

REVEALED
TRANSLATION
OF
JOHN'S REVELATION

GIVEN BY THE

LORD JESUS CHRIST

to

ARCHIE J. INGER

AND PUBLISHED TO THE WORLD THAT ALL MAY COME

INTO THE LIGHT OF GOD'S TRUTH

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INTRODUCTION

I, the Lord Jesus Christ am the writer of this book by revelation through this medium, Archie Inger. I have interpreted the meaning of John's Revelation which should be interpreted in this day to prepare the way of my last coming upon the earth.

The correct interpretation is herein given; and with it many necessary spiritual laws by which man may reach The Kingdom of Heaven, if he will be diligent in the light and path herein given.

This book is the key to the Scriptures; and also the key to the way of Heaven. If any man lack wisdom, let him ask of Me. For the manner in which you may ask, and receive an answer is also herein written. While he who seeks a different way may seek, but he shall not find it.

If you will read this book diligently, you need no longer continue on in darkness. But the book must be read in submission, and in prayer if it is to be understood.

This is but the opening of a great and mighty work; and is the revealment of a true and just law. Nevertheless it will arouse much prejudice and criticism, but it shall be able to stand against any storm.

Let him who read and believes, give to others to read; and let him who believes preach the truths which are found herein, that the way may be opened for others to receive..

This book will be published so that it may be obtained free of charge and without price, except the free-will of man; that sincerity may thus be shown, and no evil object be wrought through its handling. Any man believing in its contents is permitted to republish this book at any time under these conditions: That he distribute them free of charge, or sell them for the exact expense of publishing, thus giving his time and labor free of charge, and receiving no dividend except his spiritual reward. But he who attempts otherwise shall be unsuccessful and shall not gain his object. But he who abides by these conditions shall receive the blessing: Well done, thou good and faithful servant. With this he must be satisfied.

The book is good for the truths which it contains, but for nothing more. And he who reads it must be content with this alone. The medium asks no credit for the writing of it; but is thankful that it is written. And wherein his name is mentioned, it was not his will, but Mine. And at the conclusion of its writing he was blessed with this response from his Savior which was his reward for what he had done: "It is practically without mistake. Even so. Amen."

DEDICATION

This book is dedicated to all earnest seekers for TRUTH; and to all who desire to be servants of God and of The Lamb; and to find peace and harmony and protection in their homes and with their families, and favor with God. Amen.

A VOICE OF WARNING

In the beginning of this book My medium was not so subject to Me in his will as later on, which has made some difference in the orderly arrangement of its contents; the latter part being more orderly than the first. Nevertheless his will was so given up that even though there are some difficulties, which are slight, in the arrangement of phrases, it will be found that there are no contradictions in truths; and the book can be absolutely depended upon as a safe guide in all matters. And he who will follow its precepts shall not err, but will find himself in possession of the eternal source of truth and righteousness.

The fact which led up to the writing of this book is not of this generation, but is according to prophesy, and the fulfillment thereof; the medium having been born and prepared and guided since his birth for the fulfillment of a work of which this book is an introduction and a commencement. It is not written through the mind or intellect of this person; but through revelation; and is as holy and responsible as any Scripture which exists, or ever has existed among the children of men, and must be regarded as sacred by those wishing to prosper in spiritual matters. For those who are ignorant of the spiritual, but wish to progress in the light of their Maker, no greater gem can be possessed than this book. For wherever one shall be found, it will be guarded by hosts of Angels. And wherever one is read, there will the spirits of God be also, ready to answer supplication for help, and ready to prepare the helpless seeker for truths, and testify to the truths of these writings. For behold, I, The Lord your God am its writer, and the Angels are its servants. And behold, even men shall seek to be its servants and be protected by its protector, the Lord Jesus Christ.

The book is not arranged in the order fixed by men to arrange; but is arranged in such a manner as to express the needs for all degrees of understanding. Therefore as the reader progresses he will find that the book also progresses. So let him who reads it once, read it twice and thrice, and after the seventh time it shall be new and give forth new wonders. A sentence which reads most strangely, let it be read again, and let it be read in prayer for it has a manifold meaning which, upon slight reflection may cause it to seem most strange. It is written thus difficult to read in order that it may be quite impossible to be read without pondering. And let no man take away this difficulty; for behold, it is wisdom which has placed it there.

As I have just stated: this book is written through one prepared to receive revelation, that by it others may also become receptive to it. For he is without a practical education, and humble in means, having nothing, not even a place to lay his head. Therefore the book is left for its punctuation and correction in the hands of one chosen to do his part, which part can be chosen by anyone of sufficient education in these matters. But he must be one submissive to my divine will to the extent that I pronounce him worthy through the medium through whom I have written and am writing. * For until I have pronounced the work worthily done through him it shall not in any wise go forth completed. And if any man shall in the future attempt to molest the meaning of this book after it is pronounced worthily done, he shall fall by the wayside and shall be smitten by

his false ambition. Therefore let him beware who meddles in any manner wherein the writing of this book is concerned; for it is ordained that it shall not lose its virtue.

Then let them take part who are now or hereafter permitted to act according to the authority given them by the medium writing this book; and they shall receive the blessings; and are those chosen for greater work in the name of Jesus Christ in the day of His coming. But let him who is not chosen by the Spirit, step aside; for behold, I, the Lord God am able to dictate the future and the present of this procedure.

But why do I not dictate the correcting of the manuscript by the same prophet through whom I write, for even though he is without education, could I not dictate nevertheless? Yes. Even so. But I am not unjust. Therefore if I have chosen as I have, it is because it is good that one humble shall write; but from one who is able to correct the good work, it shall not be taken away. Nevertheless, were there none able who were willing, then I would supply the deficiency of my medium and correct the manuscript through him even though he is uneducated. Nevertheless he depends upon Me for all that he receives, and I have chosen for him a path of thorns, and he is satisfied.

Be you, O reader, likewise. For the world is wicked, and the path of one righteous cannot be all roses. Nevertheless, the life in the flesh is short; but the one hereafter eternal. Receive, then, of its burdens, and they shall be light, even though they are heavy.

Be not doubtful in the reading of this book; you can not afford to be so, for it is my warning unto you, O, My Children, if such you will be, Listen unto the Prophets. Amen.

*This transcription received the above approval by the medium Archie Inger.

CHAPTER ONE

1. God gave a revelation through Jesus Christ to John to show His servants the corrupt use that was about to be made of the divine teachings which had been left by Him. And to warn them against the great danger which lay at their door through their giving way to the promptings of their own will, to which they had all begun to yield: which would be the cause of a period of darkness of understanding that was about to overspread the Divinity of Jesus' work in the minds of men. He therefore sent an Angel to warn them through His servant John.

2. And John made known this warning which had been given him, unto the servants of Jesus Christ; foretelling that men would again fall into their own ways, and thereby lose the virtue of his teachings. Therefore they were advised to again return wholly to his guidance; allowing their every act to be prompted. And in this warning John told them of the things which he saw.

3. And he said: "Blessed is he that can understand and live in accordance with this prophesy, and keep these things holy." For while there were then some living who were as John was in worthiness, and could receive of the Spirit, and make known the wishes and wisdom of Jesus Christ; still the time was then at hand when all who professed to believe in Jesus should strive to become worthy to receive dictation from the Spirit; that they too might maintain the holiness of His teachings.

4. So this is what the Spirit gave to John to deliver unto the Churches which were in labor to establish worthiness among men, that they too might embrace the teachings of Jesus and see the truth of its divine origin.

"Grace be unto you"; which is the same as to say: You shall have assistance from Him who is one with God; having never given way to the desire to depart from His Father's will unto His own will. Therefore He will always be one with God, and will bring men unto the way of Sonship, and deliverance from evil. Therefore He says unto you: "Peace be unto you from the seven great purposes of God, to fulfill that for which you have formed yourselves together. For salvation is the reward of worthiness.

5. Leave all your wants to be supplied by Jesus Christ; because you are losing the divinity of His teachings by inserting laws and rules for your earthly sustenance and needs. So let your needs as well as your knowledge be directed by Him who never tasted of disobedience to the perfect law, and therefore has always been conscious of His Father. Therefore He was the first born who never lost sight of God's all-wise purpose; and the first kept from death. Thus making Him the prince of God's object in creating the earth. Leave all unto Him and His guidance that He might through His perfect wisdom guide you unto the perfect way and unto a perfect purpose through the will of God which He is one with. Therefore He has inherited its kingdoms of power and perfection.

6. He can give the way of usefulness unto God, His Father; therefore give to Him your every effort and dominion over your mind that He may direct your every movement now and forever. Amen.

7. Behold! He comes always in perfection, that all things may be ruled through Him. For even those who love wickedness must be overcome by Him; for all shall at

some time be made perfect; and all ambitions and objects which the flesh and disobedience have given to man shall be overcome, and will, because of Him. Even so. Amen.

8. Therefore unto all who wish to receive the proper help, Christ says: "I am the servant of The Word and the will of God. And from the will of God all was created: from it came all that is; and to it all must return. For no object can stand, nor last forever except that which is ruled by the Almighty."

9. After John had given this revelation unto those wishing to serve God; he would that they should comprehend the full value and meaning of his words; therefore he said unto them: "I, John, who also am your brother and companion in tribulation; being guided by the wisdom of Jesus Christ, was taken into the condition called passiveness, or 'Patmos,' to receive the word of God through the guidance of Jesus Christ.

10. "I was given up to the Spirit thus lived on the Lord's day and beheld the true and righteous way and realized the workings of the all-wise power according to its own law, and felt the arms of its guidance and protection. It is an all-powerful workman.

11. "It is the most perfect of all perfection, and the wisest of all wisdom; for it comes from the Creator and Ruler of all creation. And its commandment to me was that what I beheld I should make known unto the seven churches which stand as bodies of men striving to keep the commandments of God; but which, in reality represent the seven stages of man's being, or possibilities, according to the inheritance of the soul, and to the extent that each man yields himself up to Christ from his own retrogression. For as the spirit in which the man, or body of man dwells, so is the man says the Lord who beholds in His wisdom all things and judges in perfection the greatest and the least. Unto the seven churches do I write, and also unto the seven gifts of God unto each individual man as he will live down through time and in all ages. Each gift of man's being, being also represented by one of the seven Churches: by Ephesus; and by Smyrna; and by Pergamos; and by Thyatira; and by Sardis; and by Philadelphia; and by Laodicea."

REMARKS OF THE SPIRIT

I have named the Churches in the order in which they appear in the New Testament, which is the order in which they are supposed to have been given by John. But they were not given by John in that order; for their order has become misplaced from that in which John received them, through their many recordings and translations, even as many things have become disarranged and have lost their intended meaning through the many handlings which they have been forced to undergo. But the reader has no proof of this other than that I who reveal this translation state it to be so. But to him who finds the wisdom herein contained, this evidence will be sufficient.

The Churches spoken of in the revelation of John really existed in that time as bodies of men, and were spoken to as such. And the orderliness of the Spirit caused that these churches arrange themselves into seven different bodies; each body in its corresponding place. This was caused in order that the likeness would be the same in the arrangement of the seven Churches as that which exists in the composition of each human being; for each individual is composed of seven gifts of God Therefore as each church is spoken to in these revealments, they are also spoken to as gifts to man. Each in its turn, in order that each individual may apply them to himself, which is truly the highest spiritual sense that the revelation represents. Notwithstanding the fact that when given out by John

they were directed to the seven churches which then existed as bodies of men. And while each church could apply them unto itself it also meant that each individual should apply the revelation to his own seven gifts, each in their turn. Therefore, I will now reveal them in their proper order, and in a manner which will be found to represent the rise and fall of man in the body, to and from the will of God. Even so. Amen.

12. Therefore John said unto the Churches, I sought to understand the mightiness of the power which controlled me, and seeking, I saw seven unchangeable purposes in the creation of man; and the seven states of glory which God has ordained to be the destiny of man during his course of progression toward the dignity of Gods throne, through his willing submission unto Heaven.

13. And as a reward for completing the seven great glories: and his complete submission to the seven great purposes, man stands as the object for which God created him, clothed in the will, power, and wisdom of the Creator: having vested within him the raiment of power and glory unto the control and rise of all mankind through the wisdom of God.

14. And, through submission, mans wisdom becomes perfect even like unto that of the Infinite; and his understanding and sight consuming like unto that of the Almighty.

15. His foundation becomes placed upon that of the indestructible, and is inseparable from the voice of the perfect purpose, with his control extending to the movement of many heavens. It was as such, and in such a state that John beheld one standing: Jesus of Nazareth, indeed the Christ

16. He had in His right hand seven stars: which is to say, seven heavens, or, on the eternal side of life, seven degrees of progression on the part of countless souls on their onward course to unity with God and His absolute harmony, power, and wisdom, to be made one with His intentions, and to possess sonship with the Infinite God, the perfect Father of providence and of creation, even of universes innumerable, without end.

One such as this stood, Jesus, the Christ, and as such did John behold Him having in His hand seven stars, or to His credit, the seven great steps of eternity, that the countless souls about Him might with willingness obey His dictation. Knowing that He had become one with God; worthiness having made Him so.

To serve Him is to obey the Creator. For no wish is His that is not given Him of God. Therefore, to follow Him is to eventually arrive at unity and Sonship with the Infinite. For out of His mouth comes a two-edged sword, which is the power to make and the power to destroy; or the destruction of sin and the deliverance of salvation and righteousness through His countenance which is as the sun shining in its strength; being one from the earth having delivered Himself unto the will of God; and the first from the earth to come unto His Father. Therefore He is the light unto man even as the sun gives warmth and strength to the earth.

17. And therefore John said: "When I saw this one, Jesus, in His place of Sonship, and the first who had delivered Himself, I then lost all desire, and gave up all unto His perfect guidance; and of myself became as dead; having no will of action; and no wish to desire except as I was led by the Christ. It was then that He made known to me His wishes and intentions; and also that which must come to pass: causing me to behold Him the first resurrected unto life from His earth, and to see that through Him all men would be raised unto perfect glory, unity and Sonship with God, The Creator."

18. Then spoke the mightiness of Jesus unto John, wherein was the substance of these words: "I am He that remained perfect in the sight of God. I am Christ because I withstood death insomuch that I yielded not to temptation, but acted in the will of God and manifested His love forevermore. Therefore I have been given the power to redeem and bring into submission unto God and recall all who have departed from Him. Therefore I have in My hand the keys over hell and over death."

19. Then unto John the voice spoke commanding that he should work in the light he had seen, to establish the things which were, and which were to be hereafter:

20 Which were in the mystery of the seven stars which John saw in the right hand of Him who was First and Last, and was The Word according to the commandment of God, and also the mystery of the seven objects of the seven gifts of God unto man, and the seven golden candlesticks, the seven gifts. Amen.

CHAPTER TWO

PRAYER OF THE INSTRUMENT

Will you help me, most gracious Father, to love this, my work, even as much as you would have me to love it. And cause that I let not my will and reason conflict in any manner with your revelations through Jesus Christ. Amen.

Let it be expected that in these translations of John's Revelation there will appear a marked difference in the arrangement in this book from the arrangement in the book known as "John's Revelation," owing to the fact that this is the fullness of an understanding of the other, and is therefore fuller in explanation. For John's Revelation, by itself, is but the condensed description of laws, ordinances, and predictions expressed by symbols from which no human mind without the aid of an immortal conception can possibly arrive at a true understanding. Then since this is revealed unto all who will read; let it be read diligently and carefully; and also let all compare closely these chapters with the chapters they represent in John's Revelation. For by so doing the comparison will show the marked and supported resemblance between them, and no man can reasonably doubt that this is an actual revelation of the Revelation.

For the sake of convenience to mortal understanding, the arrangement is widely different, especially in the arrangement of the paragraphs of the second and third chapters which will not be numbered consecutively, but will be numbered so as to correct the improper arrangement as it appears in the New Testament. Therefore each paragraph will appear disarranged as to the following of the numbers; but will be numbered according to the paragraph under description.

As I have before stated, the Churches in this revealed meaning will be spoken of as if they were the different gifts of God to man. For, in reality, they were written to mean that to the future generations who were to come after the Churches which were then in Asia had ceased to exist. For behold! they were to live down through time, speaking to every listening individual according to the willingness of each to understand even as they were then directed to the seven Churches of Asia.

This you can not prove except in the measure that it is proven for you by the Spirit; which Spirit can not be proven by man, nor by the Bible. But the Spirit must prove the Bible even as the Spirit was the workman by which the Scripture was created. Then let the workman prove His own work. And, likewise, trust in My understanding. For, behold! I am the Lord God and the Spirit now manifest to write through this humble mind and to testify to My own work; being the workman in the workman's own authority. For I am the Lord Jesus, and now write the meaning of that which I caused John to write unto the Seven Churches.

1. Unto the Church of Ephesus; which means unto the individual, his existence; and is a gift of God to man. "Write these things," said He who knows the purpose, and rules the destiny of God's gifts to man, as He walks an object of His glory.

2. "I know the purpose of existence; its destiny and its strength; and how that in man it has not withstood temptation, but has fallen into evil. For even though the

judgment of the flesh seems just; experience and confusion have proven it to be deceptive.

3. "But in spite of the many lessons of experience in bitterness, men do not turn; and were it not for the care of God over man's gift of existence, he would lose it and would have fainted.

4. "The first love of existence was to serve God; but later it formed desires of its own, for which God has somewhat against it.

5. "Remember, therefore, that man has fallen; and let him return again to his first wish, and work according to his first love, or God will come unto it quickly and remove from it his life.

6. "To return again unto God's love, is to escape bitterness and confusion, which every man hates, and which God also hates.

7. "For he who lives to love and serve God only, and who gives up all personal desires and selfishness, him will God guide in perfection and in love. Therefore let him who has an ear hear what the Spirit says to the Churches.

12. "And unto the church of Pergamos"; which means to each individual his gift of consciousness, which is a gift of God to man: "Write these things says He who has the power to create and to destroy; to give and to take away.

13. "I know the possibilities of consciousness; and also the work which men do through it; and that their consciousness is swayed and controlled by things earthly, and by self-desire which has caused them to lose consciousness of God in the place where Satan dwells; but consciousness must again return to God through the power of Jesus who will give redemption to those who merit it.

14. "Therefore this is against man's consciousness: that they have formed wishes and desires of the mind through which worship has strayed from the purpose for which it was created. For in self-consciousness they have built up a stumbling block to reception: which is to eat things sacrificed unto idols, and to commit fornication.

15. "Therefore the consciousness of man has drifted into conceit and bigotry; which things God does not love. For only He is worthy of man's worship.

16. "Therefore let man repent quickly before the wisdom of the Lord destroy the possibilities of their consciousness through their excessive folly.

17. "Then let man yield up their consciousness. For to him that overcomes, God will reveal the secrets hidden from the unwise; and will give unto them the consciousness of the perfect purpose which no man knows except he who can receive it through guidance.

8. "And unto the church of Smyrna; which means unto every man his individuality, which is a gift from God, 'Write these things' says the Creator and ruler who was manifested in one ruling in perfect wisdom.

9. "I know that the individuality of man is sickened; because it is darkened by the bondage of man's understanding; and is molded according to the desires of men's hearts and formed according to the works which are done in the wills of men, which are the synagogues of Satan. Nevertheless the purpose of individuality must reach the standard which God has designed for it when the works of the flesh have ceased.

10. "Behold! the will of the flesh has cast the individuality of man into the prison of its own darkened understanding. But the individuality which God has given shall not be extinguished, but shall come forth unto life.

11. “Let him who would subject his individuality to the control of the Infinite judgment understand what the Spirit says unto the Churches; and let him yield up to its dictation that his motives may be prompted by the perfect wisdom of Christ, The Lord of Hosts; and he shall not be hurt by the second death.”

CHAPTER THREE

7. “And to the Angel of the Church of Philadelphia, which means to every individual, Wisdom; and is a gift of God to man: ‘Write these things’ says He that is Almighty; He that is perfect and without sin; who never departed from the will of God, and therefore obtained God’s will, power, and perfect wisdom. He that commands and no man is able to withstand it. And when He forbids, no man can continue in his course of evil.

8. “Behold! wisdom is wisdom, and no man can defile it unless he ceases to have wisdom. But man, because he has acted of himself, has departed from wisdom, leaving that gift to lie dormant. For wisdom is a gift to man which can not step aside from its purpose.

9. “Therefore the unwise ways of men must come to an end through the suffering they will bring, and thereby cause men to know that wisdom is only with God. And to be of it is to be acted upon by it, and by the will of the Creator.

10. “Wisdom is unchangeable in essence. Therefore its guiding influence must be withheld from all who do not willingly give up their own desires and convictions that they may learn through pain and tribulation that there is no contentment except in the perfect will.

11. “For it is the destiny of wisdom to remain fast where it is within the dominion of God; and no man can act wisely without it.

12. “But he who overcomes the blindness of his own mind and finds that wisdom is not of man, shall receive of wisdom and be content. He shall thereafter perform the purposes of God, acting no more of himself, but through the wisdom that will be imparted to him that he might see the perfection of the wisdom of the Infinite, which is the City of God; and is an existence; a New Jerusalem that comes down out of Heaven. One such shall be ruled by Infinity which is the new name. So says He who is Lord, and in God’s will, to which all men must return.

13. “You who dwell in the flesh: Give up your laws, forms, and customs; for wisdom is not of weak creatures, but is a gift to which you, O Man, must become a pupil; and is one which you, O, child of Babylon can not monopolize. It is a gift which lives where God dwells, and is given you to handle, but not to be handled. Amen.

1. “And unto the Angel of the church of Sardis; which means to each individual, his reason, and is a gift of God to man. ‘Write these things’ says He who stands in the seventh Heaven with God. The purpose of reason is as a help to man. But it has become darkened and blinded because men have used it according to their wishes, and not according to the will of God. Therefore it does not judge correctly between right and wrong, but leads men astray, because men believe that through it they can judge the workings of life, and obtain salvation. But salvation is with God, and not with reason except when reason is inspired by God.

2. “Therefore let him who depends upon reason be watchful, and let him see that his desires are imperfect. For the works of those depending upon their reason as a guide have not been found perfect in the sight of God

3. “Remember, therefore, that reason when uninspired does not lead according to the ways of the Almighty. Therefore, let him who depends upon it repent, and submit to the guidance of Christ, the perfect judge; lest He come upon you as a thief in the night. For the perfect master will not be known by reason until it is inspired by the Infinite mind.

4. “There are a few who have lost confidence in the promptings of reason, having found it to be finite and erring. Therefore they have subjected themselves to be led, and are the Prophets who take as the correct guide, revelation from God, to direct all their thoughts and acts.

5 “He who overcomes the confidence and dictates of his own powers shall receive guidance from the Judge; and his understanding shall not be blotted from the perfect law; for he shall be directed by God and His Angels

6 ‘Therefore let him who thinks his reason of sufficient strength and accuracy to protect him from error, hear and take heed what the Spirit says unto the Churches

14 “And unto the Angel of the church of Laodicea. which to each man means the gift of judgment, which is a gift of God to man ‘Write these things’ says the Word of God which is the beginning of Creation.

15 “I know the purpose of Judgment, and that the judgment of man has fallen. and is unworthy, for it is neither hot nor cold, and is unable to affirm correctly. or reject wisely between right and wrong, but is led by circumstances and swayed by prejudice and superstition. And because of this, it is the will of God that man’s judgment should not yield to appearances, but should be inspired by the Angels, and thereby be enabled to discern between right and wrong unerringly.

16 “So. because man’s judgment is incapable of discerning either right or wrong. Christ will spew it out of his mouth, for it can in no wise be depended upon to make known The Lord of Israel.

I 7 ‘But the judgment of man pretends to be might and learned in wisdom, but they know not that their judgment is wretched and miserable and poor and blind and naked. By it they are not able to recognize the true face of things because they do not give themselves up to the guidance of the Mighty who knows all things.

18 “Therefore, if man would have perfect judgment he must anoint himself with submission, that he may see and be guided by the giver of perfect wisdom which has been tried and found worthy, that the weakness of self may be made strong through the Spirit of God.

19. “For they are chastened who will be made worthy, and who will yield up to God their gifts, that the way may be made rapid.

20 “Behold’ The King of Peace. The Giver of Wisdom and the receiver of God’s will and purpose stands at the door of every man’s heart begging submission: and if any man will give all that he may think himself the spiritual possessor of, and receive willingly of guidance, the King of Peace will come unto him and take part in his every act and lead him by revelation which will guide him unto Heaven.

21 “And he that overcomes, and is no more the victim of personal desires and mortal wisdom shall be made subject to the law that governs the universe. And to him will it be granted to sit upon the throne of God, which is the will of God. For he shall act subject only to God’s influence as does Christ; and as all men will when they sit with him upon his Father’s throne, which is perfection.

22. “He that has an ear let him hear what the Spirit says unto the Churches. (The next twelve paragraphs are found in the second chapter of John’s Revelation.)

18. “And unto the Angel of the Church of Thyatira, which means their Love, and is a gift of God: ‘Write these things’ says He who is one in will with God, and is His Son because He has the life and light of God whose eye is all-seeing; and whose wisdom endures forever.

19. “I know the purpose of man’s love, its possibilities and its use; and that the love of man is imperfect because it is ruled by circumstances. Nevertheless, the power of man’s love in the last state shall be more than in the first; for it is through love that man shall be lifted from the love of self, to the love of God.

20. “But it is because the love of man has fallen from the perfect state which God first gave it, that it has taken unto itself that state of existence which is Jezebel, or selfishness, in which a man thinks himself capable of teaching, but instead he seduces them that could be servants of God, to love convenience and serve themselves, which is to commit fornication, or to eat of the desires that are gratifying to the flesh.

21. “But this selfishness which inspires man is given space of time to overcome, and yet it repents not.

22. “Therefore, behold! selfishness, which is the woman Jezebel, shall be cast into a condition that those gratifying it may fall into great tribulation unless they repent of their selfishness and unwise desires.

23. “And the result of the works which men do to gratify themselves shall be destroyed so that the gifts which God has given them may be freed from the bondage of men’s desires and ascend unto the true purpose for which God gave them, each according to its state of existence.

24. “But unto the gift of Love, and unto all things which are unselfish and have not known the depths of evil, God will put upon them no other burden.

25. “Therefore, let men hold fast to the unselfishness which they possess, until they are accepted by God and are complete.

26. “For unto him that submits and is led in his mind by Christ, unto him shall be given knowledge and power over the state of disobedience where men know not God. And the Spirit shall cause them to see the evil consequences of their works and accomplishments in their own wills.

27. “But he who submits to the divine will shall cast aside the ways of men with the power of strength and shall receive of Christ the things which He received of His Father.

28. “And he shall be inspired with the power of light, and to lead.

29. “He that has a desire to do good, let him hear what the Spirit has said of the gifts of God to men, that with the blessings of God you may all be led to understand.”

THE CHURCHES IN PROPER ROTATION

Ephesus-----Existence

Pergamos-----Consciousness

Smyrna-----Individuality

Philadelphia-----Wisdom

Sardis-----Reason

Laodicea-----Judgment

Thyatira-----Love

CHAPTER FOUR

PRAYER OF THE INSTRUMENT

My state of submission must be great indeed to receive the secrets of the foregoing chapters. Will you, O Father, help me to be passive in your hands, and free to receive your mind and wonders? Amen.

1. "After this I looked, and behold, a door was open in Heaven.

After what, O reader and seeker after knowledge, if such you are: After what did John behold the open door of Heaven? What think you transpired before the door was opened into Heaven? It is to your advantage that you should know; then open your ears, for the thing which opened the door for John shall open it for you. And when you have found that which opened the door, the secret is yours, and the password yours which will admit you to the vault which is the keeper of riches beyond value to him who receives them.

Let us, then, look again at the seven gifts that have been given us to make up and constitute our being, and make possible our privileges.

First, we have existence; second, consciousness; third, individuality; fourth, wisdom; fifth, reason; sixth, judgment; seventh, love.

Do we limit these seven gifts, which is our being, unto the handling of ourselves; handling them according to our aspirations; our aspirations being inspired by things seen, heard, and thought of? Then indeed do we limit ourselves to the possibilities of the flesh. For, dear reader, you can know nothing, can handle nothing above it. In such case you are bound to it; for by it you can not depart from it.

It is true that the world in general--so general, in fact, that I am almost safe in saying, as a whole--is satisfied if they can reach the heights made possible by the flesh. In fact, they believe themselves serving God by so doing. Yet, dear reader, be sensitive to the fact that if you have sought some point held forth in the world's accomplishments, and you have been successful in obtaining it, you were sorely tempted by the merits of the object sought, and not by God. It was to gratify your own wants; to complete your own desires that you so diligently labored. And if, during the time, you thought of God at all, it was with a prayer for help, that He would overcome the obstacles which prevented you from gaining your own desires. Think you then you have profited? Yes, by the flesh. And in the flesh you have also profited in conceit, disobedience, and selfishness; but you have not profited in Heaven. For there you will neither be lawyers, doctors, nor wardens of prisons; neither will you be presidents, governors, nor sellers of merchandise; neither will you play on woodencased pianos, brass harps; nor carve models from stone or marble. Neither will you manage servants; be beautiful slaves to style and fashion to please the frivolous eyes of degrading society. But there, O reader, O satisfied, but suffering, weak humanity, you will work to please God; think according to His will; and aspire to suit His purpose; and all these things which you so value within yourselves shall profit you nothing.

But, do I hear you say, or have I guessed that you will say: "Shall we let these things go all undone?" To which I make answer: If you will do them, do them from force of circumstances, from necessity; not because you worship them. Worship God and His will only. Else you will in eternity envy your slave who served the earth because he was compelled to, not because he loved it.

You, O follower of creeds and dogmas, do I hear you say: "We, as Christians, do not as the world does; we have submitted our wills to God, and to Christ." To you now, O professors of Christianity, do I speak. In the far off corners of India, and in the remote lands of China, where the name Jesus Christ was never sounded upon their ears, do I see them doing different from you? No. Do I see you doing different from them? No. With but that one exception the learning of their country has established certain customs. They strive to serve them.

The learning of your country has established, in some respects, different ones. You strive to serve them. O wicked, wicked Christians, so claiming; Christ did not as you do; neither taught He so. If you shall serve God, or be a follower of Christ, then you will follow no custom, nor strive for any earthly accomplishment; but God being able to make use of the gifts He gave you, give them up to Him. Have no aspirations except to serve God. Let Him control your reason as a child controls its plaything. Let Him feed your judgment as a mother feeds her child. But He will not, so long as you strive to do so yourself. Let God do it, then you will have perfect reason, for you will not reason as the world teaches. Let Him judge and handle your judgment, then your aspirations will not be in the direction of worldly accomplishments. But after all is given to His handling, then will you be conscious of the speaking of Angels to you. They will show you what is to be hereafter. They will say: "Come up hither. Learn now the wishes and love of your Creator." They will show you the secrets of the hereafter and lead you to serve the Master. For, behold' the door of Heaven will be open, whereas now what door is open unto you? Behold the door of the flesh, not of Heaven. Not of the hereafter where all is perfect, all are wise, all is peace, all is love, and all conforms to the will of God, not man.

2. "And immediately I was in the spirit." So says John in his description of what he beheld. So let us proceed. As soon as John was in the spirit; as soon as you, O reader, are in the spirit, which is as soon as your ambitions and your actions are controlled completely by the spirit, as was John's when he gave up all and fulfilled the teachings of Jesus Christ, which was: "Give up all you have and follow me." Ask yourselves what else you have, both now and to take with you except your will; your own will to act or to be acted upon?

If the latter, then it will be well with you as it was with John. You will be in the Spirit, and you will behold a throne set in Heaven, even as John beheld it. The same which he beheld, that will you behold; which throne is God's will; His will being His ambition which is perfect, even as He Himself is perfect. And beside this throne you will also see the object of the throne, the object of God's will, which is the one sitting upon the throne. One great and mighty is He, or is that which is the object of God's ambition.

But, you will say, was not Jesus the one whom John beheld sitting upon the throne, and the one whom we also shall see if we too behold the throne?

But, dear mortal, be not confused in this. For was not Jesus an object of God's will? Were not His wishes, His actions, His aspirations, His reason, His love, His wisdom, His judgment, His all simply a movement of God's will, not one of Himself?

Was He not moved hither and thither by His Father's will? Would He not be possessor then of all that God's will was possessor of, since He was but an object of it? Would not all, then, be entrusted to His keeping? Would it not be yours also were you as He was?

Who then would John see, if not Jesus sitting upon the throne? But would he not also see sitting upon the throne as well as Jesus, all that sat with Jesus as well as Jesus himself--all as one?

And not less will you be when you have walked the path Jesus walked that He might help you walk it and do the work He did, that what He had you might also possess.

But, dear reader, you shall first behold Him; then you will follow Him; and to follow Him is to go where He is. But before you can behold Him you shall do as John did; have the door of Heaven opened to you, which is the way made possible unto gates eternal. This you will deny as being possible until the flesh is thrown aside, and seek to travel another route such as the Churches do. But it shall profit you nothing. The Spirit world shall find you still waiting and wanting.

3. But when you behold Him that sits upon the throne, you will see Him as John saw Him, a thing which can not be changed. You will see one whose power has no limits, whose purposes no boundary. You will behold one whose power has no limit because He is one doing and serving God's will, thus sustained by His will; whose will is like God Himself; Infinite in all things. It is as God wills it, so it is unchangeable.

