure in the hells are specifically inflicted by the Father because of any wrath that He may have towards them, or to gratify any feelings of revenge, or even to satisfy any outraged justice; for that is not true. Man, when he becomes a spirit, is his own judge and executioner, submitting to and receiving the inexorable results of the law that states "whatsoever a man sows, that shall he also reap."¹

This is a law that is absolutely necessary in order to preserve or bring about the harmony of God's universe. And while it may appear to man, at first sight, to be a harsh and cruel law; yet, in its workings and its results, and even for the individual spirit who may suffer in the reaping, it is a most benign and beneficial law. For the darkness and sufferings of a few years, as you mortals say, brings about an eternity of light and happiness. The law must rule; but even in all the apparent harshness and want of mercy, the great

¹ Galatians 6:7

love of the Father overshadows the sufferer, and finally makes the defiled and wicked soul one of purity and goodness.

Men may never have thought of the fact that if it were possible for these evil spirits to live in heaven, their sufferings and unhappiness would be greater than what they endure by living in a place that is more in agreement, in its surroundings and appearances, with their own distorted conditions of soul. So even in the hells, the Father is merciful and good.

And regarding the second proposition of the preacher in his sermon—that the duration of suffering in hell is eternal, everlasting and without end—how it must have hurt and violated the teachings of his soul, and his conception of the loving Father, to come to such a conclusion! But, being bound by his creeds, and his belief that the Bible is the sole authority upon hell as well as heaven, in the conviction of his mind—and here I want to emphasize *mind*, for his heart was not in agreement—he declared that the duration of suffering in the hells is eternal. The preacher declared that the saying of Jesus proved it to be, not only because it was in the Bible, but because the true meaning of the original Greek word can have no other translation.¹ He apparently did not recall that Jesus, even if he used such expression, did not speak in Greek, and that in order to obtain the true meaning of the word used by Jesus, he (the preacher) must go back of the Greek word to the word as it was uttered by Jesus.

So many preachers and commentators on the Bible attempt to determine a most vital truth by a shade of meaning that they conceive a particular word, in its original language, may have had, when they are not justified in concluding that such word, at the time used, had such shade of meaning—or even that the word under consideration *was* the original word actually spoken or written. They seem to lose sight of the fact that the writings of the Bible (I mean the manuscripts to which they make reference) are far removed from the original utterances and writings, and that the word which they are attempting to interpret may not have been the word originally used.

¹ Matthew 25:46

Of course, they have no way of learning the fact of these matters, and consequently they have to resort to the best authority that they have access to. But under such circumstances, it is not justifiable to have such a vital question of man's future and destiny be determined by the shade of meaning that may be given to one or more words—especially while ignoring other declarations in the same book having relation to the same subject.

The preacher said that in his conclusion as to this question he must be governed by the Bible alone, and that he had no right to indulge in speculation or in the philosophies of other men; and that in the Bible he could find nothing that would justify him in coming to any other conclusion than that the duration of punishment in hell is eternal. Well, he was not honest with himself; for if he had searched a little more deeply, and had given as much credence to other parts of the Bible as to the passage that he quoted, he would have found a strong statement to the effect that the spirits in hell have the possibility of leaving it—and not only that, but that a part of the great mission of Jesus (upon whose supposed declaration the preacher based his conclusion) was to show the way and induce these spirits to leave their hells.¹

The Master's first work after he became a spirit was to preach to the spirits in hell—spirits so wicked (according to the Bible story) that God, because of their great sins when mortals, utterly destroyed them as a race, leaving only Noah and his family as a reminder of the great "failure" of God in His creation. Had there been no possibility of pardon or redemption for these spirits (and had God truly failed in His creation), Jesus would not have attempted to help them. So I say, if the preacher had searched the Bible, he would have found that the hell that purportedly contained the spirits of all the human race at the time of the flood (except Noah and his family) was not eternal in its duration.

And again, had the preacher searched further in the Bible, he would have found that the Master himself declared, by necessary implication, that for at least some of the wicked who became

¹ Peter 3:18-20

inhabitants of hell there was a possibility of release, upon certain conditions. I refer to the declaration attributed to him where he said, "He that sinneth against the son of man, it shall be forgiven him, but he that sinneth against the holy ghost, it shall not be forgiven him, neither in this world, nor in the world to come."¹ Now to any reasonable person, there is only one interpretation of this declaration, and that is that for any and all sins, *except* that against the holy ghost, there is forgiveness, in the next world as well as in the mortal world. And that being a fact, it is an irresistible conclusion that the Father would not compel a spirit to remain in hell after He had forgiven that spirit's sins.

No, the preacher had not searched the Scriptures, as he was duty-bound to do; otherwise his conclusion—could he have ridden his mind of the beliefs that the creeds of his church had driven into his intellect—would have been very different.

The preacher repudiated the old teachings that there would be physical suffering in hell, or fire or brimstone, etc., and expressed his commiseration for those preachers and others who had taught such a doctrine, and for their awful responsibility and accounting. And his commiseration was needed and appropriate; but here I want to say that he needs as much, if not more, commiseration for the preaching of *his* false doctrines. He has more light, or may have, and his accounting will be correspondingly greater.

I have written a long letter and must stop, but before doing so, let me declare the truth that hell is *not* a place of eternal punishment—that all the hells as well as other parts of the spirit world are places of progression, and that the privilege of probation is not taken from any spirit, no matter how wicked. For all are God's children, and in His plans for perfecting the harmony of the universe, and for the salvation of man, all the hells will be emptied, and the hells themselves destroyed.

But men must not think from this that the duration of suffering in these hells is necessarily short, for that is not true. Some of the inhabitants of these places have been in such darkness and suffer-

¹ Matthew 12:32

ing for centuries, as mortals count time, and may be for centuries more. But the time will come when they awaken to the fact that they may become children of light; and then, when they make the effort to progress, they will succeed.

You are tired and I must stop. So thanking you, and leaving you with my love and blessings, I am

Your brother in Christ,

Paul

Hell is a place as well as a condition

December 17, 1915

Let me write a few lines, as I desire to write you some truths about what you and your friend were discussing, namely: Are there any such hells as are described in the book that you have been reading tonight?¹

Well, you must know that in the spirit planes, hell is a place as well as a condition, with all the accompaniments that make it a reality to the spirits who inhabit it. Of course, the conditions of the spirits who are in these hells are determined by their recollections, worked upon by their consciences; but notwithstanding that these recollections are the things that cause their sufferings, yet the appearances of the locations in which they live are due to something more than these mere recollections.