And one beholding the one that sits upon the throne will see also the rainbow which also is unchangeable, being, a purpose of God's will: the rainbow being the condition of man when willing to unite himself to the workings of God's will which none can escape: God's will being that sooner or later it shall be so, and His will is unchangeable. Amen.

Then there are between this earth of ours and a perfect Sonship with God, many spheres, many degrees of progression, as it may be termed, wherein countless numbers of souls dwell, all except those on this earth striving to submit their wills to the action of God's will, each doing so according to its sphere, and rising to higher spheres according to what it does; each higher one giving inspiration to the one below it, and giving this inspiration exactly as it received it from a still higher, and so on up to the Christ sphere where Jesus dwells; this sphere being the mighty throne of God. Which state having been reached ends all strife, but not action, action being as everlasting as God Himself. In fact, the end of action being in God, no man shall ever see.

Thus it goes, and in this manner is the law of progression put into action from God to Christ. All souls dwelling in the Christ sphere being known as Christ, or Christs. Some planets having one, and some more; some as yet none. But in the manner that God gives to Christ, so does He give to the spheres below, or to any sphere to which He sees fit; knowing the perfect will. And He gives according to the extent, and in such amount as the sphere can receive. And each sphere imparts to the one below it. So goes Christ's word, will, and plan down through existence to the earth, imparting to those upon the earth, as many as are willing to give up superstitions and beliefs, the will of God.

Thus in a slight measure is the plan of salvation described. This plan in its movement being the rainbow which John beheld in his vision.

4. Then if this be true that the plan of salvation, the means of return to the presence and consciousness of God's will is the rainbow which John beheld in his vision; then we see that the heavens are divided into divisions; that we have many heavens;

many I say; but in number I give seven. Seven spheres of existence each higher one being more in the exact likeness of perfection than its preceding one. The seventh one being perfect; the fourth, fifth, and sixth being saved. Thus a man is saviour before he is Christ. He is saviour if he is saved. If he is saved, he is able to save.

Beware, then, O leader of Churches. Beware, then, O follower of creeds, who cry out before men: "I am saved! I am saved!" For behold I say unto you, you shall enter the fourth heaven before you are saved, whether such a state of submission is reached here or in eternity. If here, then behold I say unto you, you shall not be hurt by the second death, which death is your existence in the flesh, not your departure from it. As your departure from your pre-existence unto the flesh was your first death; your existence in the flesh is the second. If you deny this, then I shall ask the question:

What was your existence before the flesh? Know you where or what it was? Know you your state of ecstasy while existing in the presence of God, for such you were once, in the day that He created you? Is this existence oblivious to you? Have you lost its knowledge? Then, My friend, you have indeed been hurt by the first death. You are living in the second; beware that you are not hurt by it also, for the effect of death is strong, and the day of resurrection slow. If you are wise, heed, then, My warning.

WHAT SHALL BE THE HEREAFTER?

In and through the first three heavens you shall make the sacrifice of your hearts. You shall strive to be submissive to the influence of God, that through working in His Will you may overcome the effects which the flesh has had upon you. And according as you become able to receive the wishes of God's will, and the wisdom of His being and purpose; perhaps imparted to you through higher spirits; but nevertheless the will of God. And as you act under this you rise to higher spheres until the effects of the flesh have all been worked out. For, behold, dear reader, there is no repentance beyond the grave. There all is work as a recompense for duties delayed. But in time the fourth heaven is reached, which is the resurrection wherein you are also saved. Then, indeed, do men begin to call upon the Lord.

Now then, you who believe you are saved who have done nothing, sacrificed nothing, yet believe you will inherit the Kingdom of Heaven; if you would reach the state I have just described while dwelling upon the earth--for indeed it is possible with you, but do you do it?--then I say unto you, you shall not be hurt by the second death. But having overcome all the effects of the flesh, and acted under the perfect action of the all-wise hand while upon the earth, you shall immediately, on your departure, ascend unto the fourth Heaven wherein you are saved and restored unto the conscious presence of God, The Almighty.

I have now described something of what is to be hereafter. You have been told a little of what the duties of the three first heavens consist of. All of which John beheld when he saw, and called it a rainbow. But there are the other four heavens, yet but slightly spoken of: the seventh being perfect, but having its divisions. Still it is deemed perfect in the sight of God. The other three, the fourth, fifth, and sixth are divided into many divisions; each as a day has its hours, and the hours are divided by minutes, so are the heavens also.

The fourth, fifth and sixth heavens we will see as John saw them when he saw twenty and four seats around the throne. We will see it divided into twenty-four

divisions; each circle, or heaven, being divided into eight, thus together being twenty-four. Each division being one degree nearer to the Infinite than the preceding; yet all are of the resurrected, saved, or restored dispensation of God. All have a place in God's will. Thus they are as seats on which the perfect action of God's purpose rests. They are also dispensations upon which all unsaved, or unrestored creations depend for help to draw them nearer the Creator. Each of these divisions of the heavens has within its boundary of wisdom, purpose and action, hosts of Angels. Each host John called an elder. Four and twenty he beheld clothed in white raiment, and on their heads were crowns of gold.

O reader, O seeker after righteousness, see you the beauty of this plan, the raiment of a soul being the state of his existence? Was it not white, the raiment which clothes the redeemed soul, one on whom nothing has effect except the will of a perfect and all-wise, all powerful God? Would not the work of such a soul, and such an existence of souls be unto heaven as the gold is unto earth, a metal beyond destruction? Yes, dear mortal, to whom I appeal, the work, or crown of these elders, or twenty-four hosts of Heaven, are the hand of God; their crown a reward beyond destruction and beyond the understanding of the earth below.

5. Yes, O man upon the earth, I have intimated great things to you; but it is little indeed that your understanding will allow me to tell: It is not through such as you that God ordains and executes the actions of His creation; but through the heavens, and from His throne comes the command to action which no power, neither in hell nor Heaven can turn aside. And, O man, with all your boasted self-preservation, the very air that gives life through your nostrils is but loaned you that you might exist.

Why then not see the folly in all that the earth has to offer you? Why not see, O man, that it is all vanity of vanities since your strife has but false profits, and give yourself up to become a part of that mind upon whose back rests the burdens of all creation? Throw aside your false modes of worship, and allow the Saints who are the inhabitants of the hereafter to open up unto your vision the law of Christ which is obeyed in the Heavens, but which the earth in its vain efforts has failed to do.

Remember that the seven Heavens are the seven lamps of fire around the throne of God which John beheld in his vision, and it is only through them that you can be taught and enabled to become followers of Christ, and it is only through them that you can receive the commandments of God's will, which are the lightnings that John saw preceding from out the throne and are the thunderings which he heard.

O hearken unto My words, you who desire to receive life. If you would see the throne of God, and Him that sits thereon, go then to the throne for your guidance. The world cannot teach your ministers to be your guides, nor to be helpmates of the throne; but from them will you receive only husks in which the kernel does not lie. Even so. Amen.

6. No, O man, to receive the kernel you must go to where the kernel lies; for the kernel which forms the bread of life is consciousness of God. And consciousness of God is the sea of glass which John saw. If you would see it then sacrifice your heart and will unto the souls which are in the Heavens, and who do continually the will of Christ. They will cause you to behold the almighty power which God gives those dwelling in the seventh heaven unto which all who are wise submit themselves, and from whom the will of God issues forth unto all creation. It is also the beast which John compared to a lion because of its power being strongest in the heavens, even as the lion is king of all beasts.

When you become conscious of God, you will also be acted upon by what John described as a calf, which is the degree of heaven first under the sonship of God, and acts in perfect wisdom, because in perfect submission to the Son of God. Even as a calf is subject to its resistance of the powers of a lion.

Its influence upon you, O friends, will be perfect. And its way will lead you to paths eternal if you will allow yourselves to be the tool of its handling. Be nonresistant. even as its influence is non-resistant to Christ, the Son of God.

Would you too, O reader, behold another great wonder; the beast which John says had the face of a man? If you would, then give up unto the degree of Heaven in which is vested the prize of all knowledge, but not all power; but yet all-powerful because subject unto the lion to whom God has given all power.

The object of man's existence is his face; and his face is Infinite wisdom. And behold there are such existing within the gates of Heaven. And their eyes you shall not escape if you but submit yourself to act as you are acted upon by the Angels.

There is also that in Heaven which is saved of all else except a consciousness of God's will, which is also saviour of you, O mortal man, O spirit below. It is like a flying eagle. and John beheld that it was so in his vision; for it soars above all; it lives above all, it works above all but the will of God. And it, with the rest, cannot err. It can not be other than perfect, for God works through its consciousness, and its consciousness is perfect. For behold, the four saved heavens of God have eyes before and behind which nothing can escape. No. not even you no matter where you are, or how small.

Now, O mortal, are you still proud? Will you still resist the glory which accompanies the godly? Will you still cling to your foolish beliefs, and resist the cry of the spirits? Will you still heed the leaders among men; the rulers of churches and the teachers of creeds, and resist the voice of spirits who, indeed, are worthy to teach and preach the everlasting gospel of Jesus Christ? Amen.

8. I declare now that the worthy teachers of the word of Jesus Christ are the departed souls; and that no man knows or follows the will of Jesus Christ, our Saviour who separates himself from them. But those, when there are any, who dwell upon the earth and are able to manifest the law of salvation either in wisdom or works, are enabled by the Souls dwelling in his presence, departed from earth to take up their abode in the heavenly essence of Christ's existence.

Having now declared this to be so; declared it even against your beliefs, I will proceed to give a still clearer description of the four great redeeming heavens spoken of as beasts in the sixth, seventh, and eighth verses of the fourth chapter of John's Revelation.

These four heavens which do nothing but God's will, and who have upon them no effects of imperfection, or disobedience, are, each of them, divided into seven stages, or states of existence. The seventh stage of each heaven is the complete one, the one which denotes the finish. The finish of a heaven, or of any creation, being the day of rest, when spiritually speaking. Then besides the seventh stage of any one of these heavens, which is the complete one, the one which is the combination of them all, there are six others leading up to it; six stages of harmonious progression toward God in each heaven, the seventh being the fullness.

These are the six wings, or branches of each heaven which bring the power possessed by the seventh. They are the wings spoken of by John as he beheld them full of eyes within, meaning full of the Life of God.

We might compare the seven stages of each heaven with the account in Genesis "In six days God created the world, and on the seventh day He rested from all that He had made." So it is with the seven heavens. The six wings are the six stages of work. and the seventh is the result of the six stages of being. "And these four great heavens rest not day or night say, Holy, Holy, Holy," because they cease not to continually receive God and His Will. They realize that God alone is perfect, and that through Him only comes perfection of action and being. Therefore, their wish and labor is to give glory, which is service, to Him who was and is, and lives forever.

9. "And through the submission of these four heavens unto the one that has completed the substance of them all, they are enabled to receive from Him the substance of God's wishes.

10. "And through the guidance of His perfect leadership, because of having arrived at perfect unity with God, the whole twenty-four hosts of Heaven arrive at Sonship and perfect unity with God, which is to cast their crowns before the throne saying:

11. "You are worthy, O Lord, to receive unison, perfection. and oneness with God's almighty will from which all things were created for this end and Your pleasure."

CHAPTER FIVE

PRAYER OF THE MEDIUM

0, most worthy King, help me to remain in submission that I may receive and record your will. Amen.

1. There is one beginning. And from this beginning comes all things. But there is one before the beginning. This one is God. He is first. He always was. He is greater than the greatest, more than the most. Then that nothing can reach Him so as to be God, is true; or if it is not true then God is not the greatest because others are as great.

No, my friend, nothing can be God except God. Nothing can reach God's position except Himself. And He has always held it, but others can become one with Him through reaching His throne. What then is His throne if man shall reach it and become one with Him? If God is the greatest, then the greatest under Him must be His throne, and since His will is His greatest and first creation, then Gods will is the throne; the power of His will the one sitting upon the throne; and the object of His will, which is perfection, is the will's right hand, and truth is the book that is held by the right hand of the object of Gods will.

Thus, dear reader, where there is truth and power, there is perfection. It is in the will of God. Outside of this you shall fail to find it, and no mind can create it. So, without it, man is helpless indeed. Then if God's will is the highest possible level to which man can attain, when he has reached this state, will he then cease to be active and progressive? No. He will never cease. For even though he becomes one with God's will, which makes him perfect because he never acts imperfectly, and can carry out any wish of God's will, still, Gods will, coming from an Infinite source is infinite in its abundance, and though man shall reach it, he can not reach its source, which is God; thus making possible an onward course the end of which is never reached. Even so. Amen.

But when you have reached God's will, and have sacrificed your own; which means when you have sacrificed your wishes, your beliefs, your aspirations, your thoughts, your walks and talks, all into the keeping and handling of God's infinite purpose. But when you have done this, have you reached the throne?

2 We have now proclaimed through revelation, for in no other way could it be proclaimed that all truth, all power, all perfection, is within the will of God. And that through His will all men can receive it. But without that all are lost. Even more than a proclamation is this. For it is even a manifestation of that fact to all who are earnest and willing to receive it. And to those who are willing their reward is great, and they shall never regret the moment they received these revelations as truth; because for them the path is opened unto eternal salvation. And yet it has but begun, even what shall be made known through this willing prophet. I shall make rapid use of his existence while upon the earth, not to say of another whom I at present, in these revealments do not feel disposed to declare; but will resume the subject which is the object of our present discussion.

The throne, or will of God, its possession and uses, is power, truth and perfection. It also is the highest manifestation of God's creation to which all men must attain, by which all things are controlled, and through which all things are allowed to exist. It has with it a call unto man, its call being its proclamation of its unceasing willingness to receive men into its bosom under its protection and care. Its call is also its constant persuasion unto men to give up their wills and to have manifested through them the seven degrees of God's will, which is to loose the seven seals and possess their enclosure of mighty truth and perfection, which is the Book of Life

Heed this call unto you. O mortals below, O spirits of Heaven above, this persuasion of God's will unto you, for this call is the strong and mighty Angel proclaiming with a loud voice "Who is worthy to open the Book and to loose the seals thereof?"

3. Behold, O man, this call from the throne of God is addressed unto you. It is issued by the will of God, and performed by the hand of His will. Truth is its possession, and the will of God above operates it. Therefore, if you will see it, let the will of God be your will also, for no man in Heaven or on earth, neither under the earth, is able by himself to act in this perfection. nor to look thereon except as he is acted upon, or as Truth is enacted through him by the all-wise, all-powerful will of God the Creator. Amen.

4 But man, who has been living a self-willed life has much to atone for, and great sacrifice to make before he can be acted upon by the will of God sufficiently to make amendment for your disobedience before your Father and Creator. Great trials and tribulations must first pass your door before you can see the vanity of your own beliefs and actions. Go on your way, O man, if you will still be stubborn. Continue your course if you are still satisfied with yourselves. But the day shall come in due course of time, not for one, but for all; if not on earth, then in eternity, when the wheel shall refuse to turn; when self-sustenance shall have no hope, and when every man shall be exhausted; every possibility tried and found hopeless. Desperation shall stare you in the face. Then, O man, you shall see the extent of your powers.

How blessed are the unfortunate of the earth who realize this fact while in the flesh. For, indeed, O man, it is easy to boast when things are not against you; and yet every day has its turning. Think you, then, O man, with whom the world has dealt bountifully, that you shall escape the turn of fortune? Your years may be many, or the day of your death may be set; your last prayer may be uttered, but you are not through. You shall depart from the body; that is true; but with the body you shall leave the ease you have enjoyed; and the possessions over which you have boasted, you shall also leave.

But your selfish love of convenience you shall not leave behind. Nay, yourself you shall remain wherever you are, and the length of time you shall remain in the lower spirit circles in the condition you entered is not for me to say. But what ever the time may be it has an end, and with the end will come your awakening to your true condition. What shall you find it to be? An unprogressed one? A low one with the sins of a selfish, disobedient life to be atoned for, and multitudes of sins to be worked out before you shall be worthy to hear the voice of the elder saying: "Weep not!"

What is the voice of the elder? It is a redeeming condition, and its reward a condition which you must attain to before you can hear its voice. What then is the weeping? It is the work done as an amendment of the past, and this work is done by your submission to the action of God's will; and your work in his will, will be given you

according to your condition. If it be a sinful one, it will be such as will counteract the sin until such time as would now seem endless. But in time you shall be relieved from all effects of the flesh to which you submitted yourself while in the body. And you shall be redeemed and saved; but during that time you shall have nothing, and be worthy of nothing which will enable you to look upon the Book of Life to realize perfect peace and harmony.

Now shall it be asked why I make possible an atonement beyond the grave, when Jesus, while upon the earth said: "Beyond the grave there is no repentance." But, my friend, did he say: Beyond the grave there is no atonement?

Beyond the grave there is no repentance, because there all is work to be undone. There is no repentance because there is no sinning further than you have already sinned; and to repent from sin must come while there is opportunity to sin. When the opportunity is lost, then atonement is by a different course, by work to undo, which is weeping. Certainly not weeping as men of the flesh know it; yet not so different from it as to do away with remorse. Your remorse shall be great to inspire you to wish to undo the work that could have been made unnecessary, but which is necessary because of disobedience, which is lamentable, and its existence might well be described by John as, "much weeping."

5. But when you and all men shall have redeemed yourselves of the effects of the self-will reign, and shall enter the fourth heavenly sphere, or the fourth degree of Gods will which is complete submission and willingness to serve, which constitutes, "freedom from the shadow of death," you shall then receive that peace, love, and freedom from God which is due all who enter the boundaries of this place where the privilege of working for the pleasure of God, as well as being worked upon, is the voice which says: "Weep not." Which is the same as to say: "You are free." Why then are you free?

The Angel said: "Because the Lion of the tribe of Judah, the root of David, has prevailed to open the book, and to loose the seals thereof" But now that you have read the reason, know you the question? No. You do not know because you are unable to understand. You might draw conclusions, but after they have been drawn, are you positive that there is no mistake? Not so. You might believe; but to know is not in man; but in God. And if man shall know, it must be through revelation which comes from God. For without that all is surmise; all is belief, and nothing is known except experience which is given to your handling; and when first discovered to be a knowledge, it was discovered by the action of spirit upon man, for which he himself took the credit.

Now before I translate the revealed and true reasons why you are free when entering the fourth heaven; or before I shall make known what was meant and what is still meant by the words of the elders as recorded in the fifth verse and fifth chapter of John's Revelation; first draw your own conclusions, and judge by your own reason, that you may see that to know the Scriptures or to reach Heaven is not in the power of man's mind without revelation. If you do not know the meaning of words, how then shall you believe; how then shall you be its imitator?

And as judging is not knowing until it is judged for you by your Father; how then shall a man know so as to follow? By revelation. And revelation is given to him who gives up all he has and follows Christ: a thing claimed by many, but performed by few, if the question is to be answered for them. If they deceive themselves by false convictions, then the consequences they must inherit.

What then, O Lord, is the Lion? You know, and I am indeed in need of your assistance. I know not, but am anxious to have your decision. Have you in your heart this prayer? If so, your door is open to receive. For if in your heart you are willing, then you are able to believe; if able to believe, then you are also able to receive. Upon this all men's willingness to be a servant of Christ is based. For how much they are willing to believe, to that extent they receive. Then, O man, can you not see the reason for so many unanswered prayers? Can you not see where countless millions who appear to be willing are not put in unison with Christ?

If this reason is dim to you, then test man's willingness to believe and see if you do not find him where he is unwilling to give up. See if he has not opinions he is unwilling to vary from. Try him by offering your opinions which you may know to be true, but a variation from his beliefs, that you may see whether or not he will receive. Behold, you shall either change his beliefs against his present will; or force him against his will to receive your gifts. If you do not, he will reject you. So, O inconsistent humanity, how many after all are willing and anxious to serve Christ if they cannot follow Him after their own fashion?

Can you not see why submission and complete surrender of all beliefs and superstitions are necessary for a servant of God? Be you, then, believing; which is to be willing to receive while we proceed to make known the elder's meaning by "The Lion of the Tribe of Judah, the root of David." "The Lion" is the will of God, or "The tribe of Judah," which is the same as "The Root of David" is to the redeemed. Now then we have the words of the elder unto him who works out his redemption and enters the saviour dispensation of Heaven.

Weep not: for the will of God which was given to the redeemed has prevailed to deliver unto thee The Book of Life, which is Truth, and to take you unto the throne of God and make you a joint heir with Christ to be a son with him, even so. Amen.

6. What now shall we behold in this the redeemed state of the soul's existence known as the fourth heaven? What shall be the life and the realization of the soul after its redemption from sin? Is it not possible that we shall realize that John beheld it would be? Is it not more than possible? Is it not so? And if it is so that John beheld the true condition, which must be or it would not be revelation. Then let us review his vision, for that which he beheld is that which is realized by the soul as it enters the state of redemption and reconciliation with God. And John beheld in the midst of the throne, which is in the midst of God's will--in its midst because in its action and in its authority, or substance; and of the four beasts which are the four redeemed dispensations; and in the midst of the elders, which are the four hosts of angels acting in God's authority through his will.

"Here stood a lamb as it had been slain." The lamb being the resurrection because having been once rejected by the dead in God, who are the unredeemed, and those living and acting in their own wills. And man's will not being God's will makes necessary a restoration because of a rejection. A rejection being the same as to slay because you depart from it and its action, and are slain until the redemption, which is the resurrection unto the acting in God's will and manner.

Then what shall be the realization bestowed upon one having been redeemed? What shall be his peace and his happiness as John beheld it to be? He shall realize himself redeemed, and among the hosts of Angels dwelling within the perfection of

Heaven, living the life of the resurrection, receiving of the seven powers of God's will and becoming of the likeness of the face of God to fulfill the purpose for which He created you.

Do you dispute this owing to the fact that you are positive that the Lamb is Jesus of Nazareth, and not a condition of being, or existence? Have I, dear reader, denied this? If you have so misjudged, then I refer you to His words while in the flesh: "I am the resurrection and the life." Then I have not conflicted with previous revelation; but have proven it to be more consistent, for while I have described the Lamb as a condition of the resurrected life because it is so, and because it was so meant; and yet I have not denied its king. And before you can behold the king of a condition, you must first enter the condition itself.

If you shall know Me, first be of Me; for "I am the resurrection and the life." And if I am also the resurrection and the Lamb, then all that are of the resurrection are of the Lamb. For all that I am, the resurrection is; and all that the resurrection is, so am I. So say I, the Lord, unto you. So, if you will be wise, heed then My saying. For as I once was, I am even more now. And as I once spoke even so do I now speak. Amen.

7. What then is the condition which makes worthy the soul to receive The Book of Life, which is Truth, truth being the will of God? It is either the state of life, or the state of the resurrection, which are one and the same in substance, life being with God as is also the resurrection.

Then when shall you be redeemed unto life? You shall be resurrected; and when you are resurrected you will be the resurrection; and shall receive of the Book of Life through the action of God's will bestowed upon you, which is to "take the book of the right hand of Him that sits upon the throne of God." To take being to receive of the love, the power, the action, and the knowledge of God's will. Amen.

8. The action of God's will at the time of the resurrection of any soul is perfect. That is, he acts perfectly according to the wish of God's will, because he is resurrected from the dead, or from the flesh, and becomes an elder, which is an instrument in the hands of God, the Almighty. Thus an elder is also one of the mighty host of angels who are also saints because they are saintly. This state is peaceful, and their soul is at rest from confusion and strife. Their object is to serve God; their wish to do His will; their work is accomplished without strife because their efforts are sustained by the power of Christ who never fails because His power has no limit.

They are at peace because what they do they know to be God's will; therefore they know it is perfect. They fear no failures, because God, who commands their actions, never fails; failure being impossible with Him because He is Almighty. Then is it not plain that when you have taken The Book of Life, which is God's will, and which is when you are resurrected, that you will then be one of the four and twenty elders, and one of the four beasts, and fall down before the Lamb, or restoration of God's presence, with golden harps, which are perfect wishes, and play the tune of the Infinite, which is the prayers of the saints; your desires and your works being your prayers, and both being inspired and received as well as acted through the power of God's perfect will through you. Would not this be the prayers of the saints? O man, is not this reward great enough to cause you to leave all other objects in life except to be a tool of the Infinite and be a worker of perfection?

O man, receive of My spirit and come on to the resurrection. Behold, it is at hand and I am awaiting the answer. Let it be in the affirmative while there is yet time to make much unpleasant work and conditions unnecessary. It is better that you yield; for the resurrection is a state you can delay, but can not escape. It is the destiny of man that he cannot always serve himself, but must return unto the will of his Master, where he will sing a new song, which song will be the works of God's will. It will be the song of truth which he now in the flesh knows not of unless he is inspired. It is the song of the resurrection in which he will sing: "You are worthy to take the Book of Life," for in it only will he see life and open its seals, for there only will he find himself able to work in perfection, and receive of perfect love.

When you have reached this state, you will call what you now realize as pleasant and worthy, the shadow of death in which life and truth were rejected and slain, but here resurrected and redeemed by the plan and power of God's will which is the blood that shall redeem every kindred, tongue, nation, and people. That blood is the plan which cannot fail to overcome every man's wickedness and evil so as, in the end, to force him to yield up his will and turn to the will of the Almighty.

Then, O man, will you realize the truth indeed of the state which John describes in these words: "And they sang a new song, saying 'You are worthy to take the book and to open the seals thereof, for you was slain and have redeemed us out of every kindred, and tongue, and people, and nation.'"

For, behold, dear reader, God calls any degree of work, or state of being other than that of his will, kindreds, tongues, nations and people, because they are all states of confusion from which the soul must be relieved.

10. For it is only through this redemption and being forced, or lifted out of other kindreds and tongues that you can receive of God's will and be unto Him a king, because working for His kingdom; and as priests because of receiving of His kingdom: and it is only by receiving of His kingdom that you can shower down blessings, or direct help to the earth, which is to reign on it. Even so Amen.

11 But when you have partaken of it, or of the resurrection of the dead, then shall your life be perfect in the sight of the Lord. Then will your efforts be united with the efforts of many angels; and their voice shall be your voice, and your voice shall be theirs. And all shall be so completely ruled and governed by God's holy will that their voice shall be God's voice, for all shall be around God's throne, which is his will, and have a seat as elders, which is a position of action and servitude. And all shall be as a mighty river which divides into four heads from which is watered and protected the face of the mighty deep. And the water shall be that of life coming of four beasts from whose bodies can the universe be fed and tendered, and from whose power can the wicked be redeemed. And the works of these beasts of strength in God's kingdom, and the numbers of souls, or angels making up these beasts is ten thousand times ten thousand and thousands of thousands, which means numbers innumerable, and works without end. O, man, what are the rewards of the flesh that you should so cling to its bridle and limit your peace and happiness to the wounding of your soul to its hurt?

12 Give up its follies and submit yourself to the care of the angels who will work God's will through you. Be shown by them and guided by them into true paths eternal, and say with them: "Worthy is the Lamb, or the Life that was slain to receive power and riches and wisdom and strength" See that only in the resurrection, or the will of God does

this wisdom and strength lie. Receive of it, and honor the will of God only, and give all glory, which is all your efforts unto the prompting of Gods will, and receive of its blessings, which is also to give blessings.

13 For all creatures which are of Heaven, and under the earth, and such as are in the sea are predestined to be ruled and submit themselves to God's will, and receive it. And all will in the course of time be heard saying, and seem realizing that all honor and glory and power is obtained by submitting to the action of God's will; and that peace shall always come by serving the object of God's will, both in the past, and now, and forever in the future.

14. And the end of all desire to serve otherwise, or to be otherwise will come when man reaches the state of redemption and once realizes the satisfaction of being a willing servant of God. Then will they say: "So let it be always, so be it forever," which is to say: Amen.

For after passing through the shadow of death and tasting of its bitterness, and then receiving of the reward of God's love which is always bestowed upon a willing servant, then you will, O, mortal, and spirit, realize how ghastly horrible was mortality and from thence forth be willing to be of the four and twenty elders, worshiping and serving Him that lives forever.

The remembrance of the flesh shall always be a memory which will enable you to appreciate the peace of God's love. The contrast will be of such marvelous difference that it will not be easy to forget the homage due to that which redeemed you from the churches and confusions of your own will.

So, O man, be of the wise. Strive not longer to be unhappy, grappling with the flesh and foolish worths. Become independent of the world and its opinions, and give yourself up to a new and different master is always My first and last appeal to the soul who has forgotten God. Even so. Amen.

CHAPTER SIX

PRAYER OF THE MEDIUM

O you most humble Judge and King of the universe, who from the majesty of Your throne behold our needs. Will You bless me with passiveness and submission, that I may continue on in the work which You have set me about, revealing the secrets of John's revelations which You gave him on the day of Your visitation; and which You give me also now in the day of Your coming? Amen.

I am the Lord, the Life, and the Light. I am King of Kings; Priest of Priests, and the Judge of all Judges. Put not your sword against My love, lest you be smitten to the care of the dragon from which is given honor and glory unto death; now, but not forever. Even so. Amen.

"Cast not your pearls before swine." Which is to say: Give not your efforts to worldly aspirations, that you may receive eternal life. Even so. Amen.

"And I saw when the Lamb opened one of the seals; and I heard, as it were the noise of thunder; one of the four beasts saying: 'Come and see.' "(Revelation, chapter 6, verse 1.)

And I saw when the Will of God had opened one of the seals that there issued forth from out of its midst the plan of a new existence, and thus through the commandment of God's Will, and from out of the life of His being was there hurled forth into existence the commencement of a new creation: perhaps a new world; perhaps a universe--who shall say?--since, to you, O mortal man, the plan is far beyond your conception, and much beyond your reasoning.

Then who, being able, shall make it known unto you, since you are unable to receive the contents thereof? Nevertheless, notwithstanding your ability to receive; and notwithstanding your inability; in this manner did it begin. Because whatever did begin, began in like manner whether it be a universe, or a plant out of the ground. If it be a plant out of the ground, then through God's plan of the action of the ground, the ground will do unto the plant even as God did unto the ground.

Therefore, whether it be a universe or a plant; whether it be the earth or man, the plan of its creation was formed even in the beginning when God gave forth His own Will. By this plan does all begin; by it does all end, and there is no escape neither for beast nor man. Mortal may struggle in disobedience; man may conquer through aspiration; humanity may close its doors of willingness, but in time all shall fall victim to the plan of all creation, and thus action goes on. Thus comes salvation; thus the plan of Christ, and thus the door to His Kingdom.

So in this manner was it when the Will of God opened the first seal, which was the seal of life, the germ of existence. First, there was the plan; second, the commandment of its existence, third, its existence; fourth, its operation; fifth, its appearance; sixth, its action and the seventh day God rested to watch the fruit of His creation; to watch its action and behold its purpose. Thus we have the plan, in brief, to be sure; nevertheless more than your minds can now comprehend. But enough so that

whatever you learn, or whatever you may become conscious of, it shall be within the boundaries of these seven seals. Now you see what John meant when he gave them out for your reading; but not for your understanding, lest you understand them even as he received them, which was in the Spirit on the day of The Lord, working for his Master The “day of the Lord” being the day that you receive His dictations and reject all others.

But now that I have made known the seven seals and declared their real and true meaning, have I told all that they mean? No. Not by far, Even in the beginning My intention was not to make known but a part; for were I to make known the whole, your minds would fail to receive; your language fail to express, and your worlds fail to give space for the storage of the books holding the contents of such knowledge. But upon the day when you begin to yield up your prejudices, superstitions, and ambitions, your minds will begin to undergo such re-construction as will allow my dictates to take their places. Then shall you receive gradually the fullness of the meaning of the revelations received by John.

For even he understood only a small part of their meaning at the time that he received them, for much space of his eternal existence was necessary for that. But still they have their portion of knowledge which was intended for mortality, or for the mortal existence, as soon as those dwelling therein should become worthy and be of works, and not claims. But while I have so far given the universal meaning of the seven seals, and their opening; there is still left for your learning the meaning as connected with the progression of man upon the earth as a whole, as well as the individual meaning which is more than all, because it pertains to the salvation and creation of each soul or number of souls.

Now that I have given an interpretation of the seven seals, and their opening, you cannot deny that the one I have given is reasonable. And if you will be fair, you are bound to admit that it is even the most reasonable you have heard. But since I have made the statement that there is yet more to be told in regard to their meaning, I will proceed, if you are but humble in your prayers for knowledge, to give you yet two more important versions of the seven seals and their opening as described in the sixth chapter of John’s Revelation.

That the seven seals were opened when the earth was completed for habitation, is certain. Yet with the appearance of man upon its surface, what yet remains for him? Shall God place him a wanderer and a victim of chance, without a plan for his destiny? God, knowing the ignorance of mortality would not, in His great love and wisdom, place him except within a destiny from which he could not escape. Therefore man’s appearance upon the face of the earth was not without a plan which predestined his future and regulated his actions both individually and universally, both in the beginning and in the future generations even unto the end

The length of life in the body, as well as the pursuit of an evil course which a man or body of men may choose to take, had its extreme boundary designated according to the time and age. All of this was in the plan governing man’s existence in the flesh.

Man may sin, but only to a certain boundary at which he cuts himself off, to be judged and returned again by good works before the face of his Maker, and Creator. But even though God created man and placed him upon the earth and encompassed him within a plan for his destiny, did He then take into His confidence this poor undeveloped specimen of manhood which represented the beginning; but from which was to spring the

making of a mighty race, and the beginning of a mighty soul? Nay, Shall God be so accused as to be even supposed to have confided in a being unworthy of carrying the responsibility of such a great trust as would be contained in God's plan of destiny?

Then since none were found worthy of God's confidence, even though He has deemed all worthy of His protection, where then was the plan of man's destiny placed? In an open book, or in a sealed one? If in a sealed one, who shall be found worthy to open the seals thereof? The Lamb of God. And since the Lamb is the Will of God, then the Will of God proceeded with the plan of God for man's destiny and opened the seals of progress and delivered them unto the primitive man as rapidly as he became worthy, and by evolution able to receive it. Thus time went on, and the seals of progress were opened unto all existence, one seal after another; one degree preceding another until time brought it as man now sees it, in so far as his intelligence will allow him to perceive, and in so far as he is at present concerned.

When the first seal was opened, man was placed upon the earth, having bodily existence, but was without worship in any form; and was both unfigurative regarding the future, and unconscious of a life beyond. As the second seal of progress was given him by the Will of God, he became conscious of a worship; but his worship was extended to higher beings likened unto himself, or else was given to objects which appeared great to his reasoning, but were visible to his outer senses.

In this age a crude language was constituted; uses were made of different materials; and slight plans for the future were formed. But as the third seal was opened, forms of government were found necessary; and selfishness began to show itself, as well as claims of possession, and differences of opinion were discussed. At this age the race of man was divided into groups, and progress was very rapid.

At the opening of the fourth seal, men were found suspecting a future existence, and sought for knowledge of this kind. This hope was strongly argued, and men began to feel the influences of departed spirits which strove to make known unto those living upon the earth the consciousness of a future beyond theirs, which impressions were strongly felt by some of those dwelling in the body, and the hope of its truth was strongly manifested.

At the opening of the fifth seal; or at the deliverance of the fifth degree of progression to the earth, communication between the two worlds was established. That is, between those living in the body and those having previously departed into spirit. Thus the knowledge of a future existence was made known to man upon the earth; and some idea of God, and the homage due Him was arrived at. Thus man lived for thousands of years; sometimes rising high in this knowledge, sometimes ebbing low; sometimes being as a race worthy, and at other times unworthy. But during this time there were those among men who became submissive and worthy even to the degree of worthiness that God saw fit to confide in them parts of the future, or parts of His plan governing the future. So submissive to the action of God's will did some of these individuals become that unto them were made known laws and plans by which to worship and be governed in a pleasing way in the sight of God.

And in the fullness of this fifth degree, or fifth seal, as described by John, Jesus Christ appeared to man. One perfect in the sight of God; one wholly submissive to God's will; and thus He became Christ. And through Him was delivered a perfect law and plan of salvation, which gradually became polluted, and became indistinct in the minds of men

owing to the fact that freedom of worship was prohibited by law. And after the death of the twelve apostles, Christ's teachings were formed into creeds; and a certain mode of practicing His teachings was required by law. Thus freedom of worship was prohibited. And since law upheld but an imitation of Christ's works, the truth was not arrived at, and revelation was lost.

But at the opening of the sixth seal, in which men now dwell, free religious worship was maintained, and man began to call upon the Lord according to the dictates of his own conscience. In this age great improvements in government were 'rought; and the day of inventions advanced to an astonishing degree in order that man might be saved much labor and time; thus being enabled to spend their time in spiritual progress and in search after righteousness.

And in this degree of man's progress the influence of Heaven was so directed upon his consciousness as to cause much destruction of creeds and departures from dogmas, and give more freedom of mind in general among men. Thus a state of preparation for the reappearance of Christ's teachings is brought about, and a possibility of serving God in God's own likeness is made possible. And the present age has found some communication between spirit and man.

Thus we have arrived at the present; but there yet remains the future. Now that communication has been established between spirits and men, the laws of Christ will continue to become more manifest among men; and spirits will deliver through mediums the Will of God. And others will begin to receive and follow until all shall be ready to receive the work of My two prophets who are now being prepared for My work, and through one of whom I now write.

Then men will, one and all, be governed by spirits who will deliver the word of God to them. Then shall all know God, and even the government shall be as He wills it; for His will shall be directed to the earth for their guidance. Then indeed shall peace reign upon the earth and money lose its power.

These are but some of the things which shall shortly come to pass; but the end is not yet; for there is still the seventh seal to be opened after the sixth in which the earth at the age of 1908 is dwelling. But John only opens six in his sixth chapter of Revelation; and it is his Revelation I am interpreting. Even so. Amen.

The foregoing part of the chapter as I have interpreted it, has been given you more as a prelude to what I am about to reveal than as a subject on which I am writing. Nevertheless, I have given it because it is so; and that you might see more clearly the perfection of God's plan of Creation, and the actual relationship between His plan and the revelations that were given John.

Furthermore, you may be able to see by what I have given, how little you have really understood of John's revelation; and also how incapable you are of arriving at any true consciousness of the Scripture without the help of some higher intelligence than that of mortal man. As I have stated before, you may guess, but you are never sure. You may wonder, but you can not be positive. But, O man, what relationship the seven seals that John saw opened have to each and every individual, is the question which should concern every believer in the scriptures and seeker after knowledge of righteousness.

Therefore, waste not precious time, nor throw away golden opportunities by idle questioning. But give Me your attention, and give God your earnest prayers while I proceed to open again the seven seals as given in John's revelation. Some have been

opened to all, and all have been opened to some--but not in the flesh. But how many, dear reader, of these seals have been opened to you depends upon your worthiness, and your submission to God. But where the seven seals find you does not change their meaning. Thus I may give them to all, as I would give their meaning to one; and they will appear to each according to his ability to receive, or believe the truth which I give through a humble medium by revelation, which way is sure, even as the sun gives its light to the earth through waves of ether.

What then are the seven seals as related to man's existence?

Seal first: Existence in continual progress toward perfection.

Seal second: Consciousness that God must be served.

Seal third: Separation from the body, and unity with God; or separation from the influences of the body upon the actions and aspirations of the man.

Seal fourth: Wisdom by spiritual communication.

Seal fifth: Reason manifested by intuition of the spiritual or divine essence of man's soul or spirit.

Seal sixth: Judgment by love of God, being the highest state possible for man in the flesh.

But, you will say, John says he saw them opened, while You but give their meaning. And so he did, and I have given what he saw opened. But the question may arise: where, and in whom did John see the seven seals opened? In Jesus Christ of Nazareth. For Jesus, all these six seals were opened while in the flesh; and none can live higher while in the flesh than He.

John beheld all of the six seals manifested in Jesus while with Him in the body during His works of which John took so large a part as a disciple. But at the time when John received the revelation, Jesus was in the Spirit world, and had left the walks of the flesh, so that at the time of the revelation, John beheld in Jesus the opening of the seven seals and saw Him a glorious Son of God.

But at the opening of the seven seals described by John, there were four horses also figuring an important part, given in the New Testament in this order: First, a white horse. Second, a red horse. Third, a black horse. And Fourth, a pale horse. But this order is a fault in the recording of the revelation, as they were not given by John in this order but were given exactly opposite. First, the pale horse, which means love of self. Second, the black horse, which means submission to God. Third, the red horse, which means love of God. And fourth, the white horse, which means obedience to God.

These four horses in their meaning, as I have given them, are the four states of man as the four first seals are opened unto them. But as the fifth seal is opened unto a man, he becomes conscious of the communication of spirits or saints who are working for the testimony of Jesus Christ; or who are doing unto men God's will, and are striving to overcome in them the effects of the flesh, and its transgressions, looking forward to the

time when God will redeem them that dwell upon the earth from the influences of earth, by directing to the earth the will of God through the saints, or spirits, which was the call John heard in this manner:

“How long, O Lord, holy and true, do you not judge and avenge our blood on them that dwell on the earth.” Which is the same as to say: how long will men continue to disobey the judgment and will of God that we, the Saints, give unto them? Even so. Amen.

But these Saints, which are the redeemed, are given robes of white, and do work in the will of God, but must wait to deliver that will unto the earth until men shall be redeemed as the Angels were, by giving up their wills to the will of God. Which space of time to the spirit is but a little while; though to man in the flesh it would seem an eternity. But as the sixth seal is opened unto man, he beholds then the will of God, and receives the laws of Heaven, and the door unto Heaven is opened unto him through revelation and communication of spirits, or Saints who do the will of Christ, and the flesh quakes and loses its hold when the soul gives up to the light of Heavenly messengers; while the evil causes and worldly aspirations fall to the earth from whence they came, and cry to be hidden by the rocks and mountains from the face of the wrath of the Lamb, which wrath is love. And earthly ambitions being unable to withstand the manifestation of such Love, gives up all to be led by the will of God.

This state just described is the falling of the stars, and the earthquake, and is in the hiding of the kings, and the great men, and the mighty men, and the rich men, and the free men, and the bondsmen; for they are to each soul nothing more than false strife, to accomplish false ambitions. But to the earth as a whole, they mean what the world recognizes as kings and rich men and mighty men, all of whom shall be condemned as a wrong concept, and shall fall in the day of the sixth seal, which is already lapsing in its last degree; the end of which some now in the body shall see, and shall also see the appearance of the seventh.

Why, at the opening of the first four seals did one of the beasts say: “Come and see”? Because until the fourth seal was opened, men were not obedient to the influence of God’s will. Therefore, they were acted upon but did not act. They were watched, but did not watch. They were served, but were unwilling to serve. Thus, man, until he had progressed to the fourth seal, was worked upon by spirits, but was unconscious of being led; and was watched by God’s messengers, but was himself unable to work for God.

But when the fourth seal was opened, they rode upon a white horse and went forth conquering and to conquer, being obedient to God’s will and thus destroying mens works.

Why did I not continue to number the chapters of the Revelation as I did in the first five chapters? Because it does not please Me to do so. To those trusting My wisdom, this answer is sufficient. To those disbelieving, it does not matter whether they are answered or not “But,” you will say, “we would believe if we were sure that these were given by revelation.” There is but one true way of knowing this. Through giving up all prejudice and pre-formed ideas, and praying in humbleness, willing to receive of your Father. To him so doing, I, Jesus Christ of Nazareth will testify; either to the truth or falsity of this writing. Is not this a fair test, and is not the promise a good one? Amen.

CHAPTER SEVEN

A PRAYER

Father forgive my weaknesses, and have mercy on my shortcomings, for I desire only to do thy will. Will you have it dictated to me in Your own way, and let Your Angels watch over me that I go not astray from Your purposes? Even so, Father, Amen.

When John was taken into the isle called “Patmos,” which was a condition of the spirit in submission and consciousness of God, he beheld the true state of what was and what had been, and what was to be. For on the day that John became worthy he was permitted to behold God’s plan and purpose concerning the earth, and its creation. And, beholding the plan of God concerning the earth; and knowing that His plan could not vary, neither be interfered with, it was evident to John that the knowledge was as indestructible as He who gave it.

Thus did John behold the destiny of man, and of man’s soul. Thus did he view the destiny of the earth and its fixture. But John’s knowledge was not yours, dear reader. Neither was it theirs who lived upon the earth when he beheld it. Because John’s worthiness was not theirs, neither yours. And for the reason that they were not worthy then; and because you who now live are still unworthy, it makes necessary to again reveal through some prophet the meaning of what John beheld, which, through ignorance, has all these centuries been neglected and disobeyed.

But after I have revealed the true meaning of John’s revelation, can you still remain unworthy, and yet understand? No. For if you are unworthy, then you will not know that the interpretations I give are correct. You may in a measure comprehend what I intend to convey, but if you are not positive that I am right, what will it profit you as a knowledge? But if you are willing to be led, it will cause you to sense your weakness and ignorance, which is always a result of man’s unworthiness; and may cause you to give up established convictions, and inspire you to seek a higher knowledge of God, and worthiness in the eyes of Christ.

If you are caused to do this in reality, you will give up men as your leaders; creeds as your salvation, and when you obtain worthiness you will know whether or not I give the correct interpretation of John’s revelation. But more than this will you know, for you shall not longer be subject to deception in its many ways and forms. For being a child and follower of a perfect Master, you shall not be misled. But mark you, child of the universe, that the Master’s voice is not given outside of the Spirit, and only through spirits; for no man in the flesh can give it unless it is given through him in this manner. For so it is ordained, and so it shall be, now and hereafter. Amen.

Do not, O mortal, continue to reject the offer I make you, which is freedom and liberty in return for your prejudice, superstition, ignorant folly, and confusion. Give up your will in which all of this is created, and accept of the bread from which God feeds His universe, and it shall make you free. And you shall then possess the knowledge which John possessed when he said: “And after these things I saw four Angels standing on the four corners of the earth, that the wind blow not on the earth, nor on the sea, nor

on any tree.” Which was to behold God’s protection even over that which would for a time be disobedient to His law which alone affords peace and harmony. This protection, whether it be given to the earth, to man, or a body of men who inhabit the earth, it will be their guide and stay, for, were it not so, all would hurl itself into utter oblivion from whence it could never return.

And John beheld it so. He saw that the earth had, according to its destiny, a certain purpose to be attained in the course of its existence from its beginning to the end of time, or to the fulfillment of its purpose. The course of this John beheld divided into four great divisions of progression, which four divisions were as four spirits, or four existences, or four states of being which the earth in its return towards perfection would be bound to encounter; during which time John saw that the earth and its inhabitants would come to utter destruction were it not for the commandment of God which makes the soul indestructible, and which also makes all that was created without end. For all that is is a part of God’s plan. Thus was it ordained; though the soul shall pass through mortality, and though it may be scorched and even hidden in death and kept in bondage by false ambitions which are formed by the flesh; still it cannot be destroyed. Neither can it, being indestructible, remain apart from the presence of God, nor in eternal damnation.

So thus is the soul of man born to live, and given to return to God, the Almighty who claims it all. And this plan, which makes all indestructible, was the protection that John saw overshadowing the four states of the earth’s existence; which kept individual existences from self-destruction; but which did not keep individual existences, whether it be planets or men, from having self-action for a time, that the result of acting without God might be experienced. For God’s plan fully prevents the destruction of the earth and its inhabitants. But it was commanded not to blow its peace and power and the dictation of its wisdom unto anything upon the earth until such time as men, through their disobedience and self-action would experience confusion and become willing to give up all unto God’s commandments and purposes.

The opportunity which is given to all to serve themselves until they are willing to serve God, is the Angel which is seen ascending from the east, having the seal of the living God, and crying in a loud voice: “Hurt not the earth, neither the sea, nor the tree;” which is to say: stop not the earth in the course it has pursued, neither force it from its ambitions, nor actions, until we have sealed the servants of our God in their foreheads. Which means tried them and found them worthy, or caused them to become capable through submission to receive of God the blessings which He so willingly and abundantly gives to His children who are able to receive them and not abuse them; a state which would be worse than the first.

The number being sealed are the number being called forth to complete and close in the last day; being among the twelve tribes of Israel. These twelve tribes are lost to the flesh because Israel is a spiritual condition that lives in willing submission to the laws of God. These twelve tribes of Israel became lost to the earth when men began to close their hearts and ears against the voice of spirits, or Israel: which is to say, against the heavenly messengers of God’s word, love, and wisdom.

But do I, O Bible student, whom the world has taught to be conceited over your so-called understanding; which, in the sight of God is an abomination, and is blasphemy to His name. Do I hear you finding objections to what I have just stated as to whom the twelve tribes of Israel are? Do you find it contradictory according to your understanding

of the Scripture? Does your Bible dispute that Israel is a spiritual sphere instead of an earthly habitation of some certain land? According to your understanding I dare say I am disputed.

Nevertheless, I am who I am, and am not afraid. Were not the twelve tribes of Israel led from bondage out of Egypt? And was not the Red Sea divided that they might pass through unto the promised land? “Is not this proof,” you say, “that Israel is upon the earth, and not a Heavenly sphere?” But I make answer to you, saying in the name of the Lord, whom I am. What bondage has a man, or body of men except that of ignorance wrought by the flesh? What man, being a servant of God, is in bondage in any land? What man, being not a servant, is free from bondage wherever he may be? What man, having superstitions is free from the bondage of them? What man having established ways and ideas is free from the bondage of them? And what man having customs is free from bondage?

O mortal, erring man; what man, finite as you are, being left to the resources of your own erring judgment, and under the protection of your weak and faltering power, is not in bondage? What man, being freed from all of this, and placed under the protection and wisdom of an Almighty Protector is not free?

O, reader, ask now yourselves: where was Egypt except in the bondage of the flesh from which bondage Israel was freed? And what was the Red Sea? It was that great sea which stands between man’s willfulness and ignorance, and willingness and submission to God. And the division which was made that allowed them to cross over to the promised land, was what men in the body call death, or separation from the flesh. “Then Moses led them into this,” you say? Yes. Inasmuch as Moses prepared them for this separation when he told them that circumcision was necessary to salvation. For what was circumcision but to be circumcised from the body, or separated from it?

You who believe circumcision to be what men have mistaken it to be, how long will you continue to believe that God has been a commander of nonsense? “But,” you say, “have we not Egypt and the Red Sea still upon the earth to prove that what you say is false concerning the twelve tribes of Israel?” Yes. And you shall always find your answers surrounding you upon the earth so long as you are willing to take Satan’s imitations for the real.

Now, returning again to the subject, who were the twelve tribes numbering one hundred and forty and four thousand? They were the many spiritual conditions of Israel wherein men call upon the Lord. Each tribe, or host, being lower in its servitude to God than the other. Nevertheless all are doing His will according to their strength, which depends upon their willingness. But they all are willing, though there are many degrees of willingness. But would I have you to understand Me to say that as Israel is in the spiritual realms, and all of Israel is willing to serve God, that there are no wicked spirits in Israel, and that all cease to be wicked when they leave the body of flesh? Yes. I mean to say that there are no wicked spirits in Israel, and that all men cease to be wicked when they depart from the body; though I do not say that they immediately become good; which means, willing to become servants of God. They cease to be wicked because they cease to commit more wickedness. And since no condition is absolutely still, being checked from an evil course at their departure from the body, they begin to incline towards perfection.

A spirit may remain in the same state as he finds himself when he leaves the body, even as long as he may wish to do so. But he is prohibited from committing more

evil than he had already committed. Thus, if he should not choose an upward course, his state of standstill will become a tribulation to him because of its tiresomeness. He cherishes his old customs and ways, but can not manifest them upon others, only to his imagination, which he does until he becomes tired of them and finds his ambitions to be frivolity of frivolities. He then seeks a higher course, and spirits who are above him inspire him with higher ways and laws.

Thus the imprisoned soul who was imprisoned only by his own mind and ambitions, is at last released, and leaves off the old to take up the new and become a servant of God, and a holy one of Israel. Whereas, before this he was a spirit, but was in purgatory, which boundary was his own desires; but that wall was broken when he gave up those desires and ways, and sought to be inspired by the new, which was of God. Then, a soul, through becoming tired of his own frivolous ways, and giving up his own will to be dictated to by higher spirits who know the will of God, begins his work according to the dictation which is given him; and works out, or counteracts the evil which he has done in the past. Thus the newly released soul generally finds his work among men upon the earth; watching those over whom he is placed while they pass through their tribulations which were brought on by their own follies. And the spirit awaits every moment to find them in discouragement; and then quietly whispers to their minds in an effort to influence their reason, and cause them to become dissatisfied with the ways of the world, and see the folly of their own wishes.

It is in this manner that man is led by higher spirits into higher ambitions, and caused to give up established customs and ways until, perhaps by the end of a man's life in the body he is fairly well prepared for the spirit world and ready to become a soul in Israel. At intervals, this has been so well accomplished upon the earth as to lead men to give up all to the spirit while they were yet in the body, and become conscious of actual communication with the spirit. Then great wisdom is imparted, and a prophet is made known to the world. For behold, upon the earth has been found a child of Israel. And the work which may be wrought through a prophet by God and His angels, depends upon what is God's will concerning the time and the worthiness of the people.

Now, O man, it may be asked, who are they that are arrayed in robes of white? They are those who, through tribulation or otherwise, are brought to give up their established customs and are led by the inspiration of Jesus Christ through His Angels; or, as He may see fit through the will of God to dictate His will. Then, having been made worthy, they are fed upon the bread of life forever; and fall down before the throne of God, which is His will, saying: "Blessing, glory, and thanksgiving, and honor, and power, and might be unto our God forever and ever. Amen."

Even as I have said it, so is it, and so shall it be; for I am the Lord your God; He that lives forever. Amen.

Make now yourself ready for the opening of the seventh seal; for behold, it is now at hand. He that heeds not its coming shall wail because of it. For in the day thereof the world shall lose its balance and the sun shall give no light. Then all that walk by the light of the sun shall fall because of the darkness, and be lost in the pits of despair. But all that walk by the light of God shall live and be protected and directed upon their way.

You of creeds who claim me, Christ, with your mouths; I hear you not except in blasphemy. Behold, my rod shall smite you to the earth, and my sword shall cut you off from your inheritance unless you give up and become of Me and deny your present faith.

Behold, even as I have said it so will it be in this the last day, the day of My coming.
Amen.

CHAPTER EIGHT

Behold, the seventh seal has dawned. What shall be its opening? Its opening shall be its contents, 0 man, and its opening shall be a manifestation of its power, and its meaning unto man, and unto Creation. What it holds in its bosom for you, 0 man, and earth is much. But much more shall the Heavens see portions of which mortal man must experience even though he remain blind. Yet, in this day is the end, and who shall escape it? None shall. For which thanks be given unto God in the highest forevermore. Amen.

What shall be the end? Shall it be that those who have, according to the Christian standards of this day, professed Christ as being Lord and Saviour, and Son of God in the manner required of them by their churches and creeds, be saved unaided by a Divine source of revelation of Christ's teachings? Without revelation the churches are nothing more than churches of men's minds; and they become a source by which Satan has and can continue to deceive them all.

Shall these; or shall the pure in heart and righteous according to the world's standards be protected by a light from Heaven while they watch their so-deemed wicked brothers fall unto death and torture by pestilence, earthquake, and water? Shall the so-called righteous see blood flow to the horses' bridles which is shed from veins by the hands of the wicked, while their souls go down to monstrous hell, there to meet eternal punishment, when God has said that only He is eternal? 0 man, 0 man, how dare you so accuse God. Were it not for your blind, ignorant folly, you could never be so daring, nor venture so far against your eternal God who is love and justice.

For behold, even if these things shall be as you believe; then who are among the righteous who shall be saved and protected from this great strife? Can you not see, 0 man, that the world is already at war with itself; pestilences already are among you; father already fights against son; brother against brother, and nation against nation? The sun has already been smitten, and the waters turned to blood. Great thunderings and lightnings have already occurred among you; and blood flows to the horses' bridles

0, mortality, who have seen this great slaughter? The righteous have seen it. And if you, 0 mortal, have not; and if you who profess Christianity have not, then you are among the guilty; among those taking part in this disaster and calamity which has befallen you.

Where are the righteous? Can you point them out? Behold the Lord has come upon you and you have not known Him. The great day has dawned, and you have not seen its light. Blinded by your conceit and self-righteousness you have been too busy burying your dead; thieves have robbed your houses and stolen away your goods. 0, wicked, wicked generation, what shall you do to be saved? Alas. Amen. There shall be silence in Heaven for the space of half an hour, and that shall save you, 0, you unrighteous and disobedient inhabitants of the earth.

And this silence in Heaven shall be the measuring of the temple of God, and the altar, and them that worship therein. But the court that is without the temple shall be left out, and measured not, for it is unto the willful and weak in wisdom, and shall fall with the end. For during this silence in Heaven, the seven Angels shall blow their trumpets,

which sound is the fall of men's works, and the end of time. For all shall be time no longer, but God forever. Amen.

For at the time of the silence there appears an Angel before the altar having a golden censer; which Angel is a period of time, and the censer is readiness. Therefore, in the day thereof there will be wrought great works and many wonders, which is the incense that is offered by the works and prayers of the Saints. And the result of these works is the smoke of the incense, because by them will wickedness be overcome and overruled, and the result shall be good and perfect. Therefore will it ascend up before God out of the Angel's hand. For the angel's hand is the age, or time in which God has willed that it shall be, which is during the opening of the seventh seal.

And the seven angels shall make ready to sound their trumpets; which sound is the woes of the earth which will cause men's works and ambitions to destroy themselves. For as Satan lives, so shall he destroy himself, but not until God shall cause his own works to turn upon him and burn him to naught; for in this manner shall he die: for Satan is the liberty taken by men to act in their own wills unaided by the promptings of God's will. This shall be allowed to continue. But through the action of God's spirits upon man; the works of men's selfishness shall be caused to smite them, and to bring upon them tribulation. And the resulting confusion shall become so great; and the sorrow of men's hearts so intense that they will wail because of it. And after repeated efforts and greater disasters, they will cease their efforts and become discouraged with their ambitions and give all up willingly and acknowledge that they are nothing of themselves.

Thus will Satan die. Thus will time be no more. For time is of man. But the will of God will be given unto the earth, and the earth shall become as Heaven, and time as eternity. Thus the end, but not the fullness. The end of earth, but not of Heaven. For the earth shall become as one of them, and lose itself for the new. Which process for the destruction of Satan is the blowing of the seven trumpets, and during which time is the silence in Heaven. For until this destruction has taken place, God's will is not obeyed upon the earth as in Heaven. Therefore Heaven is silent.

But after this, Heaven is not silent; for behold the works of Heaven exist and are not silenced by the works of man. When the first of these seven angels shall blow its trumpet, there will follow great hail and fire, mingled with blood. For these Angels with trumpets are but ordinances of God unto man, and unto the last day which offers a means of salvation unto the earth. Therefore the hail and fire mingled with blood represents the action of Spirits upon man. Which action is taken to burn out the will of the flesh; and yet not take from men their will if they so desire.

Thus does it come that but a third part of the things spoken of in John's Revelation are consumed, or darkened. For were the whole to be consumed by the blowing of the trumpets, which is the action of Spirits, then the world would become submissive to God's will by taking away the possibility of men's acting within themselves. But it was not so ordained. Therefore but a third part is smitten, so that the earth is made holy by a means which controls men's actions, and yet does not prohibit them from acting. Thus is but a third part smitten, that the remaining gifts of man, given him by God, may be redeemed.

But in what manner will this take place? It will take place by the Spirits of Heaven, through the will of Christ, exercising control over men in their own wills. Therefore, when the first Angel sounds its trumpet, men are controlled in their self-wills.

And when the second angel sounds its trumpet, mans own works will begin to smite him, and his folly turns upon himself, and his own actions become as a burning mountain; and, being cast into the sea, turns a third part of it to blood. Which means that it lays the foundation for its own destruction, and for the destruction of the desires which men have to act in and of themselves for purposes other than the will of God.

When the third Angel sounds its trumpet there falls from Heaven a great star, which star is bitterness. Bitterness is a star from Heaven, for it is through the bitterness of disobedience that men are caused to give up: not through joy. Therefore man is still allowed to act; but the bitterness of his actions shall turn him from his own desires, and cause him to desire guidance from a higher source, which will also give him reverence for God.

Thus it is that when the third angel sounds its trumpet, men's ambitions turn to bitterness instead of joy. And when the fourth angel sounds its trumpet, the results of mens efforts will turn to confusion, and the earth shall lose its ability to support its own laws. All will become entangled, and men will be unable to locate the cause of it. This confusion will take place individually and collectively; in the transaction of business and commerce, and every effort to straighten out their affairs shall be without avail. This will be the climax of folly, and of the compiling of disobedient and unrighteous laws. For only God Almighty, in His mercy, can lead them aright At this point an Angel flying through the midst of Heaven shall be heard saying "Woe, woe, woe to the inhabitants of the earth by reason of the voices of the trumpets of the three Angels which are yet to sound."

This, O man, will be the experience of mankind in the last day. The earth's condition now being an evidence of its nearness. Make ready then while there is yet time. And as with the earth, so with each man who gives up beforehand. But blessed is he who will be a forerunner of the earth, for he shall inherit the kingdom of Heaven Your Lord and Saviour. Amen.

First trumpet: Men are controlled in their self-wills.

Second trumpet: Men's work begins to turn upon them.

Third trumpet: The gratification of men's ambitions are turned to bitterness instead of joy.

Fourth trumpet: The result of man's efforts is turned to confusion, and the earth loses its ability to support its own laws; and becomes a confused entanglement. and men are unable to locate the cause.

Fifth trumpet: Men begin to realize their weakness; and become discouraged with their efforts; lose confidence in their ambitions and turn upon their works to destroy them.

Sixth trumpet: The earth loses its power, and the flesh its ambitions; and all forms of action and government begin to be established according to the dictation of spirits.

Seventh trumpet: All is well. The earth is overcome. The end of time is past. God's will upon earth as in heaven. Amen.

CHAPTER NINE

Take no light heed of this which I write, for I am the Lord of hosts, and my love is exceedingly great. Therefore I desire that you should all receive of it. Amen.

I ask the reader to first read carefully the chapter which I interpret before reading the interpretation; and let an earnest prayer be in your heart that you may not in your own will judge, but that you may in the will of God understand.

“And the fifth angel sounded, and I saw a star fall from Heaven to the earth; and to him was given the key of the bottomless pit.”

The sound of the trumpet of the *fifth* angel is an ordinance. Therefore, O reader, let it appear in your mind as an ordinance of God’s wisdom, which it truly is, for the sound of the trumpet of the fifth angel is an ordinance from which, at a certain period of time, the actions of men in their own desires shall be unprotected. And, as a result, the self will of man will be left to destroy itself through the pain it will cause those acting in it. Whenever this shall occur with an individual, then a star falls from Heaven to the earth, and when this shall take place with the earth, then destruction is upon the inhabitants of the earth, and the end is near.

A star will fall from Heaven to the earth because, before this time, men have acted according to their selfish and wicked understandings; but have been protected from encountering great and violent disaster by the care of God that was over them. But men have been unconscious of this protection, and have laid the credit to their own powers, which of itself could not have saved them from disaster any more than it can save them from death. For when the time comes that a man shall no longer stand, he may employ the help of every agent either of his own or others’ wisdom; but yet the approach of the hour sees his end. And so it is with all things which men encounter, could they but see.

O man! O man! When will you give up and see your place? The lights of the palace burn brightly while you grope about in darkness, adding condemnation to your soul. Alas, your stubbornness has lost you, and your willingness has not yet appeared to save you.

Can you now, O reader, understand what star it was that John saw fall from heaven to the earth? It was the self-will of man, or of men, which would still act; but which would no longer receive protection from calamity by the care of Heaven; but would be allowed, in their wickedness, to open the bottomless pit to its own destruction. For when acting without that protection they soon encounter the fruits of destruction.

“And he opened the bottomless pit, and there arose a smoke out of the pit as the smoke of a great furnace; and the sun and air were darkened by reason of the smoke of the pit.” (2nd verse, 9th chapter, Revelation.)

If this shall help you to an understanding of the ways of God’s plan regarding the hereafter; or the end which you expect to happen unto the earth; then you must know its meaning, else it can be of no benefit to you. And that you do not know its meaning unless you know it by revelation from God is certain, for its meaning is with God, and He reveals it not to you unless you prove worthy. Be then worthy that you may receive. For there are few who are, whether they are preachers or teachers. They are all without

understanding; but become pretenders and imposters of the true gospel of Jesus Christ. They are then the false Christs and false Prophets against whom all earnest pupils of the gospel should receive warning lest they be led astray by their imitations which lead astray the thousands of creed-bound minds that subscribe to Christianity.

I say this against them, not because I will be believed, for except for a few, these statements will be heartily rejected. For to him who is of a lie, the truth seems false and is rejected. While the false appears to be the truth and is accepted. But to those that are of the truth, the truth is given. Nevertheless, I am not afraid, because my word shall never die, even though Heaven and earth pass away. The day is not yet that this will be accepted by men; but the day will come; and I know the day, and you shall see it. Then men will be wise and not dumb, nor deaf, nor blind, and shall say: "He speaks." Hear the truth; surely it is the Son of God who will always make known the truth; because He is true even from the beginning.

So say I; and so shall it be; and your disregard is powerless to change my purpose, even as a lamb which you drive to slaughter might say to itself: "I shall not be slain." But you who drive it may say to the lamb: "You are blind, and your disbelief fools you because my intentions are to slay you." So say I to those who may say: "These statements are not true, and we do not believe them." Poor creatures, your disbelief deceives you, for I Am who I Am, and do only that which is true.

Then what have I to say regarding the bottomless pit that was opened, and the smoke that arose therefrom? The star that fell is the self-will of the earth in which all men upon it are acting; therefore all are wicked, and one is little better than another, even though in the eyes of the world one is a teacher and the other a prisoner. I know them both, and I know their temptations, and their works according to the heart, and I pronounce no difference between them. Therefore the star is the self-will of man; and is the Angel with the key to the bottomless pit; and is also the devil, the father of evil. And this great spirit is the spirit by which men work for, and obtain their ambitions; and their ambitions are evil, and the father of them is the devil.

I know that mortals will mock at this because I know that they cannot realize it. I know that they cannot believe themselves so false. I sense that their love and conceit will prompt them against believing that even the ambitions which they cherish are of the devil, when they see no harm in them. But, O man, if there is a spark of truth in you, quake and tremble at this for it is true. And if you reject it, it shall sting you unto death and stare at you in eternity. It is true, and will have its way, causing all but itself to fall at its feet.