These places have their own fixed condition of darkness and gloom and other appearances which tend to increase the spirits' sufferings. There are, of course, no fires or brimstone lakes or devils with pitchforks adding to the sufferings of the spirits; but yet there are certain conditions and appearances outside of the spirits themselves which cause their recollections and resultant sufferings to become more acute. And so, while the hells of the orthodox are, in their descriptions, greatly exaggerated, yet there is some truth in the idea which these descriptions convey: that the hells are places in which darkness and many accompanying appearances reflect and add to the unhappiness of their inhabitants.

¹ Dr. Peeble's *Immortality*

I tell you this because I see that you want to know the truth, and for the further reason that I see you do not believe that there are such distinctive places as the hells, and that the darkness which the spirits speak of in their communications is, in your opinion, produced by their condition of mind and soul. But such opinion is not altogether correct, and it is best for men to know that mere recollections do not include all of what the hells are.

You say you have your hells on earth sometimes; and that is true, to a certain extent, and many mortals suffer greatly from their consciences and remorse. But when they come into the spirit world, if they have not gotten out of the condition which these recollections and remorse place them in, they will find awaiting them a place of habitation which will add to the sufferings that arise from their recollections of evil deeds committed on earth.

These spirits live in communities, for the law of attraction operates in these dark and lower planes just as it does in the higher spheres, and causes spirits of like or similar conditions to congregate together and find consolation, or what they may at times think to be consolation, in one another's company.

The hells are in the plane nearest the earth; and the spirits are not confined all the time to one particular hell, but have the privilege of moving at will along this plane. But wherever they go, they find that they are still in the hells; and they cannot escape from them unless and until they accept the help of spirits who can instruct them in what they must do to progress.

(question)

Well, when they come to you to write, they are not very far from these hells, because the plane in which they live is a part of the sphere in which the inhabitants of earth live. Of course, I don't mean to say that that portion of the sphere that surrounds your earth is composed entirely of these hells, for that is not true; as the Earth Sphere also has in it considerable light and happiness. You must understand that there are many planes in this Earth Sphere.

While their habitations are in these hells, these spirits have the privilege of leaving their particular localities and wandering for a

short time in and over other parts of the Earth Sphere. But this is only for a short time, and then they have to return to the homes where they have been placed, and which this law of attraction that I speak of draws them to.

Well, there are millions of evil spirits, and there is never a time when some of them are not surrounding and trying to use their influences on mortals. But here again, the great law of attraction operates, for many mortals are in a similar condition of development, and are filled with the same evil thoughts as are these spirits, and so naturally the spirits are drawn to them. And frequently it happens that, while visiting these mortals of similar condition, the spirits attempt to influence mortals who are in a better moral and spiritual condition, and sometime succeed in doing them harm.

As I have written a long time, I will stop. I am an inhabitant of the celestial spheres, and one of the spirit band that is helping you in your work for the Master. So in leaving you, I will subscribe myself

Your brother in Christ,
Swedenborg the Seer¹

The law of higher help

November 23, 1915

I am here—*John*

I want to tell you tonight about the things that spirits in the hells (who have not received the divine love of the Father) do, or have done to them, as you might say, in order to get out of their darkness and suffering, and progress to a happier condition.

Well, when spirits who lived an evil or sinful life on earth first come into the spirit world, they enter what is called the earth plane (and when I say the earth plane, I mean those portions of the Earth Sphere which are nearest the earth and partake very largely of the material). They are received by their friends who may have been with them at the time of their passing, and are by them comforted to some extent, and made familiar with their surroundings.

This may last for a shorter or longer time, according as the spir-

¹ Swedish scientist, mystic, and theologian (1688-1772)

it is capable of understanding his changed condition from mortal to spirit. After this condition of consciousness is assumed by the spirit, these friends leave him, and some guiding spirit whose duty it is to perform the task shows or conducts him to the plane and place which he is fitted to occupy, and which, by the workings of the law of compensation, he must occupy. In this place he is surrounded by and must associate with spirits of a similar condition of development as his own, until some change comes to him which fits him for a higher place.

This change again may come in a shorter or longer time—this dependant upon the spirit realizing what his condition is, and that there is a possibility of progressing. Of himself, there is little he can do to bring about this change, and it is brought about primarily through the influences of other spirits who are in a more enlightened and higher condition than himself. These influences do not necessarily come from spirits who have received the new birth, but may come from spirits who know nothing about it, and have only the natural love. And they may not even be of a high order of development of either intellect or soul; but they must be in such condition that they know and are able to tell the lower spirit of the possibility of progress, and the way in which it can be made.

Many spirits who are themselves in a dark position or condition can help others who are in a darker condition—just as on earth, a student of a lower class in school may not be able to teach all that is taught in that school, yet he can teach those in a lower class than his own the things that he has learned while progressing. All spirits have a work to do, and so these spirits of little development are engaged in teaching those of lesser development the way to get in the same condition as they are in. But of course, these latter cannot teach anything that belongs to a higher condition than the one in which they are. In such cases, the progress is very slow, for many reasons, and it sometimes takes centuries for a spirit to progress to a plane where only the lowest grade of happiness exists.

All spirits can help other spirits who are in a lower condition—and sometimes, at the beginning of their progression, more satisfactorily

than can the higher spirits. These dark spirits who try to help the darker spirits are more in harmony with them; and so the darker spirits listen to them with more interest, and more readily believe that they can help them. But this is not a help that works in such a way as to cause the spirits to lose their evil desires and recollections very rapidly, or to progress into the higher planes without the suffering and expiation that you have been told of.

I thought I would write this to you for the reason that you might not, in your investigations into the spirit world, give due importance to the possibility of one dark spirit helping another.

I will not write more, but will, with all my love and blessings, say goodnight.

Your brother in Christ,
John

A spirit's experience

July 1, 1917

Let me say only a few words, as I am anxious to write and tell you that I was with you tonight on your visit to the home of my son, and was hoping that the opportunity would present itself for me to write. But as you know, I was disappointed; and I know that my daughter was also, for she expected that, in the event that you should call at her brother's home, she would be able to get a communication from me.

Well, I want my daughter to know that I approve her searching for the truths which she may find in spiritualism (if properly sought for); and notwithstanding that some of my family do not believe in it, and treat it with indifference or disbelief, yet in it many truths may be found. It is a truth *itself*, and is waiting for mortals to investigate and learn that it is true, and that in it are additional truths that will lead them to much greater—even infinitely greater—happiness, on earth, and in the hereafter.