The pit is wickedness which men can see in themselves if they will but cease to judge in favor of Satan, whom they serve. The smoke that ascends out of the pit is the works of evil, alas, the works of men. And when the star shall have fallen, then, O man, beware. For out of the smoke, which is your work, there shall come locusts with power just as the scorpions of the earth have power to sting and to hurt. The locusts are the results of evil works; and when God shall no longer protect men from the results of their evil works, the locusts shall have power to sting, and will hurt such men as have not the seal of God in their foreheads. But those who have the seal of God in their foreheads are the angels; and they do only God's will. And such men as have communication with the Angels, and act according to the communications they receive, shall be spared the sting of the locusts. But those who are unworthy of this shall be stung and hurt by the locusts.

“And men shall be tormented five months by the locusts.” Which is during the five degrees of suffering which men will endure during the time that their self-will is allowed to act for the purpose of its own destruction; or until the blowing of the sixth trumpet by the angel; when the earth or the individual, whichever the case may be, becomes discouraged with its own power and loses its ambitions and begins to establish itself according to the dictations of the Spirit. Therefore the locusts do not sting in the sixth month, which is when men begin to change; but only during the five months in which men are tormented into giving up. The trumpets are months, being but comparative figures of speech, representing the places, stages, or states of man’s being in which these things are done. For God does not speak of literal things; therefore do not number literally His words when He describes in language you comprehend, things which He wishes you to possess, or the things which He places before you.

“And the shapes of the locusts were like unto horses prepared for battle. And on their heads were, as it were, crowns like gold, and their faces were as the faces of men.” (7th verse; 9th chapter.)

“And they had hair as the hair of women; and their teeth were as the teeth of lions.” (8th verse; 9th chapter.)

“And they had breastplates, as it were, breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.” (9th verse; 9th chapter.)

These figures of speech representing the various shapes and forms of the locusts, are but a description of the many deceptive qualities of evil works, and are used by John to analyze evil and its effects. For in John’s vision, as he beheld the bottomless pit of sin and wickedness, he also beheld the different qualities and influences of the evil works which arose from the pit.

First the shapes of the locusts are seen to have the shapes of horses prepared unto battle; which means that evil works and the results appear unto men as being substantial and sustained. Thus, O man, comes it that the greatest evil, the evil being noticeable to the perceptions of men, is but an action which is unpleasant to the pleasures or peace of men in their routine of ungodly existence. Thus in the sight of men it is recognized as an evil; while in the sight of God it may be but a small offense.

A rich man may say it is evil for another to steal from him his goods, for the reason that the rich man’s selfishness is unwilling to part with some of that of which he has more than his needs require. Thus it is that the recognized sinner is but a helpless victim of the unrecognized sinner, more than he is a sinner himself. Therefore I speak unto you, you sinner condemned by the world. You do, indeed, suffer in consequence of your sin; but to you whom the world has nothing against, your sin shall bring destruction upon a nation and its cities.

Thus, O man, your evil works are “shaped like horses prepared for battle”; because Satan has led you to believe that you fight against evil when you do nothing more than oppose that which is unpleasant to your own evil doings. So, O man, say if you will that this is not true, especially if you are afraid of your own likeness; but you may better be dead. For well do I know that in your own sight, and in your own opinions your evil works do not seem evil, but appear, as it were: “Crowns of gold on their heads, and their faces as the faces of men.” Your works and ambitions appear to wear on their heads

“crowns of gold” because evil does not show itself to be what it is, but appears to be good when it is evil.

And your works, O man, have, as it were, “the faces of men,” because evil will always justify itself and thus hide from the face of men that they are of an ungodly race. “And their works have hair as the hair of women,” because evil teaches men to admire their works. Thus does a man endorse a thing which he loves. And the teeth of your works, O man, are, as it were, “the teeth of lions,” because evil gives a man conceit over his doings and works, which is the same as to bind a man in chains from the sight of his true condition. And your works, O man, appear to you, as it were, “breastplates of iron,” because evil gives a man love of power and advantage over others, instead of love of justice unto others which men should have. And “the wings of your works, O man, have a sound unto your hearts as the sound of chariots of many horses running to battle,” because evil leads a man to believe that he will win when the game that he seeks is of itself a loss when it is obtained.

Beware, O man, of the devil, for he never tells a man who he is; but appears to be what he is not; and leads men to believe that they serve God when they but serve themselves. Indeed the works of Satan do glitter; and yet it is but gilt and wears off to sorrow. Be not led to flee hither and thither from an evil spirit with horns who walks individually; but look for him where he is. For he is your own hand wherewith you work and leads you to believe in another, that you may not find his hiding place which is within your own bosom.

Behold, O earthly man: Your worlds have a king over them; and he is the angel that holds the key to the bottomless pit. He is none other than your own self-will which is opposed to God’s will; and is therefore the will of Satan whom those who have departed from sin know and recognize; but to those of mortality he is not known

Therefore, in one tongue he has a name which is: “EVIL,” but in the other tongue he has another name: “GOOD,” which he is not. By the angels Satan is known; but by mortality he is not known; which enables him to work through them. But he ceases to work when he is known; which will be when the fifth angel shall sound his trumpet. For the sound of this trumpet will be after the works of men in their own wills have brought discouragement in general unto mankind; and the tribulation of the self-will will have uncovered the identity of Satan to the eyes of men; and they will see their works as John beheld them to be, as “locusts with men’s faces and horses’ shapes; lion’s teeth and hair of women, but without the face of God.” Then will men begin to give up their desires and seek for ambitions which are prompted by the Angels of God’s will.

But behold, one woe is past, and yet there come two more woes thereafter. And when the sixth Angel shall sound its trumpet, men will submit to the sound, or action of a higher ordinance; and realize plainly the need of sustenance from a higher source. For, as was explained, the blowing of the fifth trumpet brought sufficient tribulation upon men to tire them of their ways, ambitions, and actions within their own wisdom and powers. So, when the sixth angel sounds its trumpet, the inhabitants give way to a state of realization which is this: The earth loses its power over men’s desires, and the flesh loses its ambitions; while all forms of action and government begin to establish themselves according to the dictation of Spirits who realize the just law of God, and operate according to His Infinite wisdom, which is given them through their willing submission

and earnest desires to serve Him; and their knowledge that there is no peace or perfection except in serving the Infinite plan.

Thus, at this period of the earth's existence we find men in this condition of mind and attitude towards their God and Creator. Of all that there is, worlds without end, and universes without number; we find them in the attitude of willingness, submission, reception, and action which John describes in his vision as "the four Angels which are loosed from the great River Euphrates, which are prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." (The great river Euphrates representing, in this instance, the existence of willfulness of men to act according to their own desires.) But during the will of man, these four attributes: willingness; submission; reception; and action, were bound to man's hurt; for these are the four necessary conditions which enable a man to receive of the will of God, and His wisdom. Therefore men were in darkness until they were loosed and prepared to slay the works which are and were done in the reign of their self-wills. But when this perfect condition of mind is arrived at by men; or when men are brought into a state of willingness, submission; reception, and action under God's will, through experiencing and tiring of the results of their own wills, then will a communication be established between men in the body, and the Angels of Heaven, who have departed from the body. Then will men serve God, and be believers in Christianity, but not until then.

These countless thousands of Angels that shall visit the earth, and control men according to the laws of God are "The horsemen which number two hundred thousand thousands, and will have on them breastplates of fire, and of jacinth, and brimstone; and the horses will have heads as the heads of lions," which means they will come in power through truth and justice; and they will come in the authority of Jesus Christ; manifesting His will and doing His works, which are the horses with heads of lions; and out of the mouths of the angels will the will of God be dictated and executed. And will bring forth results; which is the fire and brimstone and smoke seen by John, which is to slay the third part of men.

But did I not say that it would be men's condition of willingness, submission, reception and action that would slay the third part of men? Yes. It is this condition of men's minds that enables them to receive of the love, truth, and justice of the Angels, through the dictation, execution, and results of the Angels' power, and the authority of Jesus Christ. This communication, with its result, between the angels and men, will be unto the works of men's self-will as the sting of a serpent. For, behold, all the works of men, through this shall die. But without actual communication between angels and man, they would not repent of the works of their own hands; nor of "their worship of devils, and idols of gold, and silver, and brass, and stone, and of wood, which can neither see, nor hear, nor walk.

"Neither would they repent of their murders, nor their sorceries, nor of their fornications, nor of their thefts;" but you who even claim to be Christians, and believe not in the communication of spirits, do all of these evil things in a manner you know not of; because the idols of men's minds can not reach the standard of God's will. Therefore is the communication of Angels necessary to make any class of men Christians. For such was Christ; and such is He, and through such ways does He impart His works of wisdom, truth and perfection. O man, look about you for the virtuous, and then you will ask me: "where are they to be found, and am I among them?" Behold, if you are the virtuous, my

seal shall be in your forehead; and the Spirits of Heaven shall place it there. But if they do not, then it is not there.

Then what shall be the noticeable change in the world's affairs that is to be expected? First: there shall come upon the world, noticeably in the United States, a great change in the minds of the people toward their feelings of patriotism which will be due to the loss of confidence, in general, toward leaders in the operation of laws and the affairs of the country. And their great tribulation shall cause them to tire of their customs and ways of living.

But in the midst of discouragement, which I need not fully describe, a marvelous work of God will spring forth among the people, showing through some mediums who are worthy, great manifestations and workings of miracles. And their teaching of God's law will be brought forth in an absolute contradiction of every way, belief, and superstition entertained by the minds of men.

But through this marvelous work by the hand of God, these new prophets cannot long be disregarded nor disputed; which will, in time, cause men to turn their ambitions toward becoming instruments of the will of God through the dictation of Angels. Then, to their great sorrow, they will find that with their present modes of living and repression they will be unable to direct sufficient time and effort toward becoming instruments of the will of God.

Thus a general wish for change of government and modes of living will take place within the minds of men--a change which will be given them--but only through the dictations and wisdom of angels which is perfect in the sight of God, and perfect for a godly action of men.

This is but a brief sketch ahead in these interpretations; but it is given that you who are believing may know that a perfect form of government, either for the country or individuals cannot be formed except through the dictation and directing influence of Angels; for thus only can men become able to serve God in God's own way. Amen.

CHAPTER TEN

PRAYER OF THE INSTRUMENT

O, most gracious Father, who alone are worthy of praise, look down upon my great meekness, and bless me with submissiveness that I may be enabled to serve You in a more perfect manner. Will You cause that naught shall arise that can molest the flow of revelation which comes from Your hand. I desire not convictions of my own, O Father, but desire Your will and truth unabased by my erring judgment. I realize, O Father, that You can not deceive me. Therefore, if I am deceived I deceive myself. Will You then forbid that I have a mind in this; but let Your will be done. Amen.

Rejoice, O you inhabitants of the earth, that tribulation is upon you. For blessed are you who shall endure it; for through it you shall receive eternal life. You, O inhabitants of the flesh, you are indeed of the flesh; and you know not the love of Heaven until your flesh shall be unto you as a thorn to tire you of it, and turn you from its way and open your eyes to its deception. Therefore rejoice that the time is near when the inhabitants of the earth shall realize that their ambitions and superstitions, and ways are yielding them chaff as a result of their labors.

Rejoice, O you inhabitants of the earth, that the time is near when you shall realize the need of help from a source which is more divine than that of your own minds; and also more powerful, loving and just than the god of your beliefs which you have so ignorantly and stubbornly brought down to the level of your finite minds.

Behold, O man, this day of woes is a blessed day unto you. One such as your minds could not dream of, neither could your reason picture its realization. For in the day that men shall conquer their wills and realize their weaknesses and the folly of their ways, which in their deep perverseness they call just: In that day, O you inhabitants of the earth, “a mighty Angel shall come down from Heaven clothed with a cloud; with a rainbow upon his head; and his face as it were the sun; and his feet as pillars of fire. And he will have in his hand a little book open; and he will set his right foot upon the sea, and his left foot upon the earth, and will cry with a loud voice as when a lion roars. And when he has cried, seven thunders will utter their voices.”

But what shall this be, which I have just written, and which also appears in the first three verses of the tenth chapter of John’s Revelation? The Angel which shall be seen when men become submissive through tribulation, since they have and will choose this hard way, is the action of God’s will which will be given unto men through constant guidance and communication with Angels. This will be an action of God’s wisdom fulfilling His purpose on earth as in Heaven by causing men to fulfill it through the love and wisdom which will then be vested within them.

Think you, O man that you can serve God without this? If you are so mistaken, it is through conceit, none of which God has in His kingdom, nor among His workmen. Therefore you live in error and alone if you harbor such filth as conceit has proven itself to be. For behold, it is an evil spirit, and its father is the devil.

The book which the angel holds in its hand is the book of time, and the book of time is the length of time that has been set apart that men may act in their own wills, disregarding the will of God in all their ways and customs.

And to every man's heart the desires of his own will are pleasant to think about; sweet to work for, and satisfying to gratify. But in the end the result of this selfishness is bitter, and the remorse is great when men become enlightened and see the necessity of overcoming this work of evil which they so eagerly wrought upon themselves and others.

The will of God has given you a will that you may act in it if you wish. And this liberty which men have of choosing for themselves whether or not they will act for themselves in their own will, or be acted upon by the Infinite and perfect will is the commandment of the Angel unto men:

"Eat the book, and to your mouth it shall be sweet as honey, but to your belly it shall be bitter." Which is the same as to say: God has given you, if you desire to act in your own will, that which will appear to be good to you, but its result shall be bitter. But as John beheld it, man did eat of it, because man did become willful, and his existence has been bitter. And if men have failed to realize its bitter results upon the earth, their life in the spirit has tasted of it.

When a soul finds itself to have been a victim of evil, despite the fact that its origin is of the essence of Heaven, it soon endeavors to undo and counteract the past. For man shall not always abuse the liberty which has been given him only for the time in which imperfection can be tolerated by the progress of evolution, which, in itself is perfect, because in exact accordance with the will of God. And when the progress of evolution shall reach the exact period of time, when in accordance with the perfect plan, it shall demand in unison with itself, the perfect action of men who dwell in it.

Then shall the self-will of man cease to act in and for itself, but will be acted upon. For it is then the time when "the Angel shall place his right foot upon the sea, and his left foot upon the earth." Which means that wickedness shall cease to be.

And "when the angel shall cry with a loud voice, as when a lion roars," which represents the strength and perfection with which men shall be ruled; and is also "the utterance of the seven thunders," which is the action of the ordinance. But what this action shall be, I shall not describe here or now. But it shall be realized by those who reach it, whether man or spirit, whichever it be, and whenever.

But when the seventh trumpet shall blow, then will man know what the seven thunders uttered. "For the Will of God has sworn by Him that lives forever and ever; who created the heavens and the things that are therein; and the earth and the things that are therein; and the sea and the things that are therein, that there shall be time no longer." For when the will of God is done, then there is no time, because every work will live forever, and not just for a time.

Thereafter, all is eternity, and not time. And in those days there shall be no mystery; for the ways of the Lord will then be received, and known. And the mystery of God is therefore finished, as has been declared by the prophets.

Know then, O man, if you are in mystery, then you are also in wickedness. Oh, you who claim to be righteous, is the mystery of God finished, and do you know all His mysteries? If not, beware of your stand; for Christ will appear to you as a thief. You will not know Him where He is. For when the mystery of God is finished you shall be commanded to "take the book and eat it; and in your mouth it shall be sweet as honey,

but to your belly it shall be bitter.” Which means: to your soul it shall be food of eternal life and happiness; but to your own will and ambitions it shall be bitter.

“For to that for which God has regard, the same shall live; but to that for which God has no regard, that must die.” Then whatever you may think yourself the possessor of, make haste to deliver it unto the judgment of God that it may be proven; not by your reason, but by revelation from on high. For again the will of God must be made known before many nations, and tongues, and kings. But when shall this time be, you ask? Still it is from curiosity that you ask it, for you should be seeking after eternity and its ways, which would prepare you to know when all this shall be. For indeed, it may be numberless times, and even past with individuals before it is known to the earth.

Then, “if you wish to hasten the time, hasten your own time, for you will be compelled to wait for no man.” The end will be when you reach it. Hasten then to make ready the way. Yet there is a time when God shall no longer wait for men. Then shall it be unto the whole earth. At which time “the sea shall turn to blood,” or disobedience to obedience.

But since your curiosity to know has not made you worthy to know; I will only intensify it by asking that you watch for the year 1911.* I hear you finding fault with this on these grounds: That were I able to give a definite date with a definite statement, would I not do so? Still this is but the fault found by the unfaithful who would glorify himself upon my works. Therefore it matters not. But were I unable to give a definite date, I would also be unable to give what I have given. Therefore, if you doubt, then become worthy, and you shall find what I am able to do.

For behold, I am He who does without failure all things which I undertake. For I am Jesus of Nazareth writing through the humble mind of a worthy servant, who is more worthy now than when I began these interpretations. Therefore, in the future I will write through him greater things. I say this, not to reward him, because he has his reward already, but that the reader may realize more clearly that it is according to your worthiness that you receive. But, while in the beginning, my medium whom I intend to further use, and now use, had certain convictions and thoughts, he has now given them up, and I will use him for greater work if he will remain fast to the decision he has made: to give up every ambition to my will, even to friends, position, and his life.

Therefore, O reader, if you would know of the peace and love I have to offer, do you likewise and you shall receive. Do you, O inhabitants of the earth; O professing Christians, do you also the things which I have before, and now bid you do, and you shall taste of the water after which you shall not again thirst. Even so. Amen.

*This book of revelations given and first published in 1908.

CHAPTER ELEVEN

Each creation has its fulfillment; each time its ordinance; and each age its action; in this manner, and by this plan, comes the end. And even the end has its ordinance of perfect, but unceasing action; as all ends in perfection; but perfection itself never ends. Thus it is that there is an end, and also eternity.

Each age has a boundary, and an allowance of action. Therefore each age and each time is limited. But each creation is not, except by its age. But each age has its time; and yet creation has no time; but lives through all ages until its fulfillment into perfection, which has no end. Each age has an allowance of action. That is to say: things possible in one age are unlawful in another. Thus, over each age in creation God has placed an Angel; and this angel is the lawful action of the age. Thus in this manner is each age limited.

God has ordered that a perfect action can take place in any age. But the imperfect action of each age cannot impose itself upon a higher. It is in this wise that man, and all that God has made, is created. Then if this is the plan, and who shall be able to dispute it, what shall be its consequence upon the forms and present ways of man? Its consequence upon the existing laws under which men govern their action shall be their utter destruction, or abolishment. The lawful government of the next age is the government of the seven thunders; and the seven thunders are the seven heavens. Therefore, the lawful government of the next age is the government of Heaven.

The present government under which men exist is the government of the self-will of men. Men do as they please in so far as they are able to make their way. They shall do as they please in the next age; but they shall please to do the will of Heaven. That is the law of the next age, for God has made it so, and therefore it shall be. And the time will come, and even now is, when "the angel shall give unto its age a reed likened unto a rod, and shall stand, saying: 'Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not, for it is given unto the gentiles. And the Holy City shall be trodden under foot forty and two months.'"

The law of the next age, and the government of the Angels, is the government of God. Therefore it is His Temple. Then what is the measuring of the temple of God with the reed likened unto a rod? The reed likened unto a rod is the appearance of the new law; and the measuring of the temple is the destruction of the old--the one now existing.

The coming of the next age will bring in the Holy City, or The New Jerusalem with the laws of Heaven and when it is established man shall no longer be in doubt, nor act as he now acts, but will be dictated to by the voice of Angels. Thus Christ will reign in the new age, and take part in the new laws which are the laws of a holy communion, and constitute The Holy City where willfulness does not reign.

The appearance of the new will come before the death of the old, and will be made known through God's two witnesses which will be with the Holy City through all time. God's two witnesses are His Word and His Son, which are also His two testaments: the Beginning and the End. For behold, both of these testify of God, and both have their

law and existence in God. For without God nothing began, neither did anything end; for all begins in God's Word, and all ends in God's Son. Therefore the two witnesses of God are His Word and His Son.

But how shall the laws of God's Word and God's Son make their way unto the earth, there to reign in fullness and in perfection? Their appearance shall be in two that shall rise up among men and defy every custom of law; and every form and manner of worship which the world entertains. For through communion with The Holy Saints, and, through submission to the new and holy law of God, they will pour forth the laws of God's Word and Son unto the earth.

But this new law is to appear before the destruction of the old. Therefore will the Holy City, which is the Holy Law, be trodden under foot forty and two months, which cannot be numbered by the customs of men, nor in men's time; but in God's time which is with Him to be given to the Holy City. But because the appearance of the new before the destruction of the old; the new will be fought against by the old, which is to tread it under foot, because it does not reign in the hearts of men even though it has appeared unto them. Thus will these two who shall rise up, be overcome and killed. But even though this shall happen: the new laws given through them shall not be destroyed; because it will be established in a manner that shall not be polluted by men, nor overcome, but shall be in the hearts of some with power to reign over and destroy the old. And even the two bodies of the prophets shall not be shown power over by men; but shall rise unto a purpose, as God has ordained.

When is the appearance of these two prophets? Behold, their appearance is in this which you now read. For without them, this would not be; for these two prophets are the two olive trees, and the two candlesticks standing before the god of the earth. They are the two candlesticks because they are the two witnesses of the two witnesses of God. They are witnesses to God's Word and God's Son, through their perfect submission to God.

Thus they become the two candlesticks; while God's Word and His Son are a flame which gives forth the word of God Almighty unto the earth. They are then, plainly speaking, two human souls who have given up every wish, desire, and ambition: who have given up superstition, ideas, and convictions; who have given up position, renown, and thought of life; and thus have become as a blank unwritten upon, that God might write thereon that which best pleases His wisdom. And being thus free, they are without guile.

Their minds are therefore sensitive to the voice of Angels; and their understanding easily molded in unison with the Infinite; their ambitions easily turned and directed according to Gods will. They act readily under impressions, and receive quickly by intuition. They are in a perfect condition to become conscious of inspiration and revelation. And while all of this is true, their utter freedom from personal desire, or ambition, makes them fortified against the fear of men, or against weakness and temptation.

Thus evil has no effect upon them, or upon such a being in such a state. Therefore they stand as the candlesticks of God's light before the god of the earth, which is Satan, or the motives of men's ambitions and actions. For behold, O man, if you have no personal motive in what you do, then you are free from temptation, and are in readiness to be delivered into Holy Israel. These two prophets, who are the two candlesticks, are

also the two olive trees, because through them will the laws of Heaven be delivered unto the earth. Therefore they will have holy fruits, and call forth the Holy City, New Jerusalem, and will fulfill the works and words of Jesus Christ; for in them will He dwell, and in their city, which will be His city, will He reign, and through it will be seen His second coming. For behold, it is the new law of the new age, and by it are men to be governed in the day of its fullness. Amen.

But how are these two witnesses to become so free from personal desire and motive; and so given up in submission to God's holy and infinite law, power, and wisdom? It will be seen that one has brought forth the other. Therefore the one will appear with the other. One young in years, the other well along in years as numbered by men. This is the case that their lives may be spent together; for God did, during the days of their preparation, permit much tribulation, and many hardships entwined with sorrow. For through disappointments were they to learn that the world and all therein, with all that it has to offer is but frivolity of frivolities, and vanities. Thus, in a reasonable time, they became conscious that to be perfect and useful, all must be given up. And this being done, their missions made clear unto them, their ways happy but hard, they were content in the knowledge that God's will was being done. Thus their burdens were made light through the help of Christ who was their stay; who is their stay; and who is to be their stay. Even so. Amen.

I write the description of their preparation in the past tense that you may know that some of this has transpired. And yet you know not how near their appearance may be unto you. Therefore, become worthy, O man. Give up quickly, O mortal. Be worthy, O you inhabitants of the earth, or you will not know them when they appear among you doing My will. And you will be their enemies; and fire will proceed out of their mouths and devour their enemies. Therefore, if you are their enemies you must in this manner be killed; which means that wisdom will be wrought in their works, and light shall appear in their words which shall not be overcome.

Therefore they will overcome darkness and worldliness, and if you are not their friend, but their enemy, you shall be forced to give up. If not willingly, then unwillingly, for "these have power to shut Heaven that it rain not in the days of their prophesy. And they will have power over the waters to turn them into blood; and to smite the earth with all manner of plagues as often as they will." Which means they are protected against opposition by the power of God. Therefore their work is not checked by their enemies: which is to shut heaven that it rain not. And the efforts of their enemies being unfruitful, turns thus to sorrow, which is to turn the waters to blood. And each effort against them will but open up an opportunity for them, which is to smite the earth with all manner of plagues as often as they will. For unto wickedness, the laws of God are as plagues. And the plagues which God sends unto the earth are His mercy. He has no other evil to offer, for mercy is as an evil to wickedness, because mercy is evil's opponent. Amen.

But is this all? Have I given the only meaning which has its origin in the waters turning to blood, and the earth being smitten by plagues through the servants of God? No. There yet remains meaning far beyond your understanding and far beyond your grasping even if I were to give it. So be content to receive that which you are able to grasp.

But there yet remains much for your state of existence, were you but a worthy generation. There yet remains much which will be, and is given to one among you who will submit his understanding to the influence of God's spirits; and who will give up his

religious convictions to their dictation, allowing them to lead and guide him in the way through the light of Jesus Christ, and make of him indeed a servant to the Son of God whose name is holy and whose word is perfect, even as God is perfect.

If God had wished that man should remain as the beast, and live the life of the animal; then God would have placed man in an existence where evil would be impossible with him. But then man would not have been man, as this very privilege shows the vast difference between man and the beast. Evil is not an action within the action itself. Evil is an act prompted by ignorance wherein wisdom is possible with the actor. Or else evil is an action against a knowledge which the actor possess at the time of his action.

Thus there are two forms of sin. One is an unconscious sin; and the other a conscious sin. The one a pardonable sin; the other an unpardonable sin. But, nevertheless, both are sin. To act against a knowledge which it is possible to possess is an unconscious sin. But to act against a knowledge already possessed is conscious sin even though the act itself may not be a sin. It is the possibility of knowing better that makes the act a sin. The same act performed by an animal would not be evil, owing to the animal's state of consciousness being fixed, while man's is not.

If the beast is not interfered with by man, it acts in exact accordance with the ordinance which God has provided for it. Not because it so wishes; but because it knows nothing else, and nothing more is possible with it. It acts according to the will of God because it has no choice. Therefore it does not sin. But with man it is different. He is more blessed; for he is given the opportunity to perform each act according to the will of God by his own choice. And in order that he might have this choice, it must be possible for him to choose otherwise.

Therefore there is for man's choice two wills. One is man's own will; the other God's will, and between these he must choose. The agents of man's own will are reason, desire, consciousness, judgment, ambition, and so on. The agents of God's will are passiveness, submission, and obedience. But, you will say: are we to be without ambition and without desire? By no means. If you have asked this question, be not so stubborn, or it will be your destruction.

If you are to serve God, then under your own reasoning, and under your own desires you are not to have ambitions. But under submission and passiveness to God's will, your desires and ambitions are prompted and guided. Thus you have desire, not your own, but God's which He gave you; and God's ambition for you, which He gave you. The vast difference is plainly manifest if you will but open your hearts to a willingness to receive. If not, nothing is plain, because you are lost.

Now then, O man, can you longer say that you are able to judge an act between right and wrong, since the act itself may not be the sin; but the master under which the motive of the act was directed makes the sin. If you act of yourself then you are a thief, as the act should have been left to the pleasure of God, even were it necessary. Then let it be seen wherein God was merciful in allowing man to pursue an evil course if he so desired. Perfection is salvation; and God only is perfect. Therefore perfection is only when God causes the action to be directed. And since no man can of himself be perfect, God, to be merciful unto man, must allow him to earn for himself his own salvation.

And since only God is, or can be perfect of Himself, how is this to be done? By giving man the opportunity to be submissive to perfection by his own choice. Thus earning for himself his salvation. But to have a choice, the opposite must be possible.

Thus, O man, and mortal souls, you are in bondage to your own desires; to your own ambitions; to your own wills; and they have false rewards to offer you in order that you might have something to give up and thereby earn for yourself your own salvation.

Think not longer that your ambitions should be cultivated as gifts of God, for they are not gifts. But did they not appear worthwhile, then what effort would it be to give them up; and what reward could be earned in doing so? Thus, O man, the opportunity of evil which you pursue, is the waters, and when given up, is the means by which they are turned to blood by the prophets. Because through them you will be caused to see your true condition, and be inspired to make the sacrifice. Thus the prophets themselves are the plagues which smite the earth; and so are the Angels, because they do the will of God and enable men to do it. So also is any servant of God to whom revelation is given, and whose acts are directed, a plague to the earth, and does indeed smite it.

It is in this manner that the two prophets are to smite the earth, and to smite men and men's ways. They will smite governments and nations, and the cruel forms of revenge which are termed "just laws of punishment and protection." They will smite creeds, religions and dogmas, and all narrow forms of worship. For behold, these two prophets will teach and manifest the truth; and it will be the truth of God, and from God. And by His hand will they teach; and in the might of the angels will they go forth, and the world in its baseness will be unable to withstand the reflection of such light.

Therefore men called holy and laws called just will be unable to be tested by such truths. And in this manner will the whole earth be smitten by the two prophets. Therefore they will be hated and despised by the Kings and Governors, and the high priests and the low priests, and by the bishops and the ministers, and their followers. For all of these are but instruments of the beast, or of the self-will which ascends out of the bottomless pit of hell. But even they appear great, just, holy and mighty to the eyes of downtrodden humanity who lie as victims under their feet, and under their customs, laws, and establishments.

But after the two prophets have finished their testimony, and all that which God ordained they should do; then the beast that ascends out of the bottomless pit shall make war against them and overcome them and kill them. For behold, the time in which they prophesy is during the time when Satan is bound. But he is to be loosed for a little time, after which he shall leave men forever.

During the time when the two prophets shall prophesy, Satan will be bound in this manner: That the efforts of men in their self-wills to rid themselves of the prophets and their teachings shall not succeed, for God has ordained that they shall establish certain works upon the earth. Therefore no hand will be able to stay them; for they work to perform the pleasure of the Creator, and are protected by the angels who are greater than the earth, and whose might is stronger than the world.

But when this work of destiny is finished; then the world will be free to accept or reject the further manifestations of the prophets. For God's protection will be taken away in order that men may have a choice. Then Satan will be loosed to manifest his power again; and men will kill the prophets because they have hated their works; and shall feel free to again gratify their ambitions. And they will congratulate each other, and send gifts of praise, one unto the other because they are rid of these two who tormented all who are of selfish and willful ambitions.

But the works of the prophets shall not die. For that which God will establish through them shall not be put into graves; but shall stay with its mark in the streets and among the works of men. And all men shall see it; and see that the Spirit of God is with it. For behold! even though the prophets and their works shall be hated, they shall also be loved and followed by great numbers; all of whom shall receive the gift of prophesy and the communion of Angels and Spirits, and the testimony of Jesus Christ. The works of these, and their prayers shall not be without the spirit of God which shall raise to fullness their city which is the Holy City: the City of God wherein Christ will reign within the hearts of men; and laws will be formed by Angels for the government of men.

This, O man, shall be the time of a great earthquake, when all that is of the earth shall shake and tremble; and a tenth part of the great city of wickedness shall fall. But the rest shall give up and no longer make evil the ways of men. And men's wills will be that God's will be done. Then the time of the new age shall reign, and the seventh trumpet will sound: which is "peace on earth, good will to men." And the voices of men shall be the voices of the elders. The works of men shall be as the twenty-four seats of God's purpose. And all shall give thanks to the Lord God Almighty: which is to give works. And all will recognize that their works are dictated by Him that was and is, and is to come. And He will judge for them and reward them with His wisdom which is perfect in all things.

Then shall men also be perfect. For unto them the ark of God's testament, which is His perfect will and wisdom, will be opened; and it will be as "lightnings, and voices, and thunders, and great hail;" which are peace, love, power and wisdom. But, you will say, I have destroyed the fact that the bodies inhabited by the souls of these two prophets shall rise. But I have not in the least destroyed this sense of the revelation. I have not stated it--that is all. Not because I am unable to; but because it does not directly concern your spiritual welfare; nor what I wish to reveal.

Some will say that I am afraid to state whether or not this will be so, because I am afraid of being found wrong in my predictions. Be not so foolish, as I could not sooner be discovered to be an impostor, if such I am, by stating that, than by the rest that I have stated. Besides, you understand the New Testament to make that statement, and nothing more. Therefore I would but need repeat the same statement over again, and leave you in ignorance as to the rest, and you would remain satisfied if you have been satisfied with John's Revelation.

But I have not done this, as I reveal naught for pastime, but because it is the time when God wishes to make known new knowledge which has been contained within the Bible but has not been seen because God has not been worshiped by those claiming to worship Him. They have been worshiping idols of their own minds, and thus have failed to grasp the hidden meaning which is always made known by revelation, and by no other means.

Therefore man will never, and has never worshiped God in a true sense where the constant communication of spirits has not prevailed. For it is through them, and them only that God will, or ever has dictated His wisdom to men. This is practically unknown to the world, and almost universally considered impossible. And it is in this same degree that true Christianity is unknown, and rendered impossible.

O man, if you wish to do the will of God, then let no action pass your hand before you first liberate your mind of personal desire concerning it. Then pray that the Angels

whisper, or inspire your mind with what is God's will concerning it. You will then either hear the whisper; or feel the course which you are to pursue if you yourself have no will in the matter. Perform no action in which you do not ask their guidance and protection that it may not be as you will it; but as they will it according to their greater wisdom. Entertain no conviction as being true that you do not first submit it to God in prayer. Then listen to the voice of inspiration to testify of its truth, and the voice of God will not fail you long; not longer than you compel it to fail you, because you may not in reality be desirous of its guidance did you know what the decision would be.