As they (my family) know, I was a strict orthodox, and believed in the teachings of the Bible, as taught by the church to which I

belonged, and died firmly established in that belief. I came into the spirit world wholly impregnated with this belief, expecting to meet Jesus and be admitted into the presence of God; and according to my beliefs, I was justified in having such expectation. But alas, how different was my experience when I left the mortal world, and how were my expectations shattered—in a moment, as it were.

As my spirit left my body, I was fully conscious of the change that was taking place, and knew that I was dying, but was perfectly calm and without a particle of fear. I suffered no pain, or dread of what I should meet, but rather felt a happy expectation in the thought that my troubles of the earth life were past forever, and that soon I would be at rest, and find my home among the chosen children of God, and have Jesus welcome me and take me in his arms of love. All the expectations that I possessed before my passing were with me (and much accentuated), and no doubt for a moment entered my mind to disturb my hopes. I also expected to meet my loved ones who had gone before me, and to enjoy the happiness of their presence.

Well, I soon found myself a spirit, dis severed from my body, possessed of joy, and, as mortals say, lighter than air. Figuratively speaking, I seemed to be walking on air, with nothing to interfere with my ascension to the bright realm where I expected to find my beloved ones and the Christ of my beliefs and love. I hardly realized my separation from my body before some of my loved ones met me and welcomed me with love and cheer, and told me that they were so happy that I had come over, and that I must not be afraid, or doubt that I was then an inhabitant of the spirit world. I could scarcely tell you how happy I was, and how the memories of the cares and burdens of my earth life left me, and how I seemed to be in an atmosphere of love and heavenly joy.

The meeting with them was more than I had anticipated, and I thought how it had not entered into my mind when on earth to conceive of the beauty and grandeur of the spirit home which Jesus had said he was in heaven preparing for all those who believed in

him. But soon I remembered that my great expectation was to see Jesus and feel the influence of his love, and also to get into the heaven where the Father was, and join with the mighty hosts in singing halleluiahs and songs of thanksgiving. I then asked my loved ones where Jesus was, and when I should enter into the presence of the Father, and receive His benediction of approval as a faithful and obedient child.

And then, in a loving way, and in a manner to make my disappointment less intense, they told me that Jesus was in the celestial spheres, and the Father they had never seen—that He was away up in His Heavens, and that no spirit had seen His face or heard His voice, no matter how exalted and developed that spirit might be. That I was mistaken in my beliefs, and that only by the development of my soul in love could I possibly ascend to the celestial spheres where the Master was. That belief in the “cleansing blood” or the vicarious atonement would not fit my soul for the celestial spheres, and that only the reception of the divine love into my soul would enable me to become a possessor of the mansions that Jesus was preparing for those who became in at-onement with the Father. They maintained that what they told me was the truth, and that sometime Jesus would tell me the same thing; for while I could not go to his home, yet he frequently came to the earth plane, and endeavored to help and comfort spirits who had not the soul development that would enable them to become children of the higher spheres.

Well, you can imagine my astonishment and disappointment, and how the nakedness of my beliefs appeared to me. And as I thought of the lifetime that I had given to the cultivation and establishment of these beliefs and expectations, I become doubtful of *everything* that was told me. My God became no God; and Jesus as my savior became no longer my savior, but a man who had deceived me during all the long years of my life.

I became resentful and hardened, and refused to believe in anything. For I remembered that while on earth I had been honest with myself, and honest with God, and that when the Bible had

been certified to me as God's true revelation, with the certain and only plan of man's salvation, I had devoutly believed in its plan, and had endeavored to live the life that entitled me to salvation. Thus, as I say, I remembered and thought of these things, and the realization of my deception made me rebellious, and I almost hated the spirits who were there with me, and God as well.

For awhile I was permitted to indulge in these thoughts without interruption, and then my friends told me that these thoughts were harmful, and would prevent me from learning the true way to salvation and happiness, and that the longer I indulged in my feelings of resentment and thoughts of having been deceived, the greater would be the stagnation in my progress, and the darker would become my surroundings.

They then explained to me that all things in the spirit world are controlled by the unchangeable laws of God, and that these laws required that I should go to the place that my soul's condition fitted me for, and that they would have to leave me for the time being. And they said further that all the beliefs in all the world will not determine the place in which a newly arrived spirit will have to find its home, unless those beliefs be true—and that the beliefs that I had, and on which I had depended for my salvation, were not true.

Well, I found my place, and with it, darkness, in which I remained for a long time, refusing to believe what was told me as to the true way to light and happiness. And just here I want to say that it is not an easy thing to lay aside or get rid of the beliefs of a lifetime on earth, even though the surroundings and experience of the spirit show that such beliefs must be false. I can attest to the truth that belief—even mere intellectual belief—is a very important factor in determining the temporary destiny of the soul.

I have written a long time, and I will not relate in detail how I learned the truth and found the light and was started on my progress to the higher spheres; or how Jesus came to me and showered on me his love and told me of the things that would be mine if I would only follow his advice. He said that the great stumbling

block to the progress of so many spirits is this erroneous and damning belief in his vicarious atonement, etc. which they bring to the spirit world with them.

I am now very happy and am in the Fifth Sphere, where there is beauty and happiness beyond all conception; and if the opportunity was mine tonight, I would endeavor to give you some faint idea of my home and its surroundings and of the beautiful spirits who are my associates.

Someday, I know this home will be hers,¹ for she will not have the burdens of the beliefs that I had to overcome. And here I must say that, as she knows how very dear she is to me, and how much I, who have this great love of the Father in my soul, must love her, she must also know that I would not deceive her for all the world. And knowing this, I trust that she will take my advice, and seek for this love of God which made such a happy spirit of her father. Let these old orthodox beliefs as to the “plan of salvation” leave her, and pray directly to the Father for His love; and she will receive all that is necessary for a great earthly happiness, and for a joy unspeakable in the spirit world.

I am with her very often in her earthly troubles, and try to help and console her, and sometimes I do succeed a little. She must remember that these trials are only for a moment, and then will leave her forever, and that the love and influence which her father is throwing around her will never leave her. And that in that moment which mortals dread the most—I mean of death—her father and other loved ones will be with her to take her in their arms of love. She will have never a fear or dread as to where she is, for the love will be so great that her soul will respond in such a way that all else will be forgotten. So tell my daughter to try not to let her troubles and cares worry her so much that she neglects our presence, and the consolation which we try to bring to her.