Therefore, rather than men should hear the voice of God, or Angels, and disobey, it is better that all be as the soundless air wherein nothing seems to live, or see, or hear the cries of men. O man, spend less of your time listening to the laws and rules practiced by the preachers whose knowledge regarding Divinity does not surpass your own. But spend more time submitting your wills, and listening for the voice and inspiration of Angels; then you will be better able to serve the purpose of God.

The time will not long be with you when earthly man shall appear to be your only associate, and the atmosphere void of life and soundless words. You will not long remain in doubt and comfortless; for the voice of God will cease to be silent, and you shall learn that though soundless it can be heard and perfectly understood. But men are not willing; therefore it is not heard, nor given. And so long as it is not heard or plainly felt, be sure that you are unworthy through unwillingness, Which can only be overcome by prayer.

Be then not fault-finding through convictions you are unwilling to give up. But proceed with me into the yet remaining chapters of John's Revelation, and let us behold what was the work, or what is to be the work of the two prophets. Even so. Amen.

CHAPTER TWELVE

A PRAYER

O, most worthy God, bless them with belief, that they may realize that this is given through Me, Your Son, Jesus Christ. Amen.

O man, O man, lessen not the meaning of these revelations by lingering low within your mortality. You have not believed this way; but give up your prejudice, and be loosed from the chains of bondage under which you are bound to the earth, earthy. If you see these things with your mortal judgment alone, they will indeed seem impossible. But if you will give up your prejudice, whether that prejudice is founded upon materialism or upon some cherished thought of some already well founded religion, be you bound to neither, O you creature, and creatures of God's everlasting covenant.

Why remain in bondage to any thought, form, or custom which is but the outgrowth of mortal judgment? Are you willing always to remain a victim of circumstances, when freedom is everlasting and exists in God from whence you came into existence, and through whom all things were created? Do you think that you sin by giving up; that you are even justified in strictly following your own cramped and distorted judgment of a few laws which have been laid down by some church or government; or by some custom of some age because these have proclaimed themselves to be mighty and just, or even holy? O man, be no longer deceived by these, for know you not that even were they true, they would be but a few by-laws to the laws of eternity; for God is perfection, which state can not be analyzed by mortal thought.

Therefore, to serve Him you must be progressive. And to be progressive is to be perfectly free and submissive to all that has been given by God, even though it is contrary to that to which you pretend to cling. For it was given in the likeness of God, and is therefore capable of enlightening the broadest and most capable. It matters not how rapid your progress may be, for God's laws are not non-progressive; but are given to the simplest, that by them they may become the greatest. For as man advances, God's laws will not appear with the same face as when seen through the judgment of the simplest. Then, O man, give up all. For at the very best you are not Infinite; and you cannot be without mistakes unless you are Infinite. Then be held by no creed; and be not held by your own judgment of any law; but be you the being that God intended you should be—free and open to progress--and attain the Infinite by not holding to anything that does not permit you to be a free subject unto a higher standard of realization. For such is God's intention toward you; and by so doing you will serve Him.

O man, I desire that you be persuaded into giving all that you have unto the perfect wisdom of God, that He may deliver unto you such truths and knowledge that you may know and receive the wonder which has and will appear in the heavens: "A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." For behold, even though you think you will see and know her, you will not if you still remain as you are, for unless you have given up all and receive what you know by the revealment of Angels who do My will you can not understand. But you will go,

unless you change, “with the red dragon having seven heads and ten horns, and seven crowns upon his heads, whose tail draws the third part of the stars of heaven and casts them to the earth, who will stand before the woman to devour her child which she is travailing in pain to deliver.”

The woman which has appeared, and which is a wonder in Heaven, and which is with child to be delivered, is New Jerusalem. It is the new earth and the new heaven. It is the holy law of God. It is the time when man shall judge and be judged and ruled and governed by Revelation, which each man will receive to control his reason by which he now judges and is governed; but which is wrong, because it is influenced by mortality; but should be governed by inspiration.

You do not see that this wonder has appeared, you say. Have I not so warned you, and told you that you see not the things which are, unless you are of the kingdom thereof? Therefore make ready, and you will see the wonder which has appeared in the heavens. But if you are subject to your own will you will not recognize her to be heavenly, it matters not how plainly she may manifest, for she is only known by her own kingdom. She is the government of God: The Holy City. Therefore she is clothed with the sun, which means glory. She has her foot upon the moon, which means that her foundation is founded upon holiness. She has upon her head a crown of twelve stars, which means the government in which the purposes of God are fulfilled.

Then what is the child with which she is in pain to deliver? It is the means by which she is to be established among the souls of men. Then is the child a bible? No, for this you have; and yet you are not found serving God, for it alone is not a sufficient guide. For after you have read and judged the contents thereof, you still have nothing more than a mortal concept of its meaning, which is not true. Nay, this is true however shocking. Are you then to understand by this that the Bible should be thrown aside? If you are going to discard the means by which it can be understood, you had better also lay the book aside.

Then what is the means by which it can be understood? Is it your reason? No. But you have the answer in this: The answer of Christ to Peter. “Blessed art thou, Peter, for flesh and blood hath not revealed this unto you; but your Father which is in Heaven. Upon that rock will I establish my church.” Was Peter the rock, O man? No. For flesh and blood did not reveal it unto Peter. Yet upon that rock Christ would build his church. Upon what, then? Upon that which revealed it to Peter. And Peter did not reveal it unto himself, but his Father in Heaven revealed it unto Peter through revelation.

Thus revelation is the rock upon which Christ would establish His church. Then revelation is the means by which the Bible can be understood; and if the world has not the assistance of Revelation then it has not Christ’s church. And if man has not revelation, then neither is he of Christ’s Church. But, you say, is not the Bible itself revelation? The Bible is the result of Revelation: that is, parts of it are; and other parts are history. Then the degree to which the Bible is revelation is as much as it is the words which revelation brought forth. But even revelation can not be understood without a second revelation to the mind who receives it.

Then what is the child that the woman has to deliver as described by John? It is the reappearance of revelation. Then the child is revelation, and by it will the Holy City be established among the children of men. But the wonder appears in heaven, you may say. Where then is Heaven? As to place, heaven may have no boundary outside of God

Himself. He is the boundary and limit of all things, and even more than the boundary, and greater than the limit. Yet He is both, as both exist in Him. Then as to place, heaven is existence or existences. That is to say: the great existence may be and is heaven, but its many divisions are also heavens. Then if a wonder is to appear in heaven, it may be looked for wherever it is to be seen. But heaven, as to condition, is a condition in submission to God's infinite wisdom.

But if the great wonder of the woman is the government of God, and her child is revelation, what then is the great red dragon who is to stand ready to devour the child which is revelation? The red dragon is the governments of men, and it has seven heads. And its seven heads are the foundations upon which the governments are based, and are as follows: Ignorance, superstition, willfulness, selfishness, conceit, anger, revenge or hate. And each head has a crown; and behold, O man, its crown is sorrow, and each has that in the end for its crown; for sorrow is the glory of Satan because he is the opposite of God

Then what about all the existing religions, the so-called forms of Christianity? Behold, I say unto you, they all please the seven heads of the dragon in a manner you can not see until you cease to be of his kingdom. This the world is of, O man, and behold, there is nothing remaining peacefully upon the earth that does not please it. This I know you cannot accept unless you have been very much persuaded out of the ways of the world; and were it true that man could accept this one chapter as I have written it, then the dragon would not be ready to devour the child of the woman; but the tail of the dragon still drags, and will yet continue to drag for a little space, the third part of the stars of heaven and cast them unto the earth.

And as the third part of the stars is the self-wills of men, they are cast to the earth so long as men remain of it. But notwithstanding all of this, the Holy City will give birth to revelation. Behold, it has given birth to it; and neither shall it be destroyed. For all men, in spite of their efforts against it, shall see its results for it is caught up by God. Which means that it is an ordinance of God, and that the time now is when the earth is unequal to the demands without it. And revelation also demands it because God controls revelation and has ordained it to be.

Therefore the works of divinity will be shown upon the earth; and men will become of it; and divinity and its works will fight against the dragon and his works, which is "Michael and his angels fighting against the dragon and his angels." But the dragon will not prevail, because there is no more space in time for the governments of men. And their efforts will be cast out into the earth; out into that from whence they came, and will have no effect upon the revelation which God now is pouring and will in greater fullness pour through men by the hand of His spirits. And because revelation is to be continuous upon the earth, men will not longer be subject to deception, which they can not escape without revelation. And because they will not be subject to deception, which is their own power and wisdom, and is weak and misleading; salvation is come because the accuser of Christ is cast down, for the accuser of Christ is ignorance. And ignorance is abolished when revelation appears to man and acts through him, because that is the blood of The Lamb.

This revelation which comes from Christ and flows through men will therefore wash them white as snow. Then rejoice all of you who are in this earthly existence that woe is to come unto the works of evil and wickedness.. For the devil has come down to

the earth with great wrath because he knows that he has but a short time. Therefore the serpent of deception under which men are unknowingly dwelling, will cast out of its mouth a great flood that New Jerusalem might be carried away because of it. But this shall not succeed, because the holy laws of God have opened their way to the hearts of men by new revelations which will be given unto them. Therefore in this manner will the laws of Heaven be maintained among men as they are given. For the ways of men which now appear to be good and just, will not longer appear so when men receive revelation through their own minds.

Thus will this fact be as the two wings of an eagle which will protect and manifest the facts that are to be manifested unto men, and through men by spirits working with them in the will of God which is their reward for obedience and submission. Then the two wings that are to protect the Holy City through and against the strife of men, are the willingness of some to receive of revelation, and the reception of revelation itself. Or in other ways of speaking, the manifestation and reception of revelation are the two wings of a great eagle by which the Holy City is to fly into the wilderness, or unto the earth where a place has been prepared for her from the face of the serpent, through revelation unto men, which will free them from the bondage which the world has held over them.

But to those who have made a place in their hearts for the Holy City, or for the reception of revelation, the world will make war against them, for they and the laws which will be manifested through them are the remnant of the seed of the Holy City and will bitterly oppose the works of men. Therefore the world will oppose them with its flood of selfishness. Still, the time now is when the works of evil shall swallow up its own food and drink of its own water. And men who take part in the governments of men shall work in their own wills; but they shall drink of the cups which they prepare for others, and shall burn with the fire they kindle. This has not been so before, but shall be so now. Therefore they will die with every effort to gratify selfish desires: and behold, all their desires are selfish.

So beware, O man, what the Angel of the Lord says unto the churches, and unto your ambitions, and unto your works, for judgment is upon you and you shall be downtrodden and darkened before the eyes of suffering humanity. But is that all?

Have I related all that is meant or can be traced in the prophesy of the woman and the child? No. This is not all. But I have related that which is ready to come upon you; and that which has already dawned in your midst, were your eyes opened to recognize it; and I have related that which when fully manifest will uncover all of the mysteries of God.

Therefore this is the most important statement that I have made regarding man. Though I have not told you of all that could mean, nor all that it has meant; but that which, if you will give up to it, will make known all unto you. So say I, The Lord, through Archie, my prophet. So also will I manifest through more than he. For the words which I have caused to be written through him will be manifested by works and followed by wonders that I, The Lord, may be proven a mighty Lord, and the Lord your God a just and loving God.

But if there are other meanings which have already been manifested, what are they, and when were they? O you wicked generation who have been crying "Lord! Lord!" Why is this ignorance with you? Is it becoming to a loving God that He should leave His servants in ignorance of that which has transpired and which concerns the words of His

prophets? Or is this lack of knowledge more becoming to a wicked generation who cry “Lord, Lord,” but who worship not a mighty Lord; but serve some mortal god while claiming to serve an Infinite being?

O, you blasphemers; your ignorance is your punishment for this wickedness. The confusion which you are in is the crown of your disobedience and presumptions. You have the world and its ambitions; is not that enough without also claiming to be worshipers of God Almighty? O you governments of the earth and nations of the world; you who have put riches to selfish uses, is not that enough without also painting your guilt scarlet with the claim of justice? How long will you dare to continue thus?

You in whom I have found no peace, how long will you continue in such baseness through your boldness? Until the time when I shall smite you with My rod with which I rule every tongue and nation; until I shall cause justice to creep upon you and you shall flee from your pampered homes like hounded beasts. For from the sight of justice will you flee in shame and in anger of your guilt which will be as mountains and cities in your paths. But behold, all of this shall be, and it shall descend unto all. Woe unto you who will not give up unto it. The time has come when this world shall be a just world, even as God is a just God. Even so. Amen.

But what has transpired beforehand which pertains to the prophesy of John’s revelation of the woman and the child? My prophet wishes to write it because it has been made known to him, but I have caused him to erase it in consequence of his own wish, as he should have had no wish in the matter. Therefore I will not write through his wish; but will refer you to the book entitled: “[*The History of The Origin of All Things*](#)” * which was written by Me, the Lord Jesus Christ, through an humble medium, even as this is written through this medium, and therefore bears witness through this book to the absolute truth of “*The History of The Origin of All Things*,” even as I bear witness in that book to this one, and to this Prophet, were it able to be seen, which it is to those who earnestly seek after righteousness unabased by prejudice and superstition. Even so. Amen.

* *The History of the Origin of All Things*, by L. M. Arnold, published in 1883 by Colby and Rich, Boston, Mass.

CHAPTER THIRTEEN

PRAYER OF THE INSTRUMENT

0, Lord, I ask of You to cause me to write of those things which will bring souls to You, and only that which is Your will I should write. Through Your revelation alone allow me to proceed. This I ask of You, 0 Father, in remembrance of Your glory. Therefore, if I am not worthy, will You cause that I do that which will make me worthy of this blessing: to give unto the souls of men Your words and laws? This I ask of You, 0 Lord, in accordance with my greatest reception of Your wisdom wherein I know not how to ask nor the still greater things that You would give. Will You, 0 Lord, inspire me to ask for them as You know best, for I know not, but that You know is sufficient because You are willing to give. I thank You Father, for this prayer which You have given me to offer unto You. Amen.

Revelation will then again make its appearance upon the earth. Behold, it has already made its appearance. We may, then, step ahead. The earth is to be ruled by revelation. Which means man's private life; his church; his worship; his walks; his talks; and his desires. Even the governments of state and nation are all to be ruled by, and submitted to, revelation—nothing more--and what can be greater since revelation can give unto the greatest?

Nothing less is to rule, or else revelation is not to govern. It must be unmixed. It must be one or the other. For he who is ruled by revelation must be ruled by it alone. And he who is governed by his own judgment is governed by it alone. Where one is, the other must give way. For where there is heat, there is no cold. And where there is cold there ceases to be heat. Warmth is neither. So it will be with revelation. He who is governed by it gives up the world. And he who serves God must be governed by it. For anyone who is governed by it and gives way to the world, loses it, and is governed by the world

He who believes in revelation and fails to receive it, believes unworthily. Because he believes in the one, yet clings to the other and serves neither. He is bad, because he is not good. He is an unwise virgin who has lost her betrothed, both in the world, and in Christ. She has not evil to tire her of it; nor God to lead her to good. Thus she is spewed from the mouth of both. But is this state of the world always to be so. No. For as I have said, so shall it be. Revelation has again appeared, and shall appear.

Therefore the face of God shall show itself, and it will be found necessary that man either oppose or accept it. But he will not be able to do neither. Neither will he be found opposing while professing to accept; nor will he be able to oppose peacefully. For there will be but two positions: either to accept to gain, or oppose to lose. If he accepts he shall win by desiring not what he has not. He will have what is best, which is the opportunity of acting under the dictation of the All Wise. But if he opposes he will wear himself out and thus lose that he may gain.

This is the wisdom and the patience of the saints: that he who fights with the sword may die by it in order that he may live by the blood of the Lamb: which is the wisdom of Christ. For if he shall not die, when will he quit fighting? If he that pursues

evil is protected from its fullness, when shall he turn from it? If he that judges from his own wisdom is not allowed to reach its fullness, when shall he cease to err?

Behold, O man, God has allowed it all to be in order that man might have a choice. But His wisdom is merciful even in this: that you may do what you will, but it shall end in universal good. You may be lost to eternity, but not forever. If you work not by the eternal dictation which comes by revelation, then you work by that which is not eternal, and your works are not eternal; but are eternally damned in order that your imperfect works may not follow you forever. You are eternally damned in order that you may not enter eternity as you are, if you are of evil works.

You are damned for all time and eternity because when you enter eternity, you enter forever and all time. Therefore it is better that should a man die in evil he be barred from entering eternity until he is cleansed from evil, and thus changed from his evil personality before he enter that place of realization which he is to keep forever. To be damned is to be prohibited from a state. Therefore, to be damned for all time and eternity is to be prohibited from entering all time and eternity in an evil personality. For were you allowed to enter an everlasting course of evil, or an everlasting state of existence before you were freed from evil, then God would be merciless indeed.

Then to be damned everlastingly, or to be damned for eternity, is to be protected from either while of evil and confusion. Or, in other words: that law of God which damns you is that law which makes your state local so long as you are given up to an imperfect way of life. Thus is the mercy of God shown. Thus again do we see the patience of the saints. Thus again, O man, God is seen to be merciful when His laws are interpreted by revelation, and unmerciful when interpreted by the judgment of men.

And thus again is it shown that God's laws can not be understood, even though they are read, unless their true meaning is made known to the reader either by revelation or inspiration. This very law which I have just interpreted has been universally misunderstood by the atheist and the preacher alike. Some have read it and become disgusted with Christianity, and have said: "if I understand this correctly, then God is not merciful," and have laid it aside either as unprofitable to believe, or used it to accuse God with. Others are disposed to give revenge in place of justice, and therefore they have believed it as they have understood it.

But as yet none have been able to make more from it than its face value seemed to indicate. And yet the mercy of God is not shown to be more abundant than through this law if it is truly understood. But how shall it be truly understood except by revelation? That it can not be. For man's judgment can not judge a thing which is higher than itself. How then is God to be served?

God, being perfect, is not so unmerciful as to leave man with no possible way of serving Him. And, being perfect, is not so merciless as to ask of men imperfect actions for their servitude. Therefore did He provide the means of revelation unto His creation, that their actions might be guided perfectly. He does not force men to accept it; but He knew that did they reject this means, the confusion of following their own judgment would in time cause them to want, and to accept His means of directing them on their eternal pathway to perfection, instead of leaving them to grope among the churches, not knowing which of them is right, nor which he should embrace as being able to save his soul from damnation.

O, mortal man, be now persuaded by the truth, and know that there is but one church which is true: and that church is God's purpose. And there is but one way of receiving of its truth, and that is through yielding up your own judgment regarding such matters, and receiving every hour the hour's needs by revelation, inspiration, and impression. Pray for it. Seek it. And rest not until you have obtained it. But let it be dictated in whatever manner God sees fit for your good, which will be through Spirits, or Souls who have passed beyond, and are freed from the bondage of the flesh and have entered the circle of good works in the will of God's mercy and ordinances.

If you open your hearts and receive of this, which I implore of you to do for your own sakes and others' good, then you will not longer be found "Worshipping the beast with seven heads and ten horns, and ten crowns upon his horns, and upon his heads the name of blasphemy." But if your actions, convictions, and movements are not directed and guided then you do worship "the great beast which John beheld while standing upon the sands of the sea:" which means, while gazing in wisdom into the future, and at the works and purposes of creation.

For, behold, every man worships this beast and the red dragon when he fails to deliver his kingdom into the Almighty's keeping. God gave man a kingdom, so to speak, in order that he might have something of his own which he could willingly give back to his Creator. And this kingdom over which men can exercise their power and gratify their selfishness and ambitions, is the beast with ten horns, and ten crowns upon his horns; and becomes this beast when not submitted to the dictation and handling of God's will.

Then make ready in prayer for submission while I make known to you the beast which men worship: "The beast with the deadly wound in one of its heads, which was healed; the beast which is like unto a leopard, with feet as the feet of a bear, and his mouth as the mouth of a lion, and which gets his seat and great authority from the dragon on whose heads is written the words of blasphemy." This beast will I make known unto you if you are but a willing subject to receive and be made a servant of God, with His seal in your forehead. But if you will understand after I have given it, you must indeed be quite worthy, for it is of great importance to the spirit; but a deadly wound to Satan.

Therefore if you are to his liking, he shall strive that you do not accept nor understand; for in the day thereof he knows he must surely lose his power and go into perdition, as has been declared by the Prophets through the word of God. Even so. Amen.

This great beast of which I now speak, and of which John wrote, and to which you owe your loss of obedience to God, is FORMATION. And is given his seven heads by the governments of men; and gets his ten horns by the misuse of God's gifts to men, and obtains his power to become a beast in the self-wills of men. For were it not for these whoredoms of men, the kingdom of the earth would have become the kingdom of the saints, and the kingdom of their Father; and would not have become as a beast, neither would it have had heads in the name of blasphemy; nor horns of consequence of selfishness. But would have over it a mighty king, with a kingdom, and would live in its eternal purpose only. Then make ready again while I make known unto you the beast. First: God gave man existence; He then gave him individuality; and within him He placed the possibility of supreme happiness and enjoyment by placing for him a seat at His right hand, that he might be made happy by partaking of His Kingdom. But in order that man might first be allowed to make himself worthy of this, He gave him a kingdom that he

might have it to give back to God as an offering of his obedience and worthiness to sit at God's right hand and partake of His Infiniteness.

But since all creation is of God and His kingdom; and must be controlled by God through His word, God therefore permitted formation to be the kingdom of men, that they might have a kingdom and thus have also a choice wherein they could willingly submit this kingdom to the handling of God, and thus earn for themselves worthiness to possess the gift, which God had given them, of eternal salvation.

But formation, which is man's kingdom, is all of that which lives in TIME. It had a beginning, and also has an end. It is formed out of creation; but is not in itself of creation except in as much as it serves some eternal purpose. That purpose being that part of it which lives on forever. But formation of itself must die, and be as it were not.

Therefore, were it not for formation, man could not sin; as he would have nothing over which he could exercise control. Then what is formation? It is much, indeed; more than can in every detail be mentioned in this manner. But anything in which man can act; or over which he can have any possible control within and of himself, is formation; and is that part of existence which is not eternal.

Then anything which is made with the hands of men is also formation, and is not eternal. So likewise with any thought or idea created by the minds of men and entertained by them are formed ideas which become formations, and must also die. But the lowest and most evil kind of formation is that which is not only controlled by men, but is also formed by them in a manner to suit their own selfish purposes. Even man's earthly body is a formation; or at least is an expression of formation, and is created for a purpose; but is like a statue made of marble. It in time is worn away, perhaps in graves of dust, and the marble which once existed has disappeared forever. But the dust of the marble from which it was formed still exists.

Thus, formation is a thing not eternal; but perhaps useful in performing some eternal purpose. Therefore formation is useful either for evil or for good, as it can be used for either. So also the governments and kingdoms of men are formations; and all the laws governing formation for the benefit and purposes of men are formations. Then this being true, wherein is God either consulted or served, except in a pseudo manner? "In the churches" you say, "and among the Christians."

O, you pipers! What have you done with the laws which Christ laid down? From them you have formed ideas, creeds, and convictions of your own; but the true law you have not at all. Therefore, with the rest of the beast must your churches and Christianity, as you know it be overthrown and trodden down; for with it you live in "whales' bellies and serpents' mouths" while claiming to be the servants of Christ. But instead you are the victims of customs and superstitions, and have not the strength to overcome them, nor to listen to the voice of Christ and rebel against the world and its ways. Where shall you be found in the last day, except much wanting?

Formations, then, are the matters over which men can exercise control; but that privilege must be submitted to God. Therefore, seek revelation; and strive to handle every particle of which you can make use according to His dictation. Have no special wish concerning the outcome; and no ambition about it or over it, except that you wish to do as will best please the will of God. Ask from the Spirits their protection in this, under the hand of Christ. If you do this, then you will give up your kingdom, and become of the kingdom of God. Then your kingdom of formation will serve a double, and eternal

purpose. While if you do it not; but continue to exercise your self-will over the things you can handle, using them for your own gratification, and for your own power and purposes instead of God's purposes, then formation which God gave you as a means by which you can earn your salvation, becomes a beast, for each time you act for a purpose of your own, you sin and commit adultery with the gifts that God has given you.

Behold this, my fourth warning. If you have made ready your hearts then I have made known unto you the beast. For the beast is indeed the things which can be handled by men when handled in men's will. But God has supplied the earth with plenty; and has given you much for your use which could be justly used if submitted to God's dictates. But can also be used by men as they may see fit in their selfishness. But as men have used these things according to their own desires for their own purposes, they have unknowingly turned a gift into a beast, thinking that they worship God, and serve Christ by doing so. While he who is most successful in gathering about him power over others has become most honored, because he has made it appear that he is most wonderful, when in truth he is but ungodly; and his ungodliness takes on the appearance of power.

It is that power that men worship and strive for, and in effect say: "Who is greater than the beast?" Yes. The power of the beast is the only power you covet; O you inhabitants of the earth; your ignorance betrays you. For since you see none greater than the beast you mistake him as obtaining his power from God, when in reality he gets it from the dragon of ungodliness, selfish debauchery, and wickedness.

O you great men, and you wise men of the earth: O you kings and priests and governors: O you rich men of the world: The power which you wield has caused multitudes to worship you, for before men you do appear wonderful; but your wonder is in your conceit and in their blindness. For in the sight of God you are robbers and thieves. And when the light of God shall finally be turned upon you, you shall see yourselves as unfit for the food of swine, and your meat even the ravens shall turn from because of your filth. You have spent your lives, and sold your birthright learning ways to hoard up things which all men need; and you have given out your wisdom as the wisdom of God, and have misplaced your souls.

Behold, you appear wonderful in the eyes of men because they are at your mercy. And yet you shall find yourselves at the mercy of your slaves when the end comes. For you have made the beast and have caused men to worship him. And have so arranged that all men, through worshiping him have received his mark in their foreheads. And no man can buy or sell, reason or think beyond the wisdom of the beast; which is his mark.

But they have had this mark placed there through force of circumstances, and have come to admire him because of his oppression which has slain the works of the Saints from before their eyes. Therefore they shall be forgiven, and God shall remove the mark from their foreheads, and open their eyes after the forty and two months are up: which is the length of man's kingdom on earth. Then shall they go free. And the ten horns of the beast shall unite in one mind and persecute you of the beast who oppress the people, and have caused them to worship the power of the beast and receive his mark in their foreheads.

What then are the ten horns of the beast? They are the laws of God which have been laid down for man's guidance through Jesus of Nazareth, and through the prophets; and through all the servants of God throughout all ages. But men have subjected their teachings and examples to their own judgment and reason, and have transgressed them in

a manner to uphold them in their own ways and wishes. Therefore these laws of God are as “Kings who have no kingdom as yet, but receive power for one hour with the beast.” They have received no kingdom as yet because the world has not submitted itself to their keeping. Thus the world which should be the kingdom of these laws of God has refused to be their kingdom.

Therefore these laws have received no kingdom as yet, but they receive power for one hour with the beast because the laws of God, under the judgment of men are judged according to men’s wisdom; while their true and Infinite meaning is hidden; and the power which they have is the power of men’s minds which is but the power of the beast because of the use that is made of them.

The laws of God, in order to maintain their power and purity as when they were laid down, must continually be submitted to God’s judgment. And men must receive their true meaning from God through His Angels as they were first given. Nevertheless they can not die. For when revelation appears, these laws will be shown in their true light and receive their full power, which is the time when “They will unite in one mind, and make desolate the laws of men.” But before revelation becomes manifest among men, these laws, which have become as horns will unite the beast in one mind, and make war against the Saints. But this will not always be, for the appearance of revelation is the deadly wound that is given the head of the beast; but is healed so long as it is not accepted by men.

But the wound is deadly; for revelation has again appeared, and will eventually show up the wickedness of the ways of the world. But as long as men are able to withstand the new laws of revelation the wound will appear to be healed, as it does when the two prophets are slain: For revelation will ebb so low that for a short space of time its very existence will seem to have ceased, and the harm to men’s ways will seem to have been undone.

Nevertheless, even as fire smolders beneath the rubbish, so does revelation. And a slight communication between spirit and man will hold a connection between heaven and earth. And even though no new laws will seem to be given during this very short space of time; men will regard this spiritual communication as of no consequence until, unawares, the two prophets will be raised up in a manner which I warn you shall not, and is not expected by the inhabitants of earth.

Behold, their slaying is in a manner unexpected, even as a thief in the night. But both of these events will take place when men do not attribute to them their true importance. Nevertheless, like a smoldering fire which bursts forth after having worked its way beneath a great city; so will this burst forth as a surprise upon the inhabitants of the earth. And such confusion and excitement will sweep over mankind as has never before been witnessed since the beginning of the world.

But why have I written this in such parables concerning the two prophets? You are in doubt whether or not they have been, or are yet to come; whether they have been slain, and are yet to rise; whether it is spiritually or materially. But behold, it is both. I have written it in fulfillment of these words: “And power was given him over all kindreds, and tongues, and nations, and all that dwell upon the earth shall worship him, whose names are not written in The Book of Life of the Lamb, slain from the foundation of the world.” Which means that you shall not know, but remain worshipping the beast by

remaining without a knowledge of the revealment of these things unless you receive your wisdom by giving up to the will of God.

Therefore I speak in parables, as it were, in order that if you shall know, you must yourself give up to revelation, or to the communication and guidance of spirits. If you have done this, then I have made these things clear to you. But if you have not, then I have not made them clear, but you are still guessing and will be much surprised when it comes upon you. For “there appeared another beast having two horns like unto a lamb, and he spake as a dragon.”

What is THIS beast? This beast is the mystery in which men are left regarding the true workings of God, because of their worship of the first beast, which was handling formation to gratify their own desires. And the result of this, then, is mystery and confusion, or, “disobedience and Babylon,” which, because of its deception upon the minds of men, hides from them the true things of God and causes them to behold miracles in the works of men, and to worship the image of the beast because these false wonders appear of such greatness to them in their ignorance that they mistake them for the real aspirations for which they should seek.

Therefore it is through mystery and ignorance that the beast receives his life; for revealment would show him to be false, and a detriment to the souls of men, and unworthy of their labors. Thus he causes all, both small and great, rich and poor, free and bond to aspire after the beastly things of men’s wisdom by placing the mark of ignorance in their right hand, or in their foreheads, which means their stay through their reason. Here is wisdom! Let him that hears understand, and count the number of the beast; for it is the ambitions, aspirations, and all things which are subject to the laws and control of men: and his number is six hundred three score and six. Amen.

O inhabitants of the earth! Take warning by this which I speak. I am the Lord your God who knows and controls the mind of this soul who writes the words of My speech, that you may also with willingness understand. Even so. Amen.

I am more anxious that men should understand now than ever before. Even as I am the Lord, I am anxious over the souls of men. And even as I am the Lord, I behold the future, and also behold the time and the needs of the time, and its danger. And the danger of this time is exceedingly great for those whose names are not written in the Book of Life. For they shall be deceived, and are even now deceived by the limitations which they place upon themselves through their confirmed convictions which leave no room for the great and marvelous truths of the revelations of God.

O man! O man! Why do I now in this special manner persuade you if it is not for your good? Can you not realize that the event which this precedes, but of which you know nothing, holds in store for you special dangers if you are not of the very elect? But if you have done as I have bid you do, then you are not in complete ignorance; but will be able to feel that there comes close upon you some new and unexpected action of God’s law which shall shake the earth and cause all to quake in fear, and stir in commotion whose stay is not in the Most High God; and whose faith is without the foundation of knowledge concerning God’s intentions toward the great end.

For behold, O man: the beast of which I have spoken, and which has its life in the ignorance and selfishness of men; and in the dreadful misuse which men make of the gifts of God unto them. This beast of which I speak: “Is like unto a leopard, and his feet

are as the feet of a bear; and his mouth as the mouth of a lion; and the father of wickedness gives him his seat, and his power, and great authority.”

The meaning of this I have not yet revealed; neither have you seen it. For behold! I see with a wise eye, and judge with a righteous judgment. But as yet I have not suffered it to be revealed to any man who is now in the flesh, until I now make it known unto you who are willing to receive it, that “The beast which is like unto a leopard, and his feet like that of a bear, and his mouth like the mouth of a lion,” is the manner and action of the beast in the last day. It shows how the beast will handle the multitudes and cause them to war against the re-appearance of God’s laws through revelation; and against the appearance of New Jerusalem upon the earth.

It is of this, O man, I would warn you. For if you heed not this warning; but remain selfish and willful, and love the things of the world, and regard the opinions of men, then you will be found making war against the Saints, and taking part with the beasts of darkness of understanding. The selfishness of men shall be aroused into special action by his opponent: revelation. And Babylon shall become conscious of the great danger which awaits it; and of its fall. And through its fear of destruction, it shall inspire men to action against the appearance of the laws and works of the saints; which are the Spirits who will now appear unto the earth to do God’s will, and convert men to the truth.

Therefore man’s law will be in great danger. And men of selfish desires will be inspired with great hate and determination to prevent the issuing forth of the law which threatens them. And they shall take action like that of King Herod who destroyed all children of the male sex in order that he might rid himself of the child Jesus whom he feared would rob him of his kingdom. Men will now again resort to a similar course of action: not the same; but all men whose names are not written in the Book of Life will take part with the kings of the earth, and the beast, to fight against the saints. For this is the leopard with the bear’s feet and the mouth of a lion, which the beast has.

The beast is like a leopard; which represents the bloodthirstiness and selfishness of men in their opposition to the truth of the saints which will be intense in the last day, and the action vivid and noticeable.

The feet of a bear, which the beast has, is the desire of men to continue in their own wills to hold their seats of government and enjoy their advantages over others. And is also shown in the unwillingness with which they will yield to justice wherein all men may enjoy equal privileges and rights to live and labor for the liberty of serving the Most High God, instead of laboring to serve the advantages of selfish and ungodly men.

The mouth of a lion which John beheld that the beast had, is the determination of men who love the world to devour and destroy every law and action which threatens danger to Babylon, or to the earth, because they do not know God, and yet they claim to serve Him while serving themselves. All of this shall manifest noticeably in the last days as in the days of Christ and of Nero when the Christians were persecuted for their knowledge; because the same opposition against the laws of men will again threaten. But behold, this time Babylon shall fall, and every effort shall avail nothing to the opposer of God’s will. Therefore I beseech you, give up unto the revealment of Gods law, that you may be found of the Most High and Worthy God; and not of the armies of the beast. Even so. Amen.

CHAPTER FOURTEEN

O, you governments of the earth, listen to this which I say unto you. Harken unto the voice of the Lord. The call has now reached your premises, and the day of your destruction has come. So I say unto you, even as John said. And so also shall my voice now fulfill that which he foretold. But its fulfillment shall be in a manner you know not of, for I see no justice in you. Therefore you shall not be justified, O you inhabitants of the earth. I have given you mercy, and you have dealt out bitterness. I have given you honey, and you have made from it vinegar and offered it to many nations for them to drink. And from its effects they have become sickened in sin and have died from the light and life everlasting.

O, you worshipers of faiths, and creeds, and churches. O you professors of Christianity, I have searched among you and can not find My mark in your midst. I have found you pretenders and impostors. Therefore I have now spewed you out of My mouth, and My word has been taken from you to be given to a more righteous people. You claim to be of Me, and yet retain the ambitions of the world. Yes. From the mouths of thousands do I hear this claim, and yet the earth overflows with wickedness.

Now I shall demand of you an answer. Why this confusion? Why remain you without My power of casting out devils if you are of Me? Leave I My servants without My power; and do My servants live where no works are shown? Am I unlike Myself, and are My servants unlike Me, or unlike My servants of old? If I am among you, where is My likeness? And if you are My servants, where are the works? Why this wickedness still? Am I not stronger than evil where I live? Did I not cast out devils wherever I went? And do devils live with Me, or in the house of My servants?

Upon what authority have you been making these false claims? Know you not that if you are of Me, I and My powers will accompany you? If, among the countless numbers who claim to be of Me there were but one-third, yes, even one-tenth who were really so, then the wickedness of the world would already have been overcome. Know you not that if the so called Doctors of Divinity alone were of Me, wickedness could not last the fulltime of one of their lives?

Evil yields not, because it has nothing to yield to except itself. It is not overcome because there is nothing which has power to overcome it except My law; and My law is not obeyed.

Do you say that you can not find listeners, and therefore you are unable to gain followers? Behold, to what shall they listen, or what shall they follow different from that which they already follow? What of those who have listened, and those who do follow? Is there any great difference between them and other men? Are their homes not filled with confusion? Are not their minds full of discontent? Are they not faultfinding? Are they not disagreeable and quarrelsome? Do they not censure and condemn? Are they not seeking after worldly pleasures and renown, rather than for the grace of their Lord? Are they not enjoying wealth at the expense of others' labor?

Are they not teaching, commanding and training servants for worldly purposes rather than affording the unfortunate an opportunity for study and for serving the Lord?

Are they not waited upon by servants at Sunday dinners and festivals instead of following the example of Jesus Christ? And are not those unable to do these things, by force of circumstances, trying and striving to get means and position that they might do likewise, instead of being content with that which God would see fit to give them? Or is it true that as yet they know no real Lord who has given them food to satisfy the soul? Is it not true that they have no Lord in so far as they know? If it were otherwise they could not be so discontented.

They are discontented because they are barren. They know not The Lord, and the world has robbed them. Therefore they are nothing, and realizing it are discontented. The wealthy Christian has robbed them; or has helped to do so, and is therefore content because he has been successful. But he is nevertheless confused, having not yet found favor with God. O you "Doctors of Divinity!" who allow yourselves to be called such. What are your teachings to those who do listen and follow that they can believe in them and still tolerate this degradation even with themselves? Can wickedness be overcome by teachings that tolerate such liberties and laxities? Can My power accompany such servants of Satan, or must they be cast out among the swine and drown in the great river of selfishness and sin?

O, you doctors of divinity; look now at yourselves. I have demanded an answer at your hands. I have, and will call you to account as it is for your own and others' good. And the time is now at hand when this shall be done.

What of yourselves? Are you not taught of the world all that you know? Do you not judge My laws in your own worldly way and then give it out to your people as having not lost the purity of My spirit, when in reality you have but submitted it to your own judgment, but not yourselves first to Me, your Lord and Saviour Jesus Christ? Are you not vain, conceited, and selfish? Are you not of worldly ambitions? Do you not love admiration and praise? Are you, after all, much more than other men whom you accuse and chastise for not believing in your doctrine? If the whole world should see exactly as you do, and be just as you are, would it then be free from wickedness? Are you still in doubt as to why My power does not accompany you, and why wickedness is not overcome? Are you still in doubt that you are not of me; or shall I go on and still further expose you?

Yes. I shall go on. But not here, as I have other important matters of which to speak concerning My holy law. But I will go forth and show you up, and the whole world with you, for Babylon must fall; and is fallen because I am not undecided; but have come, and have sent forth Mount Zion singing their new song and preaching the purity of My gospel. Therefore you shall all be shown to be just what you are, that the nations may no more be deceived; for you shall appear as black as the night and clothed in robes scarlet with the blood of the saints.

I delivered unto the world My law; and God delivered Me unto the Jews, and they crucified Me. And even as the Jews crucified Me, you have crucified My laws and My teachings; and have distorted their meaning and purposes until they have not been kept among you, and you of the earth have them not. Nevertheless they did not die, but lived, and shall live forever; but have been kept upon Mount Zion, with the hundred and forty and four thousand having My Father's name written in their foreheads.

These are they which were not defiled by women; and are the saints, or spirits which were redeemed from sin by the blood of the Lamb. It is these who will now preach

and teach, and restore my gospel unto the earth. For they will take from men their wills, and will teach and preach through them, and they shall come forth with My gospel even as I came forth from the tomb with My body. So shall I now send forth the spirits with My gospel to give it through revelation to men upon the earth. Let us then see what is Mount Zion, and what did John mean when he said: "And I looked, and lo! a lamb stood on Mount Zion, and with Him a hundred and forty and four thousand having My Father's name written in their foreheads."

Mount Zion is a complete realization of God's will and purpose. It is a state of existence wherein the submission of the soul to God's will has placed it in unison with God's wisdom, love, and mercy. It is a state of existence wherein no will is used, and no wish or thought is ever expressed, except the expression of God's will through the individual. Thus it enjoys the perfect peace, harmony, and happiness of God Himself. Because, having no wish, no desire, and performing no act except God's wish, God expresses Himself through them, and they realize the contentment and perfect happiness which God in His Infinity realizes. Because God is continually expressing Himself through these souls, and therefore also expresses supreme happiness at the same time that He expresses His wishes; His power; and His action.

Then we see and can, in part, understand what Mount Zion is; for it is a redeemed condition of the soul. And is that perfect state of existence which God has ordained and set apart as the final environment of each soul which He has created; and its state of supreme joy and perfection of realization is of such greatness that this, and this alone, is that which prompted the love of God to call forth creation into action.

God is all that can be. Nothing can increase His happiness, as His happiness is already, and always has been Infinite. Nothing can add to His pleasure, or to His storehouse, as all that can be is His already. Therefore He created man through His love. He gave individual existence through His love in order that there might exist beings of life who could enjoy a portion of this great joy which was God's already. God therefore created man; not to make Himself more happy, but that man might enjoy and partake of His great happiness and peace. Thus it comes that the joy realized by the souls of Mount Zion is of such greatness that it is the object for which God called forth the Souls of men into existence that they might enjoy it and exist in it forever.

And John looked, and behold, a lamb stood on this mount. This lamb which John beheld standing upon the mount is the realization which is experienced by the souls inhabiting this place. But do I now see your astonishment in this, my last explanation of the Lamb? And why are you astonished at this? Is it not because you were positive in your own mind that the lamb referred to in this chapter of John's Revelation is Jesus of Nazareth? If this was your understanding, then you were right, and yet you were wrong. You were right because Jesus was and is The Lamb; and yet you were wrong because you knew not how Jesus of Nazareth is the Lamb.

Jesus was the first soul from this earth who reached the state of Mount Zion. He was the first to experience its realization, and to receive of its supreme power and wisdom of infinite action, which makes the soul one with God, and as God; but not God. But God expresses Himself through these souls, thus making them like God, with God's power, wisdom, love, mercy, and action. Then if Jesus was the first to reach this perfect state, known as the state of The Lamb; His reaching it, and realizing it, and becoming part of it, made Jesus the Lamb.

Everything becomes that which it experiences, and that which is manifested through it. For instance: the title of doctor represents a degree of knowledge and a realization of certain supposed facts; and he who attains that state, or degree of knowledge becomes known as a doctor. This example is small indeed, and can hardly be used as a comparison, but more as an illustration that you may understand how Jesus became known as The Lamb of God; and the Saviour of men; by being known according to His state of progression, and by seeing in Him The Lamb and Mount Zion in the same manner as we see in Him The Father; even as His words once spoken, and now spoken again, even by Himself both times when He said: "You see Me, you see also My Father which is in Heaven."

When we see Him we see also the Lamb. But the Lamb is that perfect state of existence known as Mount Zion. But on Mount Zion there was also seen a hundred and forty and four thousand having His fathers name written in their foreheads. Who are these of this number? They are the departed spirits of the earth which John beheld in a redeemed condition doing God's will.

Then is now the time in which John beheld the hundred and forty and four thousand on Mount Zion? Yes. Now is the time when spirits of a number from the earth have reached a redeemed condition, and will therefore be set about, in the will of God, to bring the millennium and redemption unto the earth on which they once dwelt, and which is known to them as "the life of the shadow of death"; but upon which, through the will of God, they will now give light and fulfill the laws established by Jesus Christ, by overcoming men and using them as temples through which to work and manifest their laws of wisdom which are to overcome the dragon of darkness, ignorance, and death.

But does this hundred and forty and four thousand designate the number of souls which are on Mount Zion? No. But rather the number of places, or states of existence and oneness with God. It is also the number of a man, the man Jesus, and his existence as the Son of God. We see, then, that the number does not designate the number of souls on Mount Zion, or the number of souls redeemed from sin, for they are of such great numbers that they would be numberless in the language of men upon the earth. But it shows the number of degrees of progression between the self-will of man, and the will of God experienced by the souls of Mount Zion. Even as the number "six hundred three score and six" numbers the lowest degree of darkness and willfulness of men upon the earth, and is also the number of men standing at the head of the governments of men which enable and permit selfish uses of God's gifts, and the defiling of God's laws and revelations by making merchandise out of the house of God by subjecting the gifts and revelations of God to men's judgment and selfish uses.

And John said: "I heard a voice from Heaven as the voice of many waters, and as the voice of great thunder. And I heard the voice of harpers harping with their harps. And they sang, as it were, a new song before the throne and before the four beasts and the elders; and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth."

What was the voice from Heaven which John heard? The voice was the mark of God which was received in the foreheads of the hundred and forty and four thousand. And this mark which is written in their foreheads, is God expressing Himself through them. Therefore the voice which John heard was the expression of God's love; God's mercy; God's wisdom; God's perfection; God's peace; and God's power, which He

would and did express through the departed spirits who had learned to do only His will and perform His desires.

But why was this voice of which I speak, and which John heard, as the voice of many waters? First: we must understand that this voice is the mark of God manifested through the Angels; or through individual beings who have submitted their wills and desires to God and His action. It can then be perceived why this voice is as the voice of many waters; because it cleanses those given up to it, from all unclean desires, and all imperfect actions, and places them before Him clean and without guile, even as God's will is without guile.

But why is it also as the voice of great thunder? Because of the great immovable strength with which they are endowed who act only as the instruments of the will of God. And having loaned them God's strength, with God's wish, which is Infinite, they become as one with the Infinite. And its power to sound is its power to fulfill; and its power to sound is as the voice of thunder. It is, and as such, and in such strength and mightiness they act who are inhabitants of Mount Zion. And the many works of righteousness and of everlasting good which they perform in the will of God is "the voice of harpers harping with their harps." Even so. Amen.

But John heard the Angels singing, as it were, a new song: a song which no man could learn but the hundred and forty and four thousand which were redeemed from the earth. The new song is the redemption of the earth, and the actions of the spirits, through the will of Christ, upon man to redeem them and implant within them new desires, new ambitions, and new understanding such as men never could and never would be able to attain by themselves. And the song is, as it were, a new song, because all is made new when the earth is redeemed and cleansed of all unrighteousness and men cease to serve themselves to serve God. A matter impossible with men in the flesh without the aid of Angels, or the penetration and guidance of Spirits.

For man can never serve Christ nor obey His laws, even though they have been established, unless they first give themselves up to be guided by the spirits who will lead them into new standards of beliefs and understanding of right and wrong; and which will also aid the seeker in his efforts to obey and manifest the new standards. For if man is left upon his own judgment of what he must do to serve Christ, the best he can do would be to live according to the moral standard of the world; or according to some moral standard of his own. All of which, at best is condemned by God through His infinite standard of right and wrong.

Therefore whatever standard of moral good which may be entertained by the world is, in the eyes of God, but a convenience for the world's peace of action, more than it is a real moral rule of perfection. Therefore all that you have learned and begotten unto yourselves in the world, you shall unlearn, whether it be in the flesh where you have partaken of it, or whether it be after you have passed into spirit; the time will come when you must rid yourselves of such matters before you can partake of the full beauties and ordinances of the new life, which is to serve God and do His bidding unto all mankind and all creatures of God's creation.

I stated that if man be left upon his own judgment of what he shall do to serve Christ, and by this I mean to say: if man shall be left, not having given up his will, he can at best but follow some human standard already established. But these standards did not originate from the Infinite source of understanding and judgment of right and wrong. For

even if perfect ones were handed down by Prophets from time to time; they were soon perverted to suit the wishes of men, and changed so as to endorse certain privileges which men of that age wished, and in future ages would wish to entertain, adding deception upon the wrong which had already been done. And by following in their footsteps each succeeding generation was led to believe themselves serving divine laws and standards; when they were but serving perverted understandings of divine laws which made man's last state worse than the first.

Are you unable to accept this statement upon the ground that God's laws can not be changed? God's laws can not be changed; that is true. But his laws are easily misunderstood by the finite minds of men. And the misunderstood ideas are easily mistaken for the real ones; for so it has been, and so it will continue to be as long as men have wishes, desires, and wills of their own. So, because of men's determination to believe that the laws of purity, and of moral right and wrong which they entertain are the same laws that were laid down by Christ and other prophets, I shall be equally determined to prove beyond reasonable doubt, to fair minds, that it is not so.

Why shall I be determined to prove this to you? It is in order that you may see the necessity of change to a higher source of judgment than that which men have been following. God is perfect, and has never been found otherwise. Therefore whatever He delivers through any prophet is perfect; and is sufficient for a perfect guidance unto eternal life, and truth, and righteousness, if it is rightly established in the minds of men as it was delivered through the prophets.

Therefore, if the laws and rules laid down by the prophets were truly the laws and rules which the different ages believed themselves to be following; then a previous age could not be condemned by a more progressive and later one. For the laws and standards of all ages would have been perfect from the first, according to that age; for from the beginning there have at intervals been prophets sent unto the people. "But," you say, "the cause of man's perversity is not in the standards which they have held of right and wrong; but is because the standards have not been lived up to, that there has been the wickedness which enabled each age to condemn the past."

But why have they not been lived up to? Because the will of God and the will of man cannot exist acting at the same time. Therefore, if the words of the prophets which men have been following are correctly recorded, then it is evident that their meaning is not understood. Then how have the prophet's teachings become changed in the minds of men when the words remain the same as when the prophets uttered them? It comes about in this manner:

The law of Moses states: "Thou shalt not commit adultery," and that one found in the act should be stoned. The Jews brought one such, a woman, unto Christ, condemning her according to the law of Moses. And yet Jesus, the perfect master of God's law condemned her not, yet He used the same law. Then why this contradiction between the prophet Moses and the prophet Jesus; both claiming to be of God? The contradiction between the two prophets was not there in reality, but came about in this wise: Jesus understood the law of Moses, and the accusers of the woman did not, but thought they did. Or rather, Jesus understood according to God's judgment; and the Jews according to men's. That made the difference.

In the first place Jesus Christ knew that what men understood as an adultery was not the act meant as an adultery by Moses. And the stoning to death as understood by the

Jews, was not the manner of stoning which was intended by Moses when he handed down the law, meant it spiritually, and the Jews performed it physically.

Can you not now see why John said that no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth? Because no man can by himself serve God. No man without the aid of the Spirits can serve Him because he can not learn the song without them: which song is to know right from wrong, and to understand the laws and ordinances of God as they were laid down through the prophets; which song is only known by the Angels, and given to men who are willing to receive them: few being so.

The Bible alone is not sufficient to save a man; nor to give him understanding. For if it were so, then John would not have beheld that no man could learn the song but the hundred and forty and four thousand which were redeemed from the earth. "Lest ye be born again, ye cannot see the things of Heaven." And if you have been born again, why are you not righteous? Man, look at yourself for you are much wanting. But your conceit in your own convictions have hidden it from you.

But there is yet more to be said about the hundred and forty and four thousand which were redeemed from the earth, as John says: "These are they which are not defiled by women, for they are virgins. These are they which follow the Lamb wheresoever He goeth. These were redeemed from among men, being the first fruits unto God and the Lamb." These are they which are not defiled by women: means that they are not bound by the flesh, nor by the desires of their self-will. However, the woman here does mean the flesh. For the flesh is the womb in which the soul is embodied while living its earthly existence. We see, then, that the flesh is the womb; and the soul is the man; and they two, in their mortal state constitute woman. Then, O reader, is it not plain that those on Mount Zion are the disembodied spirits? Will you not for your own good open your hearts and understand? For John said none could learn that song except those who were not defiled with women. Then, according to this, it is only the spirits who know God and can sing His song of redemption unto the earth. And it is through them that man shall be taught to serve Christ, the Lamb of God.

But, do I hear you say, could not those who were not defiled with women be some who as yet have never been born into the flesh; and could not God have agents in His work who will, perhaps, never be born of the flesh? Nay, my friend, there is no limit to what God can do; but he has not seen fit to do it thus. And should you possibly have this objection, it can not stand; for John also says: "these were redeemed from among men; being the first fruits unto God and the Lamb." That these were redeemed shows that they had once sinned, and had been born of the flesh. Thus it can not longer be denied that they are disembodied spirits, being the first fruits unto God and the Lamb, which is John's testimony unto you that the spirits, and the spirit world are redeemed before the earth, for he says that they are the first fruits unto God and the Lamb.

And when he says that none could learn the song but these, he testifies to you that if you would serve God, it must be through the spirits who will enable you to follow and understand the Laws of Christ; for they are the administrators of the water of heaven that will baptize you with the Holy Spirit and cleanse you from sin, and the results of your own will.

Thus we see that God works for the special needs of men in a consistent manner unthought of by the materialist, and rejected by the religionist. Thus both have lacked in

wisdom; one through ignorance, and the other through folly. And who shall say which is most condemned in the sight of God?

But, you say, if I am Christ, you would rather ask of Me direct than to ask through the spirits. To this, I have no objection, providing you ask with your wills submitted. But if you do ask of Me, I shall answer through the spirits, so the difference is with you. But what difference is there whether you ask of Me, or you ask of the spirits in My name? In either case you shall be answered providing you have no will in the matter. For I only answer prayers according to My own will. For Mine only is perfect; because My will is My Father's will which is always perfect.

But if you object to the spirits then you have a will in the matter, and your will is in opposition to God's. For it is God's will and ordinance to administer to mankind through angels. And all prayers that have been answered to men upon the earth, have been answered through spirits. But men have not known it; and the reason they have not known it is because they are rebellious, and their rebellion has hidden from them the truth.

If a man is unwilling to believe certain things which are true; then how shall this unwilling man find it out? Can you then not see how necessary it is that you yield your will if you would serve God? It is your will which causes you to disbelieve because it stands as a fort against truth and justice, which are the laws of Heaven. Therefore if you would serve God, you must first give up your wills, which will make you virgins because you will then have an eye single to God only. But if you have a will of your own; then you have an eye for your own wishes and gratification; and your eye is not single to God; and you are not yet a virgin because you have taken unto yourself your self-will as husband, and serve him night and day.

Then why did John speak of the hundred and forty and four thousand as virgins? Because they did only God's bidding, and therefore went hither and thither administering Christ's will wherever they were directed; which means "they follow the Lamb wheresoever He goeth." Then the first ordinance of God is unto the first fruits of the Lamb, which are the Angels, or Spirits, to redeem them and enable them to do God's will.

After this John "beheld another angel flying through the midst of Heaven, having the everlasting gospel to preach unto them that dwell upon the earth." This angel was the preparation of the angels to deliver unto men the laws of God which should redeem the earth. And this preparation was made by preparing certain men to receive of their communication, and give up their own wills, and to prepare others to receive the communication after it was uttered.

Then what is this which you read? It is of the communication. But has the preparation ceased? No. It still continues. Though most of those who are being prepared are unaware, or unconscious of it. Then the one has not ceased, and yet the other has begun. Even so, and neither shall it cease until every man, woman, and child are redeemed from the earth, and from their self-wills, and God's will is done upon the earth as it is in Heaven.

But John says: "Another Angel which followed, saying, 'Babylon is fallen, that great city, because she made all nations drink of the wine of her wrath of her fornication.'" "This angel is the work of the spirits with man which will destroy confusion; or, in other words, this angel is the continuation of the preparation and communication between

spirits and man until Babylon is fallen, that great city of the self will of men which causes every nation to serve Satan by serving themselves; and causes them to drink of the results which are caused by men fortifying themselves against the will of God and the laws of Heaven.

But when shall this take place? What shall be its effect upon men who worship the lusts of their own desires to create and handle according to their own judgment, and in the manner that pleases them? It must be understood that even with the overwhelming power and manifestation of spirit unto man, showing him better methods and wiser ways, there will still be many who will continue to be selfish, and who will be unwilling to give up their convictions and the power which they have exercised over others, and over themselves; their homes and positions; and all such things as have been man's earthly nature to acquire unto themselves.

It has all been prompted by selfish motives. But custom and long misuse have concealed that fact; which fact is easily concealed from a generation that desires to possess advantages that their brothers do not have. All of the rules and methods under which men work, and are allowed to work, are unfair and unjust. For is it not unfair in the sight of God that one man should have and another want? And is it an unselfish man who is content to enjoy the things for which his neighbor wants? And is it a fair, or unfair world which tolerates, upholds, and protects the unequal distribution of life's necessities?

O man, you are as slaves who have known nothing but slavery since birth, and are satisfied. You have become so used to the world's customs and laws that you see no wrong in them and do not see that it is the practice of laws which are considered just that causes the violation of laws which are in reality just. And because of this, men will continue to strive with their hearts in unwillingness against God's Angels in this, the last day, as in the past.

Then when the hundred and forty and four thousand shall be heard to say: "Babylon is fallen," what shall be the effect of their song when it is felt by the earth? And what shall be its effect upon those still bound to customs, desires, and selfish motives? Harken unto the words of John, and I will help you to understand if you have given Me your heart in submission to the truth. Then whether this truth seems against you or for you, it shall all be for your good in the end.

Why then linger on in unwillingness and fear of a matter as everlasting as truth has proven itself to be? Why not listen to the words of John, that you may not be found among those worshiping the beast. He says: "And the third Angel followed them, saying with a loud voice: 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand; the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb.'"

Who are they that receive the mark of the beast in their forehead, or their hand? It is they who still cling to the beliefs and work according to the customs of the world; and who fear the displeasure of people and friends, or the loss of property, position, and worldly belongings more than they fear to disobey and disregard the laws and wishes of God, the Creator. All of this is a mark of the beast in the forehead; and he who works according to these fears has the mark of the beast in his hand, and the same shall drink of the wrath of God which is poured out without mixture into the cup of His indignation.

God's wrath is God's love when it is manifested upon rebellious man in such a manner as to cause the particular affliction of grief which will overcome his rebellious efforts and cause him to see his folly and make him a subject of God's divine guidance. And God's indignation is the mercy He extends towards sinful men in providing a way for their salvation by causing their rebellious actions to bring them grief, and so turn them from their wicked ways, if they are not led to turn by persuasion. Such an illustration is manifested in the fable of Jonah and the whale.

But how is God's wrath to be poured out without mixture? Because God's wrath is a provision for this manner of redemption unto men who are rebellious; and it cannot in any way be altered or changed. But the wrath of God's indignation which is going to torment the rebellious ones with "fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb"; which means in the will of the Lamb. The Angels will affect man's conscience as it has never before been affected; and will also afflict them with terrible discontent regarding their rash and willful decisions, and cause them to be overcome by the effects of their own folly which will prove too serious for those who worship the beast, to withstand.

Man's conscience may be an easy matter when left with him alone; but when afflicted by the spirits which, with the manifestations of greater laws, and the results of willful sin, will be as fire and brimstone; and so bitter will be the results that even the most hardened shall be overcome. For man will be permitted to first commit himself, and then be seized with the results of his acts in a manner which he does not expect.

In this I have helped you to understand if you have been willing to be helped. Can you not now see what the effect of this new movement will be upon those worshipping the beast? And see also God's great mercy; whereas before your understanding of this very law He appeared to be a monster? For when men judge the words of the prophets with their own minds, they lose their beauty, and take on the image of men's hearts.

When God's wrath is thought to be as men's wrath, then God seems unmerciful indeed; but when it is understood that God's wrath is a manifestation of His love in a manner to overcome men, then He is seen in His true likeness; and is expressed in mercy and love beyond the understanding of men. But God's love, which is also His wrath, will torment men night and day who worship the beast, until they give up the folly of their ways, and seek to serve Him. Then "the smoke of their torment will ascend upward forever and ever." For they will be tormented no longer when they serve God.

It is man's false ambitions, and doing his own wishes that torment him. For were it possible that man could be content with the results of his own accomplishments, then he would be satisfied, and never wish to serve God; but would always work for a finite cause instead of an infinite one. Therefore the evil results of sin which man suffers, is a mercy extended to him; and is the means by which they are turned from their evil ways, and caused to see the unimportance of working for individual privileges and advantages, when God stands ever ready to be worshiped and served as an Infinite Master.

Then, O reader, receive willingly the hardships which you encounter. Accept them as a chastisement for your disobedience, and as a means by which you will learn that God should be served, and your own wishes be cast aside, that you may be inspired with greater ones. For, behold, O man, the life of the flesh, as man now lives it is an undesirable existence. Therefore God's love for His children could not permit such a life to be led in peace and harmony. For even with its trials and tribulations men cling to it,

dreading to give it up; and even rebel against submitting one conviction or desire that is formed in this disobedient existence. What then would be the result if God should permit men to live peacefully in such a life?

Thus it comes that while man lives to serve himself alone, his discontent is caused by wishing to obtain what he cannot get; or if he gets it he still desires something new.

This is all because the thing sought for can not satisfy, even when obtained. And God has ordained that it shall be so for your own good.

To die for yourself is suicide; but to live for yourself is murder; so you can not do either and expect to find contentment while God is merciful. Then why not submit to the law of God? For to serve God always is the patience of the saints, and they are they that keep the commandments of God, and the faith of Jesus. Behold, O man, if you can bring yourself to desire only God's work and will, and give up every ambition and every desire of your own which is of a personal nature; and realize that what pleases you is of no consequence unless you are good; then you will be led. Then, if you have trials, they will be as no trials, but will be as pleasures and duties to perform; and shall cease to be as labor. Then your works will follow you and bring you peace of mind upon earth and redemption in Heaven.

Your trials will be in the Lord from thenceforth, and you will be as one blessed who is dead, and dies in the Lord: which is but to say: labors for an all-wise purpose, and suffers to conquer for an infinite cause which brings glory, even as Christ was crucified to perform the glory of His Father which was in Heaven.

Then give up all you have and follow Christ. Give up your ambitions and personal desires which are all you have, and you shall receive peace. For, can you imagine a man without personal desires suffering because of not obtaining them? Do this thing which I plead of you to do; for the time has come when the earth has reached its fullness and must change. Behold, when an apple is ripe it must be plucked, or it falls to the ground. So it is with the world, and the accomplishments of men. All things which are not infinite have a fullness, and its fullness is its end. And such a state the world has now reached. The earth in the hands of men has reached its fullness. And to remain longer in their hands means the destruction even of God's purpose, which cannot be destroyed.

Therefore, since the world has reached its fullness in the hands of men, it must now pass into the hands and rule of one higher, one like unto the Son of Man. And in such hands perform a higher and more glorious purpose, which purpose will be as a white cloud; the cloud being the glory of the purpose, white and pure in essence, and without guile, even as the Heavens are.

Then shall "the one who is like unto the Son of Man, and whose purpose is like unto the purpose of God, thrust into the earth which has reached its fullness, his sickle, and will reap." The sickle is the Spirits who come out of the temple which is in Heaven, and out of the altar; which means that they come according to the commandment of the holy and just law, performing the purpose of God and the Lamb:

"And will gather the vine of the earth and cast it into the great winepress of the wrath of God." Which means that they will overpower man in their own wills by their manifestation of God's love. And will show forth through revelation the injustice and imperfection of the ways of men; and shall cause that every method practiced, and every desire wished for by men shall be judged for them and proven to be contrary to God's law. The true works of the spirits shall judge the untrue works of men, "and the winepress

shall be trodden without the city,” which means that the works of men shall be trodden under foot and be cast down and make way for the establishment of the true laws of God. This is the Holy City, New Jerusalem, “and blood will come out of the winepress, even unto, the horses’ bridles,” which means to the great extent that men will be caused to behold their own folly “by the space of a thousand and six hundred furlongs,” which means the depth of man’s sin, and the length of time in which it will be overcome.

But why do I not give the length of time? Do you say that it is because I am unable to? Be not so foolish. Have I not given enough to prove My power to give? The reason that I do not give the length of time is because I foresee your curiosity, and also know that it can not in any way aid your salvation, as I know your curiosity is aroused only from a personal desire. Therefore I shall not gratify it; for all that I ask of you is that which you should ask of yourselves to give unto God and be ready when the time comes. What matters the time to you, since the time is in God’s hands. For if you are willing to be his servants, then nothing matters to you but His will. Even so. Amen.

Now be willing, for it needs not understanding to be convinced that this comes from God: only willingness.

CHAPTER FIFTEEN

PRAYER OF THE INSTRUMENT

O, most eternal Father, soften the hardness of men's hearts, and cause them to know from whence this comes, and bless me with willing submission. Amen.

O, you man, young and old, I speak to you all alike. Is it through wisdom, or for the lack of it, that you realize greater protection in the ownership of riches which are under your own control, than you realize in the richness of God's love and His will which controls all that is created, and creates all that shall be and is without form as yet, but takes form and action at His command? And is it through obedience or disobedience that you have lost a knowledge that this is so, and that you do not trust Him sufficiently to place yourselves in His care? Why is it, O, man, that you fear God's absence so intensely that you are almost certain, if not entirely certain that you would go uncared for if you were unable to protect yourselves by using selfishly your trained intellect, or such other means as you have gathered around you? Why is it that you fear to lose your friends, and to offend your benefactors, more than you fear to be found not serving the purpose of God in creating you? Why is it that victory with man, and among your fellows seems more protection to you than God's love without these lesser advantages? I shall tell you why. Though you have not listened before; can I expect that you will listen now? Be that as it may; nevertheless I have told you before in many ways. Still, I shall tell you again, though I warn you I shall not always keep a supper prepared for you which you are unwilling to eat. For the day comes when I shall take away your privilege to refuse. Then I shall require labor at your hands before you can eat with Me at My table; which labor you shall be willing to give. But you will indeed wish that you had partaken of it while it was free, and while there was yet opportunity for repentance. For behold, there is no repentance beyond the grave, which time is when I shall not prepare a supper for you which you are unwilling to eat. Therefore, eat willingly while there is time to give up your unwillingness, that you may receive a double reward from My hands; for beyond the grave you can no more be unwilling. Therefore you can not repent; which means, give up. For how can you give up a thing which has been taken away from you by your separation from the flesh?

But I promised that I would tell you why you were afraid to trust in God's mercy and love if you should find yourself unprotected by the good will of servants, friends, and personal bearing with property or position. I have been telling you, but you have not heard, nor seen. You have been deaf and blind. But since I knew that you were, I shall bear with you and repeat.

I stated that I had prepared the supper, but that you had not eaten. Then how can you know the strength of a food you have not tasted? And surely it is evident that you have not tasted, because you do not know. And you do not know because you will not trust. If you have not eaten of My supper, which is faith, then you know Me not.

To you it is the same as if there were no Christ, in so far as your comfort in Him is concerned.