Well, I have written as much as I feel that I am justified in doing, as your time is needed for others as well. But your wife, who is so good, says that I must not fear that I have consumed too much, for

¹ His daughter

she is always interested in the making known to mortals those things that will make them happy on earth, and certain of heaven.

I should like to say something to my wife, but I see that she is not in condition to receive my message; for she is suffering, as I suffered (unconsciously), in the dogmatic beliefs of her church. Oh, if I could only come to her in my appearance of earth, and tell her of the errors of her beliefs, and of the truths that have made me free and a true child of the Father, I would do so with the rapidity of light, and with all the hope that my love for her would give me. I never loved her on earth as I do now, and when she comes to the spirit world she will not come as a stranger, for a greater love than she has ever conceived of will meet her.

Tell my daughter to read what I have written to her mother; and even though her mother will not believe, yet some of the things that I have said will find a lodgment in her memory, which will come with her to the spirit world, and help her in her disappointment in not having her expectations realized.

And what I have said to you, my daughter, I say to my sons, and urge them to think of these things that are so vital to them—as mortals as well as when they become spirits.

Sometime, with your permission, I will come again and write to my family. So thanking you, and with my love to all my dear ones, I will say goodnight.

Your brother in Christ,

F_____

It is hard to learn of heavenly things in hell

January 8, 1917

I am here—B_____—and I want to say a word. The Indian¹ tried to stop me, but your wife said “Let him write,” and I am doing so.

Well, I am still in hell, and suffering, and I wish that I could die again, but I cannot, and will have to stand it. I can’t even be deaf,² so that I might escape some of my torments, for I am surrounded by the most hellish beings you can imagine, and I have to listen to

¹ One of Padgett’s guardians, White Eagle; ² Padgett made a note: “was very deaf when he lived in the flesh”

them. It is no use trying to fight, for I can't hurt anybody, and they became more annoying when I did try to punch one of them.

It is awful, and I so regret that I did not listen and try to understand what the Doctor¹ so often told me when on earth; but now it is too late. I often hear what he says to you now in your conversations, but for some reason I can't quite understand; and besides, if I did, these damned ugly spirits would knock all the understanding out of me. *It is hard to learn what you call heavenly things in hell*, and I am so unhappy, and see no way to relief.

The Doctor's father talked to me, and told me some things that were like what the Doctor told me; and I felt better when he was telling me, and some hope came to me. But when I got back into my hell and saw all the horrors, and the shrieking, ugly spirits, I forgot, and the hellish feelings came to me again, and I suffered.

Oh, if I could only find some relief from these torments!

(comment)

Well, I will try again, for I know that Mr. Stone is kind, and wants to help me; but my trouble is that I doubt if he can. But I will go as you advise, and try to believe that he can. I am very thankful to you and the Doctor, and will try to hope. Anything to get out of this place and away from these devils.

Your wife says I must stop. So goodnight,

B_____

It is hard to learn of heavenly things in hell (part 2)

January 8, 1917

I am here—*Luke*

I want to write a few lines upon a subject that may be of interest to you both. You have remarked about the expression contained in the letter that you just received: "It is hard to learn of heavenly things in hell." It is a statement, in a succinct way, of a great truth, and one, if it were known and fully appreciated by mortals, that would cause them to realize the necessity of thinking and learning of these heavenly things *while on earth*.

¹ Leslie Stone

I know that many say they do not believe in the orthodox hell, or in the necessity of troubling themselves about the future; or that they will take their chance in the hereafter, if there be one. If these persons could realize the meaning of such a course of life, they would not leave their future to chance, but would, while on earth, seek for these heavenly things, and make a start for the realization of these things now, and not wait until they had left the form of flesh.

They say that a just God will not punish them by condemning them to eternal torment, and they are correct. And while this just God does not condemn them at all, yet if their thoughts and actions have violated God's laws of harmony, they are condemned by laws that are just as invariable as is the love of that God. And these laws bring certain punishment, even though it may not be eternal.

The punishment is certain, but upon the spirit itself depends very largely its duration. If the spirit finds itself in such condition that it cannot make a start towards its redemption until a long time after its entrance into the spirit world, then that punishment will longer continue. And if the start depends, as it frequently does, upon the ability and capacity of the spirit to receive and understand those things that will start it upon its progress, then many spirits will remain for years and years in the condition in which they find themselves when they first come to their homes in the hells.

There is nothing in these places to induce or help in the understanding of these heavenly things; but on the contrary, there is everything to prevent and obstruct such understanding—hopelessness, the belief in an eternity of punishment, and frequently the want of knowledge that there is any other or better place than where they find themselves.

And I want to say here that, within the spirit, there is no quality or power that can readily start it on its progression; and in this sense, the old Bible expression, "As a tree falleth so shall it lie,"¹ is true. Even as to the natural love, these spirits in the hells generally cannot initiate a start towards higher thoughts and beliefs, and only when some influence comes to them from without can they

¹ Ecclesiastes 11:3

have an awakening of their dormant better and true natures, so that their progress may commence.

I don't mean by this that it is necessary that some high and spiritual helper come to them, but only that some influence from outside of themselves must come in order for them to have an awakening. This influence may be from a spirit in a condition apparently similar to their own, but who has received some glimpse of uplifting truth that it may convey to the darker fellow spirit. All spirits can help others who are in a lower or more stagnant condition than themselves, and sometimes they do; but the great trouble here is that, unless the potentially helpful spirits have some desire to benefit their fellow spirits of darkness, they do not try to help.

And so, as your friend says, it is hard to learn of heavenly things in hell. He realizes that fact fully; and even with the help that has been offered and will be given him, he will find it difficult to make a start.

The mortal life is not the only place of probation, but it is the most important, and the easiest place for man to make his start in learning of these heavenly things.

I will not write more now, but will soon come and write a formal message. So, with my love to you and your friend, I will say to you both, have faith, and let not doubt come to you as to the heavenly things that we have written you about. Goodnight.

Your brother in Christ,
Luke

A spirit claims he has lost his soul

April 3, 1915

I am here—*Jesus*
(comment)

I know that what you say is true, but it is I, Jesus, the man who was crucified on Calvary, that comes to you and writes. These persons who will not believe this fact will someday become convinced.

I am with you, as I have told you, because I have work for you to do, and also because I love you very dearly. So you must not doubt

me; and you will soon see from my messages, and also from your own spiritual development, that I am the Jesus that I represent myself to be. So believe in me, and you will be happier and prosper in every way.

(question)

Well, he was so overshadowed by the results of his confining all his thoughts, when on earth, to his mental development that his soul was permitted and compelled to starve, and (as he believes) has left him. Of course he has his soul, and only needs an awakening of his spiritual perceptions to realize the fact; but as long as he remains in the mental condition that he is now in, he will never “find” his soul, as he says.

The spirit is not what you might call a wicked one; he only committed the great error of believing that the mind was everything in existence, and, as he said, that the soul and all spiritual faculties were myths. Many a spirit is in this condition—the mind overshadowing the soul to such a degree as to cause the soul, so far as the knowledge or belief of the spirit is concerned, to be “lost.” He is not one that will find much difficulty in recovering his soul as soon as the soul faculties are awakened.

The unfortunate spirit is one who knows that he has a soul, and knows that that soul is filled with sin and error, with no apparent way of becoming cleansed. I know of no spirit more to be pitied, or who needs more the influence and help of both spirits and mortals.

Let me tell you right here that when you help a spirit to find the way to salvation and God’s love, you are doing the greatest work that God has given any of His creatures to do; and when that spirit, through your help, finds that way and receives this love, he is forever your most thankful friend, and a worker in forwarding the interests of your own spiritual being.

So when the Bible says that for every soul saved there is a new star added to the crown of one who is instrumental in such saving, it only declares a truth. In your work of helping these poor sinful and darkened spirits, you are laying up spiritual jewels which,

when you come over into the spirit world, will form a part of your soul's existence. Of course there are no jewels as such, but they represent the qualities of happiness and love which will be yours. Men do not realize of what momentous importance the saving of a soul is, and what results come to him as such a savior.

I am not going to write more on this subject now, as I will deal with it in my other messages. So I will now say goodnight, and may the love of the Father be with you and in you this night.

Your true brother,
Jesus

The experience of Nero

January 16, 1917

I am here, the spirit of one who lived on earth the life of a wicked man—a persecutor of the Christians, and a blasphemer of God and everything that was pure and holy. And when I had lived the earth life to its end, and shuffled off the mortal coil and became a spirit, I also became a dweller in the lowest hells, where all is darkness and torment, and the abode of “devils” and everything that tends to make the spirit unhappy and at variance with the loving God.

I introduce myself in this way in order to demonstrate to you the wonderful power of the divine love, for now I am an inhabitant of the celestial spheres, and know that this love is not only real, but is capable of making the vilest sinner a partaker and owner of the divine essence of the Father.

My sufferings were beyond all description, and I was the most desecrated of mortals, and was almost worshipped by the devils of hell because of the great injury that I had done to the followers of Jesus, who in my time were possessed of a faith which even the terrors of the wild beasts of the arena or the tortures of my own evil designs could not cause them to renounce.

The devils loved me for the evil that I had done; but strange to say, the spirits of those who I had sent into the spirit world before

their time were not revengeful towards me, nor came to me with their imprecations or cursings. In fact, when I had been in the spirit world a sufficient time to realize my surroundings and the nature of these evils, these spirits of the martyrs which I had made came to me in sympathy and pity, and tried many times to help me out of my sufferings and darkness. I did not understand all this unexpected kindness and evidence of love, and I would not for a long time believe that these spirits were sincere.

And so I suffered, year after year, and century after century. I became convinced that my condition was fixed, and that for me there was no hope; that the God that I had heard of was not my God, and that the evil spirits were the only companions that I was destined to have through all eternity. I endured, wishing to die, but I could not. Oh I tell you, it was horrible, and beyond all conception of mortals. The law was working, and I was paying the penalty, and there seemed no end to the penalty. I could find no consolation among those who surrounded me, and the pleasures that I first enjoyed became to me mere things of mockery and derision, and my darkness and torment became the greater. How often I called upon God, if there be a God, to strike me dead; but the only answer to my call was the laughter of the spirits, who told me to shout louder, as God might be asleep, or maybe deaf.

What to do, I knew not, and so I became isolated as best I could from these terrible associates, and many years of my living were spent in the darkness of lonesomeness, with never a ray of hope, or the whisper of one word to suggest that for me there might be a fairer destiny. During all this time, the recollections of my earthly deeds were like hot irons scorching my soul. It may seem impossible that I should have continued to live in this suffering, but I did, because I was compelled to. The law did its work, and there was no one to say "enough."

In my loneliness and suffering, there came to me on an occasion a beautiful spirit, full of light and love, in all the beauty of early womanhood (as I thought), and with eyes of pity said, "You are not

alone; only open your eyes and you will see the star of hope, which is the sign of the Father's love and desire to help you. I am a child of that Father, and the possessor of His great enveloping love, and I love you, even though you took from me my young life when you threw me to the wild beasts to gratify your thirst for blood, and to see the suffering and hear the groans of your victims. Yes I love you, not because I am a human with a kindly nature and a forgiving disposition, but because I have in me this divine love of the Father, which tells me that I am your sister, and that you are a child of the Father, just as I am, and the object of His love, just as I am.

"While you have been suffering, His great love has gone out to you in sympathy and desire to help. But you, yourself, have prevented it from coming to you and leading you to light and surcease from sufferings. And now I come to you, your innocent victim, who had never done you any greater harm on earth than to pray for you, asking the Heavenly Father to take from your heart the great wickedness that caused so many of my people to suffer persecution and death. We all prayed for you, and never asked God to curse you or make you suffer. And we have prayed for you often since we came to the spirit world, and are praying for you now, and this because we love you and want you to be happy.

"Look into my eyes and you will see that love is there, and what I tell you is true. And now, can you not love us a little, and open up your soul to our sympathy, and let your feelings of gloom and despondency leave you for a moment, and realize that in this world of spirits there are some who love you?"

Well, to say that I was surprised does not express my feelings; and as I looked into the love-lit eyes of that beautiful spirit, I felt the great sins of my earth life overwhelm me, and in my anguish I cried, "God be merciful to me, the greatest of sinners!" And for the first time in all my life in the hells, tears came to my eyes, and my heart seemed to have a sense of living, and there came to me feelings of remorse and regret for all the evils that I had done.

It would take too long to tell all of what followed this waking up of my soul, all shriveled and dead; suffice it to say that, from that

time, I commenced to have hope, and to progress out of my awful condition of darkness. It took a long time, but at last I got into the light. And as the love which this spirit had told me of continued to come into my soul, I eventually reached the condition of bliss in which I now am.

During all the time of my progress, this radiant spirit came to me often with her words of love and encouragement, and prayed for me, and never left me when I became (as I did at times) doubtful and discouraged. As my awakening continued, more of the love came into my soul. And as she told me of the heavenly things that would be mine as I progressed and reached the soul spheres, where beautiful homes and bright loving spirits are, I became more and more bound by my love to her.