But why is it you lack such trust in God? It is because you have no God except your own ability and possessions. In that you do trust. But when it fails, you fail also, even as all things fail with their gods. It is because of this that I seek you in this manner, preaching and teaching a God who cannot fail. But you can not worship two gods, neither can you worship one and love the other. Therefore if you love your own ambitions, your own ability, and your property, then your trust and worship are in things which are less than the Infinite God.

But, you say: "I have done this all my life, and my parents before me did it; and I have done it according to their teachings, and according to the Bible, and according to the teachings of the churches." Very well, I shall not dispute you; but I shall try you nevertheless; and I shall do it in a manner that you may try yourself. Therefore, if you are not desirous of serving God, stop, and read not one more line. For after you have read, you will either convict yourself, or affirm your holiness, whichever the case may be. And woe unto him who convicts himself; knowing he is guilty, and yet turns not from his path. For he sins against knowledge, and is not forgiven.

So you have "worshiped God with all your might, and with all your strength"? I say this thing for you because I know that many will say it, for many believe this to be true of themselves. Then if this is true, you will not object to putting yourself to the test; and the fire of the furnace shall not harm or scorch you. But if you are not what you believe yourself to be; then you shall be scorched, even as the rich young man was scorched who claimed this same claim before Jesus of Nazareth once, long ago. After declaring that he had kept these commandments all his life, Christ said unto him as I now say unto you: "Sell all thou hast and give to the poor." But the young man walked away sorrowfully. He had not obeyed the commandments from his youth up. He had not worshiped God with all his strength and with all his might, because he walked away sorrowfully. With his might he worshiped his riches, his property, and the convenience thereof. If he had not worshiped those things he would have done as he was bidden.

Then what shall you say if you are rich, or of means? Are you willing to do this? Behold, have you not turned almost cold at the very thought? Are you not almost ready to give up, and go as you were? If you give up, is it because you doubt the wisdom in what I ask? Oh, no. You do not doubt it even though you may try to convince yourself that you do in order to still the unpleasantness of your conscience. But you know that if you are unwilling to give up all that you have, you do not love God. And if you do not as I bid you, it is because you love your property better. Nothing more. And nothing less. You are without an excuse, and you know it.

"But," you say, "suppose I go about now to sell all that I have, and proceed to give it to the poor?" Then I say unto you, all is well--very well. But it is the willingness that God requires from your hands. He does not need your property. Therefore it may be with you as it was with Abraham when he was in the act of offering up Isaac. He was released from making the sacrifice, for the willingness was taken for the actual deed. And after all, what difference is there in a mans mind, whether he has done a thing, or is perfectly willing to do it? It is the willingness that God will accept for the reality. He is not in need of man's help. He only wants mens hearts, and allows them to work because He loves them, and desires their complete happiness which He knows is only obtained and realized in Him. For only He is completely happy; and others are made happy through Him, and through serving Him which is to partake of Him.

Then, you say, 'if God is not in need of our property; and of our intellect, He will neither use it, or accept it if we do offer it in willingness to His service.' No. God may require the sacrifice at your hands. Not because He needs it; but because He is benevolent and may allow you to use what you have in His service. For even though you have nothing of which God is in need, He often uses what men have, and accepts it as if it were a thing of great importance. But if you had the same willingness and was without the thing to offer, God would substitute, and it could in no wise hinder your work for Him, nor hinder His purpose, which can not be hindered.

But God always accepts every offer made to Him in this wise: He accepts your willingness and rewards you. But you shall not let what I have said regarding the possibility of God not requiring your sacrifice of property or position affect you in any way; because God may accept it, and if you are really willing, it will not matter in the least to you whether or not it is taken.

But after you have read this regarding the sacrifice you may be required to make: what if you should still refuse? Then I will be merciful unto you and cause that what you have shall be of no more use to you in the way of affording you peace and happiness and contentment until you do submit it to be handled by Me in My will. If you are unwilling, then I shall at least shut off your sin by preventing its being a source of happiness to you, so that through disappointment you will submit it, and say: "Lord, all is yours for the use of those wanting. Take me into Your care from henceforth, for I desire only to serve You." Amen.

When this is done, then you shall be relieved, and receive the reward; but not until. But do you say, "this is unfair?" Certainly you say it if you are unwilling to heed My request. But I am not unfair in anything which concerns Me; and your future welfare and happiness does concern Me. So I am not unfair to you. Therefore it shall be whether you are believing or unbelieving; against or for. I, the Lord your God am for all, even unto the end. Amen.

And this, My plan of redemption unto the unwilling hearts of willful men, is the seven last plagues filled up with the wrath of God. And indeed it will appear to man as being wrath. But it is not as man's wrath; because it is manifested through mercy. And man's wrath is called into action through hate. God's wrath is marvelous, not hideous. But it is as John beheld it to be when he said: "And I saw another sign in the heavens, great and marvelous. Seven Angels having the seven last plagues, for in them is filled up the wrath of God." Who are the seven Angels having the seven last plagues? The seven Angels are the seven commandments which have been made possible to men. And though they have been disobeyed and unheeded; still they are the commandments of God, and will overcome men, if not before, then they shall do so in the last day. God gives man ample time in which he may willingly accept these commandments and ordinances. But each ordinance has a time set by God in which it must be fulfilled. This time man can not prolong; but he can add to the glory, peace and happiness, and to other's good by becoming in unison with God's ordinances before the time set in which they must be fulfilled by the law of evolution, which law is in God's hands and works perfectly. But why do I say, and why did John number the commandments by seven, when there are many more commandments than this? O, man, how determined you are to limit the ways of God to the ways of man! There are seven commandments as numbered by John; because John beheld them as having come through the space of seven heavens, from God

down to the earth. Thus making seven commandments. Each operating according to the needs of the seven stages of life between earth and God.

But what are the seven last plagues which the seven Angels have? The seven last plagues are the seven degrees of the earth, and of man's willingness, which must and will be overcome at the fulfillment of the commandments of God. But John said: "And I saw, as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name; stand on the sea of glass, having the harps of God. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying: 'Great and marvelous are thy works, Lord God Almighty; just and true are all thy ways, thou King of Saints.'

The sea of glass mingled with fire, is God's will which is pregnant with power, and with understanding, and with light; which in the end will consume the darkness of every man's soul, and turn it into light and understanding, and peace, and happiness. It is described as a sea of glass, meaning that it is without blemish of confusion, or obstruction of sight to those acting under the guidance of heaven's perfect wisdom.

Those standing on the sea of glass are they who have given up to God's will and have become redeemed from every trace of the marks of the flesh by the commandments of God; and who remember the desires and lusts of the flesh as an experience which was extremely different than the love of God. They are therefore enabled to forever appreciate the peace that is the reward of serving God, and doing His will.

They sing the song of Moses, the servant of God, because they are angels, and themselves are servants of God. And singing the song of Moses means their services to the earth in fulfilling the commandments of God and overcoming the hearts of men. This song shall cease when the earth is overcome, because the commandments will then be fulfilled; and men will be made ready to sing with them the song of the Lamb, which song has no fullness and no end, except in God. But is a continuous performance of great and marvelous works by the grace of the Lord God Almighty; and a continuous realization of just and true ways like unto the King of Saints.

But, you say: "How are we to know when we are doing the will of this great King, and being redeemed by the commandments of God?" First. Desire, and desire nothing else but to be a servant of God. And when you have mastered your desires, then I will make you masters of greater things. The voice will become familiar to you, and you will be enabled to do greater works and impart greater things. And the voice of spirits will become manifested to you when it is seen to be proper and good, and known that you will obey.

Behold, I have already sent a spirit unto you in this, if you have listened. But, you say, "many are misled by spirits." If so, then their trust has not been in the Lord God Almighty. And their every desire has not been to do His will. For unless this is so, no man can be rightly led. But if this is so, and you desire to do only His will in all that you do; no man can be wrongly led. For even at the last moment he will be protected from doing wrong. But no man serving himself is serving God. But you may say that I have stated before this that you should trust in the spirits. So I did. But I asked you to do so for the purpose of serving God--not yourselves. And neither can you serve God without them; for if you wish to serve God they are perfect guides. But if you have any other object than that, nothing can guide you perfectly, because you cannot be guided perfectly in an imperfect path and for imperfect objects. Nevertheless, the spirits will bear with you

in your willfulness in order that in time they may lead you about until you become, through various circumstances and experiences, desirous of the right object, which is to desire to serve God.

But you still can find objections, and still I am able to do away with them. For you can have no objection, if you are of a desirous mind, that I can not answer satisfactorily when I have a mind of perfect willingness through which I may dictate an answer. I shall not dictate answers to unworthy questions; but your misunderstanding makes still another objection worthy of an answer. The Bible says: "Try the spirits," in order that you may prove their worthiness. But do not think that this means that you shall judge the Spirit's worthiness by testing it with your own erring judgment. Be not so foolish. Let not your conceit run away with your soul. For you have nothing over which you can be justly proud. But you may try the spirit in the same manner that I asked the woman at the well to drink of the water of life, after which, having once drunk she should never again thirst. If you would know whether or not the water is good--taste. If you would know whether the spirit is good--try it. But remember you are, according to the Bible, to try the spirit by the name of Jesus Christ, and if it professes not His name, it is not of God. But how are you to do this? By first trying your own object, and your own desires to see whether or not your desire is to do the will of Jesus Christ. If so, then He is your stay. And if He is really your stay then you need not be afraid to try any spirit, and to trust its voice unto you. For if your desire is to serve God; and if that is your reason for listening, you shall not be led astray. But shall, as I have said, even though in the last moment, be protected from either spirit or man.

But you have tried and been misled? No. For if your desires were good, the result was good; and you were soon checked from encountering any evil effect. But if your desires are either of curiosity for your own sake; or for purposes other than to know the truth concerning Jesus Christ, then you are bound to be misled according to your desires. Then give up your will, O man, and you will indeed be safe even as the stars in heaven are safe, so shall you be. Even so. Amen.

Then the Angels who sing the song of Moses are manifesting the commandments of God upon the earth. And they sing also the song of the Lamb by doing God's will, and by receiving of God's love they manifest the judgment of the Lord who is Holy. For all nations shall come up and worship before Him by desiring to serve His will. And when the earth shall become filled with such desires what shall be the reward of their righteous wish? The greatest reward shall be theirs that worthiness comprises, for "unto them the temple of the tabernacle of the testimony of Heaven shall be opened." Which means that the manifestation of the divine will of God will be shown forth unto the whole earth, and through the Heavens. But, in a manner, this temple of the tabernacle of the testimony of heaven shall be opened before men are worthy; and before they give up their wills, and desire only to serve God. It shall be before they are worthy, but not before they are ready. But their readiness is unperceived except by God who ordained that the earth should be ready at a stated time: which time is at hand. Therefore, the temple of the tabernacle of the testimony in Heaven shall be opened unto man before they are worthy; but it will not be theirs until after they become worthy.

Thus it can be seen by them but not enjoyed by them. It will be theirs to teach them, and to aid them in becoming submissive; but it will not be theirs to enjoy until after this has been lived up to. Then how shall the Temple open; and what does it mean?

The temple is the prepared body, or bodies, in which the spirit of Jesus Christ will dwell and manifest the wisdom and testimony of Heaven unto man; and overcome the ways of man and redeem them from their grievous condition. Therefore when this temple declares himself; or themselves, for there are two; the seven Angels will come out of these two prophets, or “out of the Temple, having the seven last plagues; clothed in pure white linen, and having their breasts girded with golden girdles.” The seven Angels, as I have already stated, are the commandments of God unto man.

Then out of these two prophets will come the commandments of God, having the seven last plagues; or the power to overcome the seven degrees of the earth. These commandments will be fulfilled in the purity in which they were given. But they are clothed in pure white linen, having their breasts girded with golden girdles: which is the power and essence in which God will cause these two to manifest His works and show to men their duties as a godly people. Then shall the commandments of God, which are the seven Angels, fulfill their purpose and be given the seven golden vials, which are the privileges realized and enjoyed by a people humble and submissive to the commandments of God’s love and ordinances.

But the temple of God which is filled with glory and power, shall not be entered into until the seven plagues of the seven angels are fulfilled. Because the commandments must be fulfilled by each man before Christ in His glory is manifest in his heart. Which will be when the two prophets shall have finished their testimony, being themselves temples of God because they are prepared by God and the Holy Ghost to manifest the laws of the temple in which God lives and reigns

Then shall all men, even the earth, enter this temple, and themselves become temples for the work of God’s holy will. Because the plagues, which are the mercy of God that shall redeem all men, shall have been fulfilled by the prophets and by the people. All of whom shall become as prophets, knowing and seeing with an eye single and of the spirit that God is just, holy, and true in all His ways. And shall know that He is Lord of Lords, and King of Saints even from the beginning unto the end, which has no end but perfection. Amen.

CHAPTER SIXTEEN

How is it I have stated in the fifteenth chapter that the two prophets are the temple of God, and yet I have led you to believe that there is another temple than this? I have done so in order that the relationship between the prophets of God and the temple of God may be shown. The temple of God is the ark of His covenant. Then how is it that the prophets are also His temple? It is in the same manner that in Jesus Christ you see the Father; because in Him the Father was manifested, and through Him man could see the Father. While without Him man's unwilling heart and wicked ways could not conceive of the Father who dwelt in Heaven while they dwelt upon the earth and did not reach into Heaven to behold there the Father of all creation.

So with the two prophets. In them you shall see the temple of God, because through them will the ark of His covenant be manifested as they perform only the acts of God's covenant, and have no action of their own. Therefore, as God's covenant is, so are they, having become, through the subjection of their wills, one and the same as God's covenant, and as the temple of God. Therefore, through them can the temple of God be recognized, and men's duties seen, that others may also become willing servants of God, and be as temples manifesting the laws of God's covenant. While without the prophets men would continue to follow the error of their ways and understandings, and would not become subject to the laws of God. Even as in these two thousand years men have claimed to obey Christ; but have neither understood nor manifested things that were not of men. And thus it would continue to be were it not that God forbids. For, having foreseen in His great wisdom that it would be so, He made the provision even before the world was, that these should appear and manifest in truth the works of Jesus Christ who came before them. And also, according to His will and words; and through His guidance and power, bring into subjection to the laws of God, the laws of men and the sons of perdition dwelling on the earth, but creatures of God's love nevertheless, which shall save them even in the last hour though it be full of condemnation and disregard of love for the all-wise Creator.

But when these ordinances are obeyed, which will be when the prophets declare themselves to be the prophets sent and prepared; then men's disregard for the love of God shall turn to regard, and they shall bow down their heads, for the great voice shall be heard out of the temple, saying to the seven angels: "Go your ways and pour out the vials of the wrath of God upon the earth," which is the work of the two prophets that shall manifest the commandments of God. And through His mercy overcome the cup of wickedness which reigns over man's hearts.

But what shall be the effect when the first angel pours out its vial upon the earth? The disappointment that men will feel regarding themselves shall fall upon them as a grievous sore when they find that they have nothing that can be their stay; and that all they have is based upon a well defined line; but the line itself leads to failure and confusion; all of which being of man, and being also fallible, is subject to destruction and of no worth. This shall be shown forth at the pouring of the first vial; for even the fulfillment of the first commandment will clearly show men that they lived the life of

error. And that all truth is gained in subjecting the will of man; not in the cultivating thereof.

But what shall cause men to recognize that their standards and forms of life, both universally and individually are but efforts to maintain in position and power the existence of deception and evil which is so universally practiced that there remains not one who is unaffected by it in some degree; which degree hides from them the truth which shall in time be seen and lived accordingly by all.

But what shall make this known to men? The contents which shall be poured out from the first Angel's vial, as seen in the vision of John. This Angel is the first commandment required of men as servants of God; and the vial is the knowledge necessary for the keeping of the commandment, which shall first be kept and given through the two prophets of God, which is to manifest the seven angels unto the earth, and fulfill the faith of Jesus Christ: which is to open the way for the indwelling of the Son of God in the heart of every soul, both in spirit single, and in the flesh.

Then the first vial upon the earth will be the first works of the prophets after they have declared themselves to be the true prophets; and after they have been declared through others to be that which they profess. This work will be given others to declare from the spirit of Him who is the resurrection and the life, the beginning and the end, and who comes now to resurrect the dead in God, bringing unto the earth eternal life; and release from the prisons of darkness the spirits in bondage thereof.

And when these two are declared, though rejected by hosts and accepted by few, who will accept because of the virtue of their works and through earnest desires to be useful servants of God. There will then a noisome and grievous sore fall upon all who have the mark of the beast upon them, and who worship his image. The noisome and grievous sore will be the power of the prophets through God; and of the servants of the prophets, who will also be servants of God even as the prophets are His servants and the servants of Christ. The arguments of these shall be so consistent and conclusive that no man will be able to deny in his heart the untruth of that which he follows because the words of the prophets shall be conclusive and beyond an earnest, consistent denial.

And it shall also be a noisome and grievous sore because of its great area which shall extend over all that exists, and over all that men do in every land, making but one division easy to comprehend: the division between the works of God and the works of men. Then shall one nation be unable to cry to the other; but all shall be found to be of temporal origin, and subject to the fall which they shall sustain. Then shall one sect or denomination be unable to cry "wicked" to the other, for all shall be found to be built upon the judgment and reasoning of men, and all shall be classed as unholy, one with the other, and rejected by Christ as the works of pipers and the unrighteous claims of men.

Then shall one man be unable to cry "thief" and "robber" to the other, for all shall be found, one as the other serving himself and his own ambitions, and robbing their souls of peace and advantages; stealing from time righteous opportunities, and enveloping the earth in wicked and unholy works. Thus there will be but one division; and enacted in that division shall a new and holy law be shown, and the one which men now worship shall be cast down. Nor shall it be hard for man to find himself if he wishes to be a servant of God. For such will require but one change, and that a complete one, separate and apart from all that now exists in the forms followed by men.

“But,” you say, “this cannot be; surely there are some good and holy things among men, and also in some creeds and sects.” If so, my friend, then go to this good thing and be changed, be made good; and when you have found it, show yourself. But remember, you must be changed and no longer be of the ambitions, desires, and modes of life that claim all other men.

If you are changed by this good thing which you say exists, remember this: That the disciples found the fountain of good in Jesus, the Christ. But in the finding thereof they came forth changed, agreeing with no man and with no nation, but pleading and preaching to all. I do not object to good if it exists; but ask that you find it and become changed. But rest not your faith upon that which baptizes in the Lord’s name, if after you have been baptized you are still the same except for a simple illumination of the mind which deceives you.

Then, do you say: “where shall we seek if there is no good to be found in the things of the world?” Behold, O man, if your desire is to serve in My kingdom, and these writings have found you; say not that Christ has not answered your prayers. For in these will you see Me, for I am in them; and through them you will be restored to a knowledge and new realizations that will enable you to become more desirous and more worthy to receive in greater fullness, which is to be made a part of these things you here read, and be made conscious of the spirit of Jesus Christ, that you may live in Him and He in you; and that through Him the spirits may whisper unto you things eternal and of His holy will. Nay, say not that you have not received all that your desires have been worthy of, because your desires may be as the desires of the churches who claim to desire to serve God, but do not.

For behold, if God should answer all their prayers then the world would lose its balance, and men their souls, and existence would go into oblivion. They think themselves desirous of serving God, yet they retain their own opinions and do not give up the world but remain as other men. Such are not deserving of divine impression and revelation because, in fact, was God’s will to be manifested as it is His will to manifest, they would not wish to serve it. They think they would, because they do not know what God’s will would be.

But when God, through the two prophets, shall declare His will, the churches will be the first to denounce it as being of Satan, for it will contradict all their ideas of religion. But if they were really desirous of serving Christ, they would be free of opinion and would not reject the will of God when it is revealed.

Then the pouring of the first angel’s vial upon the earth shall be Christ, through the prophets denouncing men and their works with all of their various beliefs to be not of Him. Then what shall be said concerning the standards held to be good by the world? The world has its standards, and men who do not vary from them. But even when kept they are the world’s; but God has new ones that are not kept, which teach you to give up your wills and have no standards, no convictions, no ways, nor desires except to serve God Almighty and do His will. He who does this inherits the kingdom of Heaven. But none are found so doing, no, not one, except him through whom I write, and one standing with him whom all shall know. But even they are not perfect, and yet they are able to do my will, and shall be cleansed of all their infirmities. Even so say I, the Lord. Amen.

Behold, I have commanded of them and they have given, even that which none others would give. I now ask of you, and all to do likewise, that My will may go forth.

But if you refuse, My will shall go forth without you, and you shall be unknown by Me even though you are seen by Me; but unknown until you do submit your wills. Then shall I know you by the spirits whom I shall send; and by what I, in My will shall do to cleanse you. And I shall know you through your prayers which will be the good works that My angels shall perform through your willing hearts. Even so say I, your Lord. Amen.

We have seen what is to be the effect of the first angel's vial when it is poured out upon the earth. But shall we speak more plainly still, that the hardness of men's hearts may understand? The angel, as I have stated, is the commandment of God. Then the pouring of the first angel's vial is the keeping of the first commandment which is required of men in order to obtain the blessings of God. This commandment is the sacrifice of the free will of man to God in consequence of the desire to serve Him and to keep His commandments. So then let Me speak more plainly concerning the time of the pouring of the first angel's vial.

When men, two or more, few or many, shall sacrifice their wills to God, the first angel has poured its vial upon the earth; because that commandment has been obeyed. It is then that men shall behold the errors and worthlessness of the world; and shall see the weakness of men's greatness; the ignorance of men's wisdom; and the folly of men's wonders. All of which are temporal and have an end, never more to serve a purpose except in the memory of men's hearts as their acts of disobedience in darkness and death.

And the vision of the worthlessness of these things is the grievous sore that shall fall upon the beast and those that worship him. This is brought about in consequence of giving up to the first commandment of God, and thereby experiencing the contrast between good and evil. But while man alone is served, and his own reason and judgment exercised, there exist no contrast between his own standards, and those of true morality.

Therefore he acts in utter ignorance either of good or evil, or temporal and eternal values; and does not recognize the fact of its being so. He is unaware of the true state of that evil in which he acts; and is also unaware of that state of good in which he does not act: Thus he lives without the knowledge of either good or evil. For no man has the knowledge of evil until he first has the knowledge of good. It is the contrast between the two that shows him the state of both. This is the law and the way of Jesus Christ. He who has ears, let him hear.

Why then do men believe themselves right when they are wrong? Why think themselves strong when they are weak, and why think themselves righteous when they are wicked? Because they live in the one, having no contrast to show them either. But, you say: "We have had contrasts shown us between the world and Christ, by Jesus of Nazareth." Yes. It is even so. But you crucified Him, and therefore I shall raise up another in whom shall appear My second coming.

"But," you say, "have we not contrasts shown us between the wicked and righteous of this world?" No. You have the contentions of this world, and of this one evil existence only. But you have not the contrast between the righteous and the unrighteous; for, behold, no one is righteous, no, not one. There is a great difference between contrast and contention. But contention, of itself, seems to man great enough to be contrast; but which, after all, is nothing but the conflict of a confused and evil existence which deceives you regarding its merits; causing you to believe that in it you see the difference between what is good and what is evil, and thereby gain a knowledge of both, whereas you know neither.

But when man, or men shall obey the first requirement of them in the commandment of God and yield up their will, then shall they behold the contrast; the sight of which is the first angel's vial and its contents which shall make manifest the contrast between good and evil to all who will become willing to see. And this knowledge will lead to the pouring of the second angel's vial upon the earth, which will make the sea to become as "the blood of a dead man, and cause every living soul to die in the sea." But how can this be? If you truly see the difference between good and evil, you shall then also see evil to be as abhorrent as the blood of a dead man.

Behold, evil is not as God, nor as good. For good acts and lives in itself and exists forever as truth. But evil lives upon the downfall of its victim, and ceases to act when its victim is lost; and becomes as the blood of a dead man. Thus contrast gives man a knowledge of good and evil, and shall undeceive him. And when this contrast shall be shown through two or more, few or many, then shall it establish the doom of evil, and the end of every man's work in himself, because the greatness of the contrast shall overcome even the rebellious: "and every dying soul shall die in the sea." The sea being the sphere of evil; the non-existence of contrast; and every living soul shall die in it, because it shall lose its victims in every living soul who, in time, shall all depart from its chains of bondage and ignorance.

But you can not see exactly the condition between evil losing every soul for its victim, and the sentence in the Revelation of which this is supposed to be an interpretation, which is written thus: "And every living soul died in the sea." The reason you can not see it is because this is mistranslated as it appears in the Revelation of John. Not that it was mistranslated by John; but in the later handling of the records while translating it into different languages. This is the way it should appear if correctly written as by John. "And the sea died of every living soul." Meaning the loss of its victims in the living souls of men having been undeceived by knowledge of the two existences: good and evil.

But shall you understand that when the contrast is shown between good and evil that those turning to the good shall thereby gain a full knowledge of these two states of existence? By no means. Nevertheless, it will be sufficient to urge them on their way serving God, the eternal Father and Creator. But a full knowledge of good is never obtained except in God; and then only to the extent of the unison of the soul with Him, the Creator of all.

But a knowledge of evil is soon gained, though not often while upon the earth; but is given in the third sphere, or heaven. Yet the contrast which is first seen gives men a knowledge that evil is evil, and where it is to be found, and in what actions it gains existence. And also gives man sufficient knowledge of it to teach him that it is undesirable to serve. The full extent and the exact results which occur and which are possible to evil is not learned by the soul until, by repentance, or good works in the hereafter, the soul is fully redeemed from the effects of the sins it has committed; which state, though not often gained in the flesh, is possible, though it was only gained upon this earth so far by one, Jesus of Nazareth. His disciples neared this point, though they did not fully gain it until after separation from the flesh.

Then after there is a contrast shown to men upon the earth, which will be in this last day, they will gain a knowledge of Good and Evil. Thereby the one great division will be made which will enable men to seek and find. But will they seek and find? Some

will. Because God has, through His angels prepared a sufficient number to receive whose worthiness shall overpower the unworthiness of the others; although those receiving will be of the lesser number until such time as the great and many worthy works of those receiving shall make small the unworthy works of those still unwilling to lay aside the nature of the flesh, and yield to the nature of the spirit.

Thus the efforts of those led by the spirit to show forth the fruits of living in submission to God's influence and to the dictation of the spirits shall cause the great division to be made in the lives of men upon the earth. And in this great division, God shall be no respecter of persons, creeds, denominations, organizations, or nations. But all of these shall be classed with the side which has its power with the world, or the beast from whence they all sprang. In their efforts to maintain their position by all the strength of reason, judgment, and care that can be called forth in the greatest effort of men's strength, using all the force and power of laws, superstitions and ambitions that have been formed by men, and have been considered good by them, they will soon prove whether or not they are what they claim to be, or whether or not they are of Satan, which they have denied.

The different divisions of men's claims to authority having had no opposition except to the extent that each division has opposed each other, could continue to exist unmolested and unproven to the minds of men as long as its strength and truth had not been tested for them. For the earth, in so far as it extends into the lives of men, has, since the time of Christ and His apostles, been divided into many differences of opinion with each division but slightly opposing the other. But each and every division has been but a degree of the earth and the temporal. Therefore, the opposition existing between them has not been of sufficient strength to test the purity of each other to the extent of proving either of the divisions to be inconsistent, to its patrons. Therefore each class of men, according to the result of their privileges and experiences, patronize their own mode of life or form of belief unchallenged, for nothing prevails to show them that they are all wrong. For the true concept of truth and right and wrong, can only be obtained by giving up all established beliefs and modes of life to be led, inspired, and acted upon for each duty by the divine influence of God's ordinance unto man, through the departed spirits who serve Him by doing the will of Christ.

But why do I speak of this as existing since the time of Christ's apostles? Only because this great division was established upon the earth by Jesus Christ over nineteen hundred years ago when He manifested among men the divine mode of life which opposed all that men considered good and worthy; and therefore placed them and their various divisions by themselves; showing them that all were wrong, and that the one true concept could only be arrived at by departing from all that was and had been, even to the extent of entering the womb of another state of life and being born again, which life He manifested; thereby causing the great division to be made between the will of God, and the works of men, whether for religious purposes or otherwise. But this division practically left man and his way of life undisturbed after the crucifixion. But not wholly so, for it continued throughout the lives of the apostles; disappearing with them at their death because of the unworthiness of men to maintain that standard after these saints had left them.

Thereupon men dropped back again into such modes of life as best suited their willful desires; only being disturbed at periods when some worthy soul would rise up and

manifest again, to an extent, God's law; causing a partial division, for the time being; but not sufficient to overcome man's unworthiness.

Then what shall I say of the Christian movement up to the present time? In it there are now many divisions just as there are in all other earthly movements; none of which manifest sufficient worthiness to prove the unworthiness of the other. Thus each lives on, gathering unto itself those who must be bound to something. As they are taught, so they drift and are bound. But none of these divisions of Christianity show sufficient worthiness to convince the materialist of the weakness of his belief. They are all so nearly equal that one does not much oppose the other by the difference in their works, and lives, and ambitions.

Then at my second coming, what shall I say of them all; except to class them in one great unworthy division, that of the earth, pronouncing none of them holy? Then what was the object of Christ's first coming, if the division He caused did not continue? If He had not established that which He did, He could not reappear to fulfill it in this, the last day. But after it was established and rejected by the hardness of men's hearts; the division which He did create was, like Himself, taken up into His Father's keeping where it has lived and taught the spirits the true and divine law. And now that these spirits have been redeemed by it, they shall go forth to deliver again to the earth this great law of God which will again cause the same great division, and the law will be fulfilled and Christ will reign among men upon the earth.

But, you say, if Christ established the division once, and it disappeared, is it not possible that it can again disappear after it is re-established? This question is fair, and deserves an answer. No. It cannot disappear again as it did after the first coming of Jesus. For at that time there were spirits who were in prison and in darkness; or who were unredeemed to the light. But when Christ appeared among them, and they being more worthy than men of earth, they were taught and accepted; and became lately redeemed, all of them, unto the life. Therefore when Christ shall again come with His law unto the earth, it cannot depart unto those more worthy, as were the spirits, for all of these are now working for the same cause: to establish throughout creation God's divine law.

Thus the reappearance of Christ's law shall again cause a great division to be made among the lives of men. This division will be the pouring of the third angel's vial upon the earth, as spoken of by John, which is to turn the rivers and fountains of waters to blood. The rivers and fountains of waters are the many divisions of the earth which go to make up the sea of sin; but must be proven to be evil by the division which will be made through a knowledge of good and evil. Then those having been turned to belief in this manner shall be heard to say: "Thou art righteous, O Lord, which art and was and shall be, because thou hast judged thus." Men shall then see that God is just in His manner of judgment. But since men have rejected the words and commandments of the prophets by perverting their words to their own selfish uses; which is "the shedding of the blood of the prophets." For which God will give them "blood to drink" by testing the strength of their ambitions and ways, and desires, by forcing them to maintain their position against righteous opposition, which they will be unable to do.

Thus they will be proven by being given blood to drink; after which they will be heard to say: "Even so, Lord God Almighty, true and righteous are thy judgments." What then is the righteous judgment of God Almighty, and how shall it manifest itself unto the earth? If you would know, then listen attentively, and you shall know. Pray diligently and

you shall be able to receive; give up your will and you shall be able to follow. But if you are unwilling to do any one of these, then you are unable to do either of them, and can not yet be a servant of God.

When there shall be those who give up every ambition and custom, and depart from all form and rule and place themselves adrift into God's care with but two points in view: One, the willingness to serve God and give up all else. And the other: The desire to reach the point intended for them by God's Infinite wisdom, then will there be those who are worthy to manifest the love, wisdom, and laws of God upon the earth, and before other men. And since there are those who will be willing and others who can be made willing, and others who will yield to persuasion; then there are those through whom this light and wisdom shall be manifest. Then shall an altar be built in the midst of men, one not material, but one in the name of Christ which shall overcome the confusion and disobedience of the earth. Then shall the word of God be made manifest through the new law and the new life. And those taking part shall live without forms or rules of men; but of God each hour by the word of life. And they shall live in strength and mightiness without confusion; standing unmolested and unhurt by the efforts of men to persecute them.

And, "they shall feed the hungry and clothe the poor and make strong the weak. They shall cure the blind, and cause the lame to walk, and shall free the prisons of their victims." In the name of God shall they do these things both spiritually and materially. And in it all they shall love the righteous, and deal out mercy and forgiveness to the wicked, and shall not be hard hearted to any. But through the spirit which has made righteous their hearts shall they do this without form, law, or creed. And they shall work in unison as one hand and one mind, for thus will the strength of Jesus Christ be proven and the weakness of form and law be shown.

Thus shall the strength of one prove the weakness of the other, and the existence of one cause the judgment of the other; for when the works of men are measured by the works of God; the works of men shall be seen in all their weakness. Then shall man be judged by the great division of works; for such is the righteous judgment of the Lord God Almighty. And this judgment is the pouring of the vial of the fourth Angel as described by John, where he says: "And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire." The sun is the light of men, or the object of their labors and the strength of their accomplishment. And the vial which is the object of the saints, is to serve God, will manifest God's laws in great strength; and in so doing will prove the weakness of the works of men.

And if men still remain selfish, as many will, it must be against their knowledge of what they should do; and knowing that they are not justified will be as fire which will scorch them with great heat. And their efforts to maintain their old forms and positions shall be their blasphemy against the name of God. But men, being selfish and willful, have much conceit, and do not willingly give up.

Therefore, when it is shown them by the few who do give these things back to the world that the world is not justified, it will not change man's desires. Nevertheless it is justification that stands as the foundation of power upon which any action lives. It matters not whether this justification is real or false, for so long as the action appears justified it can live in its original power. But when this is lost, its power is also lost though it may exist on for a time upon its establishment of the old, which decreases when

not re-enforced by a new supply. Thus, the loss of re-enforcement is the loss of power, which is lost when an action can no longer seem justified. Then what will be the result when the laws of God show the desires of men are not justified? The beast shall lose its seat, or kingdom, which is its power to justify itself.

This loss of power is the pouring of the fifth angel's vial upon the earth, as described by John wherein he says: "And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was flail of darkness, and they gnawed their tongues for pain." For what kingdom appearing no longer justified has authority; and what kingdom, having lost its authority is not in darkness? But men are selfish, and even though their authority for wishing to do as they do, is lost, still they will not repent, for this is the stubbornness of Satan who rules all men in self action and ungodly government.

But this desire to work, and the working without authority is indeed pain to the workmen, and will cause them to gnaw their tongues with pain. For terrible is the agony to desire, and yet know that your desires are unjustified. Thus when the fifth angel pours out its vial the earth shall lose its authority. Then what can be the consideration in an action without the authority to act? For is it not true that all things are supported by whatever gives it authority?

If man can protect or be protected by form and rule constituted upon the basis of his own judgment, why then has he so utterly failed to live in the peace and harmony that protection should give to its enclosure? Why have some been free, some in bondage, some rich, and others poor, some wasting and others wanting, since the law of protection prevails? What shall be said, O man of this great possibility of which you boast but have not manifested? This shall be said: "It is not true." For truth is not in man, nor maneuvered by men until they give up all efforts to please or to be pleased, to comfort or be comforted except as it pleases God to please and comfort wherein He sees fit to comfort. And this can not be performed by man's wisdom, neither by the exercise of his own will and judgment; but by the faithful guidance of the spirits through the Word of God, and the Son Jesus Christ.

And when this is said, then the actions of men have lost their authority. And having lost their authority, have lost their support, and must die, which will be when there appears those who give up to the divine influence sufficiently to manifest the laws of justice, purity, consistency, and protection. Then will the world behold that they have not manifested it.

Then what shall take place when the sixth angel pours forth its vial, as described by John, where he says: "And the sixth angel poured out his vial upon the great river Euphrates, and the waters thereof were dried up, that the way of the kings of the East might be prepared." What means this pouring of the sixth angel's vial? The great river Euphrates is that which supports and justifies the wickedness of men. And the kings of the east are the commandments of God's holy law and ordinances supported by those who have suffered and been redeemed unto holiness with God, and unison with God's Son, Christ of Nazareth.

But when the world shall be proven, and men's willfulness no longer justified, will they repent of their ways? No. Even though their support shall be taken from under them, they will still desire to remain in power and position; though many will turn and see their errors. But those who do not will continue to work, knowing that they do so against a higher knowledge which could be theirs if they would make the sacrifice to

obtain it. But they will be as King Herod who slew every male child for the sake of his position; though he was fully conscious that he was striving to put down the possibility of a greater law and a wiser king. He was not moved by the virtue he believed to exist in the child Jesus; but sought to destroy him. So it will be with men, even though they are proven to be of the lower law, still they will strive to maintain their position though it be but the lingering of a fallen law; the last quiver of a lifeless and fainted form.

Thus will Babylon at last be brought in remembrance before God, to deliver herself in submission to His rule, that His will may be done on earth as in Heaven. Then every island of disobedience, and every mountain of sin shall lose their power, and disappear. Then will there fall upon man "great hail out of Heaven:" which is the authority and guidance of the mighty law of truth and divinity. "And every stone shall be about the weight of a talent:" which is the accomplishments of performing in God's will. But those remaining with the dying form of man's temporal ambitions, shall blaspheme God because they refuse to serve Him. But shall lose their support because of the great hail; and because Christ has stolen upon them as a thief in the night, manifesting His just and holy laws through those who are willing and worthy; which shall shame those who have not kept their desires free from selfishness.

Thus they will be found naked of works and justice. And the world shall lose its support through shame; and the dragon will not longer bring its three unclean conditions of bondage to the earth: which are deception, hell, and purgatory, which bind men to false desires. For these three unclean spirits shall come out of the mouth of the dragon; and out of the mouth of the beast; and out of the mouth of the false prophets. They are the three witnesses of the earth which shall be proven, and shall lose their power, and authority, and support. And the loss of their support is their fall. And their fall is the pouring of the seventh angel's vial upon the earth, which brings the great voice out of the Temple of Heaven, saying: "It is done." Even so. Amen.

CHAPTER SEVENTEEN

PRAYER OF THE INSTRUMENT

Most worthy master of the Angels, and of all who serve God. Will You, in Your might uncover the judgment of death, that man may be released therefrom? Most worthy Christ; You have written. You will fulfill. We are weak; but You are strong. Will You save us by the power of Your hand? Amen.

If men were wise I would not need to ask their questions for them; but men are not wise. Only God is perfect in wisdom; and only He knows the needs of His creation whether they are fallen or risen. Therefore, since I do God's will, I shall ask the questions that God would inspire men to ask if they were inspired according to their needs, as seen by the All-Wise Creator to be necessary for the welfare of finite man in his mortal state.

Does not mortality show that you must die? And does death not show that you are mortal; and is not mortality death? Then since mortality is death, how shall you live, since you are a mortal?

Shall you not die when you are mortal? If not, what part of your mortality shall live? Do you say, "the soul?" Yes. But God has said that the soul is immortal, and he has called you mortal. Then what part of you shall live? Your soul, again you answer. But if you are mortal where then is your soul, that part of you which is immortal and cannot die? You do not know, O man, where it is, what it is, nor how it lives. Then can you speak of what you do not know? But you say, "the soul lives in Heaven; it comes from God, it goes to God." These are but sounds to you which live in the imagination, and are as the words of a parrot that speaks, but knows not what it says. So again I say, mortality must die and no part of it can live.

That the soul is immortal is no comfort to the mortal, since the realization of the mortal is unlike the life everlasting of the soul. Then you may indeed weep over death, O proud but ignorant mortal, for indeed the soul lives and can not die. But, as for you, what you know of life, what you realize, and what you think you know of the soul and of God, and of all that you are, or which, while in the mortal state you can possibly sense as something, must indeed die and remain dead. Then mourn your dead, for indeed as you see it so it is. The soul does not die, but it you can not see. But death is as you see it.

But you cannot accept this, you say. No. Never will you accept such a doctrine! But why? Because it is unpleasant for you to think of as being true? Nevertheless, something tells you it is true. Something has always told you this is true. It is only because you have fought against this voice that you have ever believed that you were to live always. Behold, this matter is more terrible than you have allowed yourself to believe. The materialist is more nearly correct than you. He believes that when he is dead, he IS dead; and so he is. He gives way to the feeling which prompts him that what he knows as life, as religion, as sense, as consciousness, must die. But he stops there, satisfied to remain with this. Were it not so, then this voice would tell him more, would give him more, would change his sense of consciousness, his realization of life and of

existence. Then, what he received of the new consciousness would not die, but all else would.

But do you say that this is not according to Christ's teachings while He was upon the earth? I say it is; but that man's desires to live as mortality knows life and consciousness has misled them from the true understanding of His teachings regarding life eternal. But were it true that any part of mortality of which mortals were conscious of did live in eternal form, then men would have had life eternal upon the earth. But they had it not. For to gain that they must be born again. Something unborn was yet to be born. An eternal consciousness not of the flesh must be realized while upon the earth, for, if not, then all that is upon the earth must die. So, O professing Christianity, O mortal men the world over; as you see death, so it is. But the life everlasting you shall live here-after. You know nothing of this life. You do not realize it. And since you do not realize it, it is not of you, nor you of it. For that which lives on for eternity you are not yet aware of.

Christ has taught you but you have not heeded. He has played for you, but you have not danced. He has prayed for you and waited for you, but you have clung to your mortality. You have not given it up to be inspired with a new and higher consciousness, that of the life of your soul. You say things; you believe things; and you imagine things; but you do not know that your mortal consciousness has seen evidences of the eternal existence through the words of Christ and the prophets. But by your own hallucinations you have become illuminated and have believed yourselves saved, but by them you have not been changed.

O man, does not death mock you? Does not grief torment you? Does not confusion rail against you? Yes. But still you are blind. Then how long will you remain proud and foolish, and be deluded by these things? I have led you to the fountain, but I can not make you drink. I lead you again; I plead with you to give up everything; to cast yourself adrift now; for, to receive of immortal life, you can not concede to mortal life. For they are unlike each other, and refuse to live together in the same house, and reign over the same mind at the same time. Then you must be either of one or the other; and give up one to receive of the other.

I do not offer you fame nor earthly rewards. I do not offer you things which will cause you to be envied by men, nor to be among the powerful of the earth. I do not offer any of these things. Therefore the flesh hates Me; for even your opinions and beliefs I do not regard. But I offer you help to sacrifice your wills, and to find a consciousness of the life which is eternal if you will but heed; and then have patience to watch with Me one hour. This I offer, but I will not force you to accept it, only as through circumstances you tire of your present state of being.

Now then, if you have heard and listened; then I have given you "the judgment of the great whore who sits upon many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." For the great whore is mortality, and her judgment is death. If you are not mortal then you shall not die. But if you are then you shall die, and your soul shall live. But that is an existence you know nothing of. But if you do as I bid you, then you shall know it, feel it, and sense it. And what you will then know, and feel, and sense of it shall not die; but shall live, and great works shall follow you.

Now then, have I not so far asked wise questions, and wisely answered them? If you have been as wise as I would have you, then it is so; but if not, then to you I have

seemed unwise. And you will have thrown away an opportunity and have cast jewels before swine. I have not; but you have. Even so. Amen.

The statement I have just made seems to you bold, even confusing; for I have said that a man must die, and that even his state of consciousness must also pass away. Then I have indeed made death terrible to you if this is true. Yet it must be remembered that even though to the flesh and to the mortal, this loss of existence is terrible; the mortal has but a finite judgment, and that in this as in all things, the hand of God's mercy can be found by those willing to find it; and by those who wish to submit to facts and truths without wishing to change them. For indeed you may fear; and you may weep, and you may rebel, but truths will not change. They remain ever as they are, and change all lesser things to them.

Then if this is true, your objections will not change them. But you must change and take them as they are if you would see them in all their beauty. For the ghastliness which these facts seem to take on is not really there. The facts are beautiful and fair to look upon. But the dread that untruth has of truth, makes truth look ghastly to those who oppose it. Therefore, if you are the victim of your own convictions and opinions, you are an enemy of truth. And truths are the germs of death to your unholy attitude. Therefore, certainly truths look ungracious to you, as they really are; even as death is disastrous to mortality and all its organizations.

I have stated that mortality is subject to death; even so subject to it that mortality is death because it is darkness to God and to His everlasting kingdom. It is death for all things not knowing God are as death in God's sight. But the soul can not be lost to God, for in Him it lives forever. But to the mortal consciousness it can be lost; and when it is, then that which is mortal goes into death forever.

It is from such truthful statements as these that the erring world has taught the eternal loss and damnation of the soul. It is not the soul that is lost. But mortality is lost even if it gain the whole world; for if it loses its soul it must die. But the soul not so. But what comfort is this to you, O man, since you have lost that part which lives while clinging to your earthly privileges and demanding from God and man your rights as a mortal being? You have been given even as you have asked; and with it you have gained in death, but you have lost in life eternal. But now it becomes necessary for you to change your opinions and established beliefs. Therefore will your faith be tried; but let not yourselves fall at the trial, even as your soul can not fall. But you can give up mortality by yielding your all up to a more righteous judgment.

You have heretofore understood that in the mortal frame dwells the soul, that spark of divinity which realizes and lives on forever. But if you will concede to my statement, you must change your opinions. But, if so, then to what must they change, and where is the soul? And what has it to do with mortality?

Now I bid you, do not lose your patience. Remember you are in ignorance and must receive light. Therefore, jump not to conclusions, and lose not your faith because you are not pleased. Neither reject because your understanding of these things has not been confirmed. For rather must you expect to be confirmed in nothing, but changed in all things in order that light may dwell where darkness now is, and peace reign where confusion now dwells.

The mortal was not formed for God's pleasure; but for man's. God's pleasure is in causing existences to emanate from Himself. But the mortal part of man is a formation,

not an emanation. And his pleasure is in redeeming his mortal self by willingly serving his Creator.

The soul itself is perfect already in the likeness of God; and already God's servant from the day that it was separated from Him. Therefore the soul cannot willingly become more perfect; nor by its will more in the likeness of God. For the Soul was made perfect, not by choice, but by inheritance: the natural born child, servant, and consumer of God's perfection. Then the soul can not willingly submit itself to God, for it is already submitted. Therefore, by itself it can not voluntarily become God's servant because it is already dependent upon Him for its very existence.

But were it possible that the soul could become imperfect, it could then willingly yield up its imperfections to God and thus willingly become His servant, and by choice become again in His likeness. But this is impossible. The soul can not become corrupted; neither is it subject to change because God made it in His own image; and He Himself cannot be corrupted. Neither can He be changed, because He is not subject to imperfections. Neither is the soul subject to imperfections in itself, because it is in God's image.

Now, O man, remain passive and prayerful, for at this point of your existence God gave you a choice, and ordained means by which you could, through choice, become His willing servant. He provided this means, not by making your soul unlike Himself, but by forming mortality. Then let it be remembered that mortality is a formation of God, but not a creation. And mortality, being a formation, is not imperfect by itself, but is subject to imperfections and to change; and even unto death. But since it is subject to change, it is also subject to life as well as death; and is the only existence which is subject to change or subject to death.

Therefore, man's soul being in the creative image and likeness of God; and mortality being formed perfect, but subject to change either to death or life; God gave the soul a choice to partake of this mortal existence which He had made in order that the soul might give it unto God who gave it to the soul. And by the returning of it become by choice a servant of God, and by choice inherit the kingdom of Heaven through choosing to partake of mortality at will, and then again at will giving mortality to God, the giver.

But the soul itself is immortal, and in its partaking of mortality it can not become mortal. Therefore, when it chooses to take unto itself mortality, it has in mortality its representative. But this soul itself has its dwelling place with God. By this means is brought about the mortality of the soul. "Then," you will say, "if the dwelling place of the soul is with God, is it then not within the body of flesh as we believed it to be?" Yes, it is there, but the soul does not dwell there. The soul's dwelling place is with God; and at no time in its existence has it been otherwise. Nevertheless, the soul is in the body in the same manner as the sun is upon the earth; and yet being upon the earth, does not leave its own axis.

This is not a complete illustration, but a simple one from which you can gain only an idea. For the soul is not confined, as might be imagined, to a particular shape or form such as the body. But the body can be caused to sense, and even to live the exact realization of the soul. But in such a case the senses, and expressions, and consciousness experienced by the body do not die. But unless this is the case, they do. However the experiences realized during mortal existence are always remembered by the soul; but not

by what seems to mortal consciousness to be the life, or soul. For that, in and of itself dies unless it is changed and given up completely to the dominance of the soul.

Then, this being the case, what effect does the mortal have on the happiness of the soul? It has this effect. The soul has chosen it, and through its choice the expression of mortality was called into action with the added possibility that it may be redeemed by giving it back to God who gave it to the soul. Therefore, since the soul has made that choice, it is bound to it until it delivers it back to God, either by submitting it to God's laws, or by allowing it to follow its own will and desires unto death; and then, by redeeming its effects unto life.

Man sees but little, for mortality is ignorant. Therefore it seems to the flesh and to mortal consciousness that at the death of the body there remains only the soul which is pregnated with the sins of its acts in the flesh; but this is not so. The soul is immortal and cannot be pregnated with sin. The soul does not act upon the body directly; for the body's consciousness is too gross for the soul's action. Therefore, it must either be refined, or acted upon by another substance. For that purpose there is within each body a substance like in shape to that of the body; but of a more refined substance, not visible to the physical eye, for it is not material, but spiritual. It is not the soul. But is that which all mortals mistake for the soul. It is that which inspires the physical part of man with superior intelligence. And it is this intelligence which mortals believe to be the everlasting consciousness of life. But it is here that man is deceived; for this expression, or realization of life is not eternal. But it is upon this that the soul acts during its association with the body. And when this spiritual form and intelligence is freed from the body, it is in the exact likeness of the body, but is absolutely under the control of the soul.

Therefore, even when the body is lifeless, the soul is not freed from its mortal expression; for at the death of the body this spiritual consciousness which has been mistaken for the soul, is freed from its physical bondage and soars out into space with its same desires, its same ambitions, its same wishes and pleasures, believing itself to be the soul which is eternal. And being freed from the body it realizes greater lights.

And being subject to the soul is more conscious of truth and error. Nevertheless, it does not at once realize itself apart from its old beliefs and superstitions. Therefore, when spirits manifest to man in the flesh, it is the same individual and consciousness which men in the flesh knew as their friend, their mother, child, brother or sister. They are those known as spirits, and thought to be souls, though they are not.

Then since this expression of mortality exists, and the soul has not yet redeemed it, it must sometime bring this mortal expression into a higher state of consciousness. In what manner is this done? The soul does not force the spirit to yield up its desires; neither does the soul allow it to partake of more evil than that in which it already lives and acts. Therefore, though it lives on according to its own desires, it is not permitted to deceive or lead others into wrong doing, or error and deception.

As an illustration I will proceed to take one in the body communicating with such a spirit out of the body. Then supposing the man's object is selfish in his desire to communicate with the spirit even though he does not realize that his object is so; for there can be ignorant selfishness; then the spirit according to its own judgment and knowledge may communicate an incorrect statement to the man receiving the communication. However, though the knowledge received and given may be wrong; would be the best according to the spirit's judgment. And the soul would allow it to take place in order that

both the man and the spirit might be instructed as to what an impure motive might result in. Whereas, through mere argument neither spirit nor man would have listened. But if the spirit had an evil object in view, then the soul would prohibit it from communicating to the man. And, though the spirit might be led to think it had succeeded in reaching the mans consciousness with its communication; the man would not have felt any effect. Then, again, if the communication could result in evil, even though both man and the spirit were well-meaning and in earnest, the communication could not be given.

Neither could the communication be given if the man's desire was to serve God, and do God's will; if the spirit with which he wished to communicate was unable to give the proper instruction according to God's will, which the man wished to perform.

It is in this manner that the soul controls its mortal expression until the spirit consciousness tires of its own wishes and ability. Then when it does so it receives a consciousness of the soul and no longer thinks of itself as being the soul. It then immediately becomes desirous of changing its pursuits and submitting itself to its master. Then indeed does it begin to change both in form and in wisdom. It thereafter consciously obeys the soul and works out its redemption. And though it is not the soul, it is an expression of the soul which lives in spirit form; but glorified beyond the imagination of man, and guiding men in the flesh and spirits out of the flesh inasmuch as either will willingly be worked upon, until, in time, it is redeemed unto life and becomes embodied in the soul, all life, and all consciousness. For all that was mortal will have passed away; even its past form and likeness being no more. Only the soul likeness now exists. And having redeemed unto God the gift that God gave it, it too becomes a willing servant of God having brought something to God that was not God's; something that was mortal to immortality. Not God's, because God gave it to the soul; and not of God because God formed it.

Now then, O you proud mortals, what part of you shall live? And is not death as you see it indeed death, for shall you not die? Even so, every part and particle. Think you that such as you can dwell in the kingdom of Heaven? Think you that even such imperfections as your greatest virtues can be the soul, or even an expression of the soul which God created perfect in His own likeness?

O man, do you not now see why Christ taught eternal life; and why I now cry unto you, Give up your will? Do you not see why I say none are good, but all are even as death? O, you willful mortals who think you are justified. Give up unto the soul; cast aside your desires, your wishes, your ambitions, and your all. Acknowledge your guilt, your terrible weaknesses, your woeful imperfections, and know that you are but temporal beings. Pray every hour to be born again. Listen without will for the voice of spirits; desire incessantly without ceasing to be enabled to serve God's will and to realize the existence of your soul which lives forever. Then, even while on earth you shall change and receive eternal life. Then the body shall be transformed in the likeness of the spirit; the spirit shall become in the likeness of the soul which is already in the likeness of God, and God is perfect, but only He is perfect. "Then be ye likewise perfect" by giving up yourselves to Him who created you.

I have now judged the great whore for you, which is mortality. I have described her. I have spoken of her imperfections. I have told you of "The great beast upon which she sits. I have spoken of her purple and scarlet raiment; her precious stones and pearls; and the golden cup in her hand, full of abominations and filthiness of her fornications." I

have told you of all her weaknesses; but yet you may not have seen; you may not even have believed; and you may have rejected. Then if you have not seen, is it your fault, or Mine if your mortal mind still maintains its stubbornness and wishes to act upon its own authority? Then unto death it shall be so.

I have offered you water; and have promised to undeceive you; but if you refuse to accept, then I refuse to accept you because God employs only willing servants.

Therefore, until you do become willing you can not be employed. But because you have not been watchful, but have been sleeping while I have been praying, I will speak yet a little more concerning the infirmities of the great whore. For even though I have described them, still I hear you say: "What are they, and when were they spoken of?"

If you have listened, you are yet unable to separate; if you have heard, you can not classify; if you have obeyed, you are as yet unable to compare. So let Me aid you in doing this, though it will not help him who has neither listened, heard, nor obeyed. But he who has, it will aid in doing so.

The great whore is mortality acting upon her own poverty. The beast upon which she sits is death. Its heads and horns are force, violence, selfishness, injustice, ignorance, and the willfulness and disobedience of the human race. The woman's raiment of purple and scarlet is deception. And the conceit of mortals is the stones and pearls with which she is decked, and the ambitions, convictions, beliefs, superstitions and promises which seem to be within the reach of mortal accomplishments. And the golden cup in the hand of the woman, which is filled with abominations and filthiness is the results of men's works; the condition of men's minds; the forms of men's governments and rule; all of which seems to be worthwhile, but are as the smoke of a great and filthy pit which has blackened the hearts and understanding of men, until all have become enslaved by some form or custom unprofitable to the future welfare of the soul. Therefore it is that upon the forehead of the great whore is written:

"Mystery, Babylon the great, the mother of harlots, and the abominations of the earth."

Mortals are submerged in mystery; for in ignorance mystery dwells. It is also the mother of all wrong-doing, and of the abominations of the earth. Mortal life is an existence which lives upon its conceit. It seems to have a kingdom, but yet has not. It is in fact, "a beast which was, and is not." It was, in its ignorance; but in its wisdom is not. It lives in itself but in God has not eternal life. Therefore at the coming of Christ it is not ready. It is that attitude which will make war with the Lamb. But the Lamb shall overcome it in the day and manner that John beheld it would; for in the Revelation he says: "And the Angel carried me away into the Spirit, and into the wilderness," which meant that he was carried away into the future where he beheld that which was, but which would not always be. There he beheld mortality the great whore in all her glory; but beheld what her judgment would be, and also what would be her end.

He saw also to what extent men's wickedness would carry them. And also what would be their virtue. He beheld the claims of people, and the pretensions of governments, and that men would agree to give their power and strength to the maintenance of the physical governments. He beheld also that though great progress in the matter of inventions in the way of conveyances and conveniences would add to the enrichment and worldly renown of nations and individuals, but as a consequence would

bring poverty upon others. Religion would not interfere with government; nor government with religion; but that they would agree to live apart and not molest one another; yet be hand in hand with each other in such a manner that the force and violence of law could rule in such a manner as would conveniently protect the rich in the unequal distribution of necessities; while religion would carry on as an entertainment for unoccupied moments. All of which would be manipulated in such a manner as not to interfere with the profane wishes or desires of any man; but would be as a protection to guilt and a covering for crime; a soothing draft to the guilty conscience which could argue that religion did not condemn, for men who made Christ's teachings a study did not teach differently.

O man! Where will you end? Where John beheld that you would end. For God has put it in your hearts to fulfill His will and agree to give your kingdom to the beast until the words of God shall be fulfilled. Then shall death seize you and your judgment be fulfilled. Then shall you fall, for the commandments of God can not fail. For even as Jesus established, so shall He fulfill for all the world. And because of the hardness of men's hearts, God has permitted them to turn their efforts to the beast, since they would not do otherwise. But men shall turn to hate their own works; and in their confusion shall they make war against their laws while the servants of God place their mark of destruction upon all who serve the beast. Amen.

CHAPTER EIGHTEEN

PRAYER

Oh, Most Gracious Father, I feel the great exceeding need of your Holy Spirit within me while these great secrets are made known. Amen.

In the kingdom of God there is a fullness, no completeness, and no end. For in His kingdom there is no lack of variety; world without end; time in all eternity of the eternal eternities. Still, God's kingdom, not lacking perfection, shall never exhaust itself; and His servants shall never want for peaceful entertainment, nor for godly usefulness. And yet God's kingdom reaches to more than this, even to those most lowly, and even to that which is not immortal. For in God's kingdom even these things can be made to have no fullness, and no end but to obtain eternal light. But with that which rejects God's kingdom has for itself a fullness; its fullness is its end; and its end is complete; and complete is death.

Then what shall we say of Babylon, that great city of mortality where men are proud and haughty, but not godly. Where men rejoice over conveniences but laugh at duty; where they condemn the weak, oppress the poor, and confine the unfortunate but welcome the vain. Where men worship with claims, but cling to the world; where men marvel at invention but give God no glory; where men claim to uphold freedom, but live in slavery; where men claim they are Christians, but fight with swords; where men profess charity, but abuse their servants; where men claim to love, but hate each other; where men say they live with the stars, but live for money, and where men claim to be just, yet let others starve?

What about this great city? Shall she live forever? Shall she possess eternal life, or has she a fullness and has she an end? Wait, and I will tell you the nature of Babylon and then I will tell you the end. I will tell you who you are, then you will know your destiny.

Can you conceive of a government that cannot be improved? Are you able to form laws which cannot fail? If you can not, why then be proud, and why honor that which is beneath perfection, since it can not make you perfect? For what is country and what is place, what is family and what is birth, what is virtue and what is vice? Nothing but forms of concepts which fall far short of perfection. And being so, no man who worships such matters is free. And if you are not free, then you are not a child of God. For God's children worship only God who is Infinite, and than whom there is no greater.

Then if you are not a child of God, know well that you end in death and that you live in sin. But what shall become of sin? Has she an end? Sin has an end; but its end is in its fullness, and it has a fullness because of itself it is not complete, nor eternal.

In the time of Christ, in Jesus, the world had no wonders. Its life of wonder-working lay yet in the future. Therefore, much time still remained wherein sin could exist, and men's lives in the self-will could continue. But in the present age man finds himself not so destitute of worldly blessings. He has seen wonders in war; and governments have reached a height which has checked the minds of men to improve. But

yet can the honest desirer for the welfare of the human race say that these governments are perfect, or that they are even successful except in depressing the unfortunate, and in helping the strong to become stronger while the weak become weaker?

And the world has wonders of travel, wonders of labor, time, and expense-saving machinery, and of these things men do not waste their opportunities to boast; yet they are neither thankful nor benevolent; but even more selfish.

What do these things show but the approach of the end, and the nearing of the fullness? Therefore, the greater the boasting the sooner it shall cease according to its own law of death. For God has ordained that each existence can live while it can perform upon its own strength. But when its performance has reached its fullness, its vitality will be exhausted and it will no longer be able to carry on. Then death results.

So it shall be with the reign of men in this mortal state, acting in accordance with their own wishes in disobedience and sin. But when governments have reached their heights, education its fullness, and invention is complete; mortality will then have exhausted its strength, and men will have lost their ambitions. Then sin will be at its end.

Shall there then be no mortal existence after these things have reached a fullness? Yes. But mortality will from thence forth depend upon God for its action and dictation, and will not be corrupted by its own ambitions and the evil uses which are now made of them. Sin will then cease. For men will act only through revelation. Therefore, know you this: That the attainment of these wonders is but a manifestation of the nearness of the end. For when these things are complete, man can no longer act in willfulness, as he will have nothing upon which to act. Therefore this great progress is permitted to hasten the end.

While these things continue to make men more selfish; or men become selfish over them; it is this very thing that will bring about the natural fall of Babylon, that great city which has become the habitation of devils, and the hold of every foul spirit; and a cage of every unclean and hateful bird at the head of which stands the United States of America, the land chosen by God to be the promised land; yet standing now as the great whore who is to be condemned and cast down; the admiration of men, but of which the kings of the earth have become drunken with the wine of her fornication. Of all places accused, the United States stands most accused in the sight of The Lord, your God, who shall demand justice from your hands.

But you say, have I not said that the great whore was mortality? Yes. But is not the united governments of the States of America mortal; and shall you not find it to be temporal; and the first to be cast into pieces and broken asunder by the decree of Heaven, of all the governments that now stand? Then is she not mortal, and does she not stand as the greatest, the most admired of all governments? Then, inasmuch as she stands thus, is she not at the head of men's governments? Do not all governments pattern after her? Then, though standing at the head of this, she allows the abominations of men's hearts. She is therefore the great whore, and shall be judged and shall fall, and shall no longer be admired.

But I speak of the fall of the United States. How shall she fall, being the first to fall? She shall not fall through war, or through contention with other countries; but shall fall through the rising up of her own people who shall demand freedom from her hands according to her claim; and though she is unable to yield; when she fails at the command she shall be overthrown by her own people who will condemn her false claims. This can

not be checked, for it is the will of God that it shall be so. For it is in this land that His people shall rise up with revelation and with a perfect law. It is this land that shall be as a shelter for the multitudes seeking righteousness.

Therefore the government must be renovated, prepared, and changed, which is to be made ready under the hand of God. But first, it must fall; not through war with other nations; but its fall will be in its complete change. It is true that its government was first constituted upon the basis of freedom. But it has varied and deteriorated from this standard until it is now the hold of devils and unclean spirits where suffering and depression betides, and men live lavishly in the arms of selfishness.

But why have I spoken of this proud and haughty country known as the United States as being the most accused in the sight of God? Because it is the most prosperous, and yet the most selfish; the most favored, and yet the most boastful. It makes greater claims than other countries and yet does not perform for its people according to its claims.

It was established by pure motives, and held opportunities for all; but its institutions have hidden crime and covered from view the shame of selfish rulers. The crafty, under a false pretense of maintaining its purity, justice, and freedom have taken advantage of the privileges which it offered; and "the merchants of the earth have become rich through the abundance of her delicacies," as stated by John.

Therefore is the United States most accused by God because it has become the habitation of every unclean thing. Yet its opportunities were wonderful; and its people have been very progressive in worldly accomplishments. But now it is at its very climax in these matters. Some more improvements will yet be made, and some more modern conveniences and accomplishments will yet be conceived; but in spite of this the climate is arrived at in all these matters. And the point has now been reached where men must either retrogress, or become godly; for the extreme point in worldliness has nearly been reached. And it has been ordained that at this period of the world's existence, man shall not retrogress again, but must become godly.

This time the contention arising because of dissatisfaction with the rule of men will arise in its fury and sway man toward submission to God's law. Whereas in ages past it always resulted in the utter abolition of the standards of men. This would come again, were it not that revelation reappear to protect man in the midst of the great strife and confusion that is to envelop the world. And this ordinance of revelation concerns this action and the voice of Angels in the will of God which will warn men by their wisdom and lead men by their guidance speaking through the consciousness of men who will be prepared for that purpose. This is the voice that John speaks of which shall be heard from Heaven, saying: "Come out of her, my people, that ye be not partakers of her sins and that you receive not of her plagues." Were it not for this warning voice, and this helping hand, which will be heard and received by numbers and by scores, men would indeed fall victims to the consequences that will soon arise as a result of the world's sins and selfishness of men. And were men to fall victims to the consequences of it, the destruction of the human race from the face of the earth would follow. But the protecting hand of God is over man; therefore these evil consequences which would otherwise be, will be swayed even as the tree is swayed by the wind. And men shall not realize how critical was their condition until the time is past, and men turn their hearts to the purposes of the Infinite and Allwise.

I have stated that improvement is at its climax. But do I mean by this that there shall be no more improvements except in the small way which I have indicated? No. I would not convey that meaning. Therefore, understand when I say improvement has reached its climax, that I mean so under the old law, or the law which exists at the time of this writing. Greater things shall be than even now appears in the way of inventions. But it will not be until after the establishment of the new and holy law of revelation among the children of men. But then, when these things are accomplished, will be with a far different end in view than the objectives through which accomplishments are attained in this, the present age. For the purpose of all endeavor, after the establishment of government by revelation, will be to serve God, and to offer a means by which man may more easily do so.

But how different are the present objects for which men labor? Selfishness prompts the ambition to invent; selfishness stirs within each worker the same. And after the accomplishment has been effected, it is taken into use for selfish purposes. Improvements under these base heads are at their climax. Selfish motive has reached the utmost limit of its strength; and the only strength above it remains now in the heavens and in the minds of Angels who will not prompt, through selfish motives, their knowledge to man. But they will change man's nature, and then give unto him their wisdom and the benefit of their guidance.

But the world, of itself, is at its height, figuratively speaking. And the power above it is Heaven. By itself it can do no more unless it were to destroy itself and start afresh; which is not to be. But because it can do no more, nor reach any higher within its own limits is what was meant by these words of John which designated this time of which I speak.

"For her sins have reached unto Heaven, and