After a while I got into the Third Sphere, and realized that what she had told me was true (only I had not been able to comprehend the greatness of the truth). She then commenced to tell me of the happiness of the spirits of the two sexes that I so often saw together, and explained that they were soulmates, and that their love was the greatest of all the loves except the divine love; and that every spirit had its soulmate, and at the proper time would find it.

My love for this spirit had by then become so intense that in the very depths of my soul I wished and prayed that my soulmate might be such a one as she. At last I became so filled with my love for her that I told her that the only thing in all the heavens that I needed to make full my happiness was she as my soulmate—but that I realized that that desire was hopeless, as I had destroyed her life, and of course she could not be my soulmate. And oh how I suffered when I realized that she could not be mine, but was another's.

As I told her of these longings, and of the hopeless feelings of my soul, she came close to me, and looked into my eyes with a burning love, and threw her arms around me and said, "I am your soulmate, and knew the fact a short time after you came to the spirit world and entered your hells of darkness. And during all the long years, I prayed and prayed for the time to come when I could go to you, and

awaken in your dead soul a response to my love. And when the time came that I could go, I was so thankful to the Father that I almost flew to you (with some dread of disappointment, I confess) to tell you that you were not neglected or unthought of, but that there was some love in the spirit world that was going to you.

“Of course I could not tell you of my soulmate love, for you would not have understood then; but as your soul awakened, and the love of the Father came to you, I became happier and happier, and have waited so anxiously for this moment when I could tell you that this love that had been consciously mine for so long is now yours.”

Well, I will draw the veil here, but you can imagine what my happiness was. And as I progressed from sphere to sphere, my happiness—and love for her—increased and increased.

Thus I have told you the story of the life in the spirit world of the wickedest man that God ever permitted to live and gratify his feelings of malevolence. And I, who have passed through this experience, and can appreciate all that it means, say that the divine love of the Father is able to and does save the vilest sinner, and transforms the chiefest of devils into a celestial angel of His highest spheres.

I have written long and you are tired. I thank you, and will say goodnight, and subscribe myself,

Your brother in Christ,

Nero (the onetime Roman Emperor)

The time to aspire for the gift is now

August 8, 1915

I am here to tell you that God is love,¹ and that all mankind are His children, and the object of His bounty and care. Not even the vilest sinner is beyond the boundaries of His care and love. He is not a God who needs propitiation or sacrifice, but calls to all His children to come unto Him and partake freely of the great feast of love which He has prepared for them, and to enjoy the happiness which His presence gives. So, my friend, do not for a moment think that the doors of mercy or the entrance into the delights of

¹ 1 John 4:16

His heavenly home is closed by the death of the body; for I tell you that the death of the body is a mere entrance into a higher life, with increased opportunities.

But notwithstanding what I say, the soul that seeks to obtain this love while on earth has a great advantage in time over the one that waits until his spirit leaves the body before seeking for the Father's love. The best time for mortals to aspire to attaining this great gift is the now, and no time is so propitious. God's love is for the mortal, even if he has the passions and appetites which the flesh encumbers him with. And when a mortal fights against and overcomes the temptations which these passions and appetites impose, he is stronger and more able to progress when he enters the spirit world.

I know I am writing like some of your camp meeting preachers, but what I say is a truth nevertheless, and happy is the mortal who realizes this fact and acts in accordance.

Jesus is working among mortals now, as he did when on earth, and although they cannot see his physical form, or hear his voice of love, in its tones of benediction and pleading, yet the influence of his love is felt, and the persuasion of his spirit voice is heard in the hearts of men. He is still the "savior of men" as he was on earth, and his mission will not cease until sin and error shall have been eradicated on earth and in the spirit world. Men having only the natural love will be freed from all inharmony, and live as brothers and sisters in peace and happiness; and those having the divine love will become angels of God, and live forever in the bliss of the Celestial Heavens.

So, I urge upon all men to seek the divine love of the Father, and live in His presence forever. I must stop now, but before I go, let me say that I am working with the Master in the great cause that will make men who seek this love at-one with the Father. So I will say, as your brother in Christ, goodnight.

John Garner (I was a Christian preacher of England in the time of the Reformation)

PART V



Affirmation & Encouragement

When you are weakest, then are you strongest

October 31, 1916

When you are weakest, then are you strongest, because then you rely more on the power and help of the Father.

Such has been your condition tonight, and I want to tell you that you have received a wonderful amount of the Father's love. This I tell you because I know, from what I actually have seen.

So you should not let your worries trouble you so much. Try to think more of the promises of the Master and of the love of the Father, and you will realize that help is very near you.

We are all here tonight because we are interested in you, and want to see you happy—and you shall be so. And if you could only know the love that surrounds you, you would cease to worry so much. The Master has told you that your worries will leave you soon, and you must believe him, for it is true. I know this, and can only corroborate what he says.

I will not write more tonight.

Your brother in Christ,
James the Apostle

Pray with all the longings of your soul

July 9, 1917

I am here—*Jesus*

Well, my brother, I see that you are much better than you have been for some days past, and that you have prayed more to the Father for the inflowing of His love, and as a consequence, have more of it in your soul, and are in a better condition, spiritually and physically.

I should like to finish my message on God tonight, but I do not think that you are in just the condition necessary to enable you to receive it, and so I think it desirable to postpone it for a while longer.

You must surely realize the effect of prayer to a greater extent than ever, because if you had not prayed as you have been doing for the past few days, you would have found yourself in a great degree of despondency, since the same cause for creating this despondency exists now as it existed several days ago when you were so depressed and worried. Prayer is a wonderful help when offered with the true longings of the soul, and will always find a response, and the benefit will not be merely spiritual but, as you may say, material as well.

Of course, prayer does not always remove the *cause* of worry, and thus relieve the mortal from worry, but it operates on the mortal's consciousness in such a way as to remove the effect of this cause on the feelings and mental conditions of the mortal, and in this way is the mortal benefited and his prayers responded to. He becomes a new man, as it were, and ceases to look upon these causes in the same light that he did before the prayers brought their responses. And he, in his real self, is a different man from what he was when in the condition that existed before he prayed.

I am so very glad that you prayed, and let your longings go out to the Father, and tried to have faith in us to help you. *We are* helping you, and you will soon realize the result of our work in securing those things that you desire and consider necessary to enable you to get rid of your worries and perform our work. Continue to pray and to have faith in us, and you will not be disappointed in what we promise.

I have many messages yet to write, and so desire that you get in condition to receive them properly; and besides myself, there are many other spirits who want to write upon these truths that are so important that the world should know. If you continue to pursue the course that you followed today, you will find a wonderful improvement in your condition of soul and mind and spirit qualities, and we will be able to form the required rapport that is necessary to our properly communicating.

I will not write more tonight. But in closing, I advise that you continue to pray with all the longings of your soul, and to believe with all the strength of your mind; and you will continue to develop in your soul qualities and perceptions, and also in your physical condition and mental strength.

I will say goodnight.
Your brother and friend,
Jesus

Let your faith increase

April 6, 1915

I am here—*Jesus*

Well, I am here to tell you of my great gratification in hearing you declare your belief in me again as you did today. This may seem to be a small matter to you, but I tell you it is one of greatest moment, not only to my cause, but to you personally. It puts you in closer rapport with me, which enables you to respond with greater facility to my efforts to convey my messages to you. And also, it has a reflex influence on your spiritual condition, and tends to increase your faith in what I tell you of the Father's love and mercy and plan for man's redemption.

I am pleased with your declaration, as I know that it will help you to become more at-one with me in my work.

So let not doubt come into your mind as to my being who and what I represent myself to be, for if there is a truth in all the universe, that assertion of mine is a truth. Let your faith increase, and your life will be happier, and you will become better fitted to do the work which I have determined you shall do.

Oh, my dear brother, it is a great consolation to know that you will do my work as I desire it to be done on earth, and to feel that I can rely upon you to receive my gospel of truth and light to mankind.

(question)

Yes, you were correct, and I will soon write on this subject at length, and you will see that, before me, no man or spirit ever

declared the truth of immortality. You have a right conception of what I meant, and you will sometime realize that that immortality is for you—you and all who believe as you do, and seek for the divine essence, which alone can bring immortality to man.

Very soon now I will continue my last message, and then we will progress faster in our work.

Well, I will not detain you longer tonight, as there are several present who desire to write.

Well, that is now a part of your work,¹ and your band knows that you must do that work. It will not injure your rapport with your band, or cause your power of writing to diminish.

So with all my love, and the blessings of the Father, I am
Your own true brother,
Jesus

Work while it is day

March 15, 1917

We are celestial spirits of the highest order, but that fact does not prevent us from realizing the necessity for the salvation of mortal man. And even though we have to come to earth to bring about this salvation, and work in association with the spirits of the earth plane, yet it is a labor of love, and humility is the touchstone that brings to us happiness in our work.

No, we are with you often and in close association, and we would not be fellow workers with the Master if for one moment we should have the feeling that, because of our high estate, we should not come in rapport and helpful association with sinful mortals. And so long as the Father requires His truths to be taught, and men's souls saved from the effect of the fall, and made angels of divinity, our work will continue.

But sometime our work on earth, as well as in the spiritual spheres will cease, and then our homes in the celestial spheres will be our only places of labor and love. The Kingdom will be completed, the door of the Heavenly Kingdom closed, and the angelic

¹ Padgett's work of helping the low spirits

laborers separated from the spiritual or perfect man. Such is the decree. And as the Father desires all men to become at-one with Him in His divinity of love, we must work until the day of the consummation of the Kingdom.

When Jesus said, "...for the night cometh when no man can work,"¹ he meant that while the Kingdom is open for men to enter therein, we must work; for when its doors shall be closed, the work of the angelic laborers must cease. And so we work, and so must you work, until the time of the separation. And, as the Master said, the wheat and the tares must be permitted to grow together until the time of the harvesting shall take place.² But until then, we must mingle and work and pray without ceasing.

Your brother in Christ,
John

Seek first the Kingdom

April 22, 1917

I am here—*Jesus*

I was with you tonight and heard the sermon, but there was not much said that was very vital to our truths, and I have no comments to make on the sermon. Luther was there also and was disappointed somewhat, for he rather expected the preacher to say some things that might have been beneficial to the souls of his hearers. He will write you soon, as he is anxious to do so.

Remember that I love you with a great love, and that I have chosen you to do this work. So much is dependent upon the world getting the truths at this time, for men's souls are longing for the truth, and are more susceptible to receiving the same than ever in the history of mankind.

So believe in my love and concern, and permit yourself to get in close rapport with me. I will pray with you tonight, and you will realize some response to my prayers. When you pray tonight, believe that what you ask for will come, and you will not be disappointed.

(question)

¹ John 9:4; ² Matthew 13:25-30

Well, as I told you when I delivered to you the prayer,¹ if you offer that prayer with all the earnestness and longings of your soul, it will be answered. And when the answer comes, these material things will come also; for when you receive what that prayer asks for, you will then be in possession of the “Kingdom of God,” and these other things will be “added unto you.”² God knows what you need, and is always ready to bestow upon you these needful things; and when you become His true child, He will not neglect to give you these other things. He is more thoughtful and careful of His children than is the earthly father,³ and His angels are always ready to do His bidding. So have faith and pray, and you will realize the wonderful responses that will come to you.

I will write more tonight, but will again impress upon you the necessity of faith and prayer. And you must not forget that we angels of the Father are with you, trying to help you.

Goodnight. With all my love and blessings, I am
Your brother and friend,
Jesus

The faith of Elijah

September 26, 1915

I am here—*John*

I only want to say that the faith that the preacher spoke of tonight as being possessed by Elijah is the faith that you must try to obtain; and then you will realize that you will be superior to all the worries and troubles that may come to you. This is the kind of faith that overcomes every obstacle, and makes you a true child of the Father, and one whom He will never forsake or let go unprovided for.

I was with you at the service, and I tell you that the minister made a forcible application of the truth taught by that instance in Elijah’s life related in the Old Testament. If men would only learn the efficacy of that kind of faith in God, they would become so much happier, and possessed of that great peace of which the Master spoke.

¹ Page 5; ² Luke 12:29–32; ³ Luke 11:11

I am telling you this, not as a speculation or a theory, but as the result of knowledge and actual experience. The same faith that existed in Elijah was the same faith that existed in the early disciples of Jesus, and the same faith that you and all other men may now have. God never changes, although men's conceptions of Him do. Yet no matter what these conceptions may be, the same God rules and lives and, as the preacher said, is "present" with you. And faith in Him is always accompanied by a power that never fails in working out His truths.

I tell you this because I want you to obtain that faith, as you will need it in the work which you have before you, which can only be done by one whose soul is developed by such faith.

I was present tonight at church because I had been with you a large portion of the day, trying to influence and encourage you with my love and influence.

Very soon you will again commence to receive the messages of the Master, and will continue to do so until they are completed. And what messages of truth they will be!

As the minister said tonight, there will be "troublers," but their mission will be similar to that of Elijah—that is, they will show mortals the way to the true God.

I will not write more tonight, but will say before I stop: Try to get this faith! And you may get it, even as Elijah had it, by earnest persistent prayer, accompanied by belief. The Lord gives faith to him who seeks for it in earnestness and longing desire.

I will say further that you are progressing very much in your soul development, and if you will only trust in the Master's promises, very soon the worries that you have will pass away, and you will be free to do the work without being distracted by anything that militates against the exercise of the soul perceptions, which are so necessary in your work.

So, my dear brother, I will say goodnight and God bless you,

Your brother in Christ,

John

The faith of Elijah (cont.)

September 26, 1915

I am here—*Jesus*

I am glad that you are so much better tonight, and that your thoughts are turned to the higher things of which I so much want to write you.

John has told you truly of the faith which you must seek to obtain, and which you may obtain if you will only pray to the Father with all earnestness and confidence. Elijah's faith is no different and no greater than what you may obtain if you will come close to the Father by prayer, as he did. The Father is as much your Father as He was his, and your mission is a greater one than was his.

I am the Jesus who is a true "son of God," and am closer to Him than is any other spirit, and know the extent of His love and power to a greater degree than does any other spirit; and I tell you with the authority that my love and knowledge gives me that you may obtain a faith that will enable you to perform greater wonders than did Elijah. Trust me implicitly, and your faith will grow so strong that your freedom from worries and cares will come to you as the sunlight breaks from behind dark and threatening clouds and bathes the whole landscape in light and beauty.

You must soon now resume my message taking, and attune your soul to the influences which I will bring to you.

(comment)

Well, you will receive help, as I have promised, and you must not doubt me longer.

I know that you consider your unworthiness as the great stumbling block to the performance of my work. But if I say that you are worthy, what reason would you have to think otherwise, or to feel that I am mistaken in choosing you, or that you are being deceived in this communication? I am Jesus, the chief of the heavenly world which my Father has given me, and there is none to gainsay or prevent what I do or determine to do. This you must believe, and on

that belief guide all your acts. So forever hereafter *know* that I have chosen you for my disciple of this new revelation.

And with the acquiring of this faith, also acquire more of the divine love of the Father, for this is the great power which will develop you into the disciple that I intend you to be. Pray to the Father, and trust me, for my care will be with you until all shall be accomplished.

With all my love and my blessings, I am
Your brother and friend,
Jesus

Let not your heart be troubled

September 30, 1915

Let not your heart be troubled. Believe in God, and in the Master. This is as true tonight as it was when spoken by Jesus to his disciples many centuries ago.¹ You are his disciple now just as certainly as were they, and while you cannot see him or hear his voice as they did, yet the words are just as emphatically spoken tonight as they were to the other disciples.

You do not realize what love and what powerful influences are with you tonight, else you would let your worries flee to the winds and never return. I merely want to tell you this to let you see that there is yet another of the celestial spirits who knows that the Master's promises will be kept.

Go to God in prayer and you will find great consolation, as we have all found consolation in our troubles. When on earth a great number of us were persecuted, resulting in the death of many of us. But we had faith, and our faith and the love of the Master helped us over many rough places.

I merely want to add another confirmation to those who have told you that you will be relieved of these worries. I will stop, and say that I am,

Your brother in Christ,
John the Baptist

¹John 14:1

The greatest truth in all the world

April 20, 1916

Solomon, of the Old Testament

I come only to say that I desire to write you another message soon, conveying some truths of the Father. I will not write more now, but will come soon.

(What is the greatest truth in all the world?)

Prayer and faith on the part of mortals, and love—the divine love—on the part of God. The latter is waiting, and the former causes it to enter into the souls of men. No other truths are so great and momentous to men.

Let what I say sink deep into your memory, and try the “experiment.” I know you do try, but try and then try and never cease trying. Love will come to you, and with it faith, and then knowledge, and then ownership.

I could write for a long time yet, but I must not, as you are tired.

So with my love and blessings, I will say goodnight, and may the Father’s love take possession of you.

Your brother in Christ,
Solomon

Jesus still prays

January 12, 1918

I am your Grandmother

Let me write a few lines tonight, as I have been listening to your conversation with some interest, and desire to say a few words that may encourage you both to press forward to the goal which you have before you—a home in the Celestial Heavens and the acquirement of a nature divine. You will not be disappointed in your efforts; for when you long for the love and receive portions of it, every experience of that kind will help you to get even more, by creating in you an increased desire for it.

You must never think that you have obtained this love in its “fullness,” permitting your longings to decrease after you feel that

the love has come to you in great abundance; for I must tell you that we in the Celestial Heavens know and realize that there is *always more*, beyond what we have obtained. Even the Master prays to the Father for an increase of this love in his soul—and if you *could* see the evidence of the love that he possesses as we see it, you would probably think that nothing more could be obtained, or at least that no greater amount was needed.

This fact of the endlessness of the love is that which keeps us always striving for more; because as we recognize how each successive stage of our progress has brought us greater and greater happiness, we know—I say *know*—that what is beyond must mean an even greater happiness, and a nearer approach to the Father Himself. So I say, let not your strivings in the slightest particular decrease, and you will find that increased happiness will be yours.

I will stop now, and with my love to you both, will say goodnight.
Your loving grandmother,
Ann Rollins

“He that runneth” may understand my teachings

August 3, 1915

I am here—*Jesus*

My truths are plain, and my teachings can be understood by the simple. Any religion which requires the exercise of the mental faculties to an extent greater than what is required in the ordinary affairs of life cannot be a true religion, because God has designed that *all* His children shall understand His truths, without the necessity of having a highly developed mind.

“He that runneth”¹ may understand my teachings, and it will not be necessary for any preacher or teacher to explain them. My language will explain itself. So let not your mind be troubled over the question as to whether only the mentally developed can understand what I may write. These truths are for all.

With all my love I am
Your brother and friend,
Jesus

¹Habakkuk 2:2

Acknowledgments

The editor would like to thank his partners at the New Heart Press, Amada Reza and Kay Ann Ray, for their invaluable help in preparing this book for publishing. Thanks also to Marilyn MacLellan and Mark Kramer for their editorial and proofreading assistance. And thanks to Jesus, Padgett, and all our other unseen friends for their tireless assistance, offered at every step in the creation of this book.

Additional Resources

Other titles from the New Heart Press:

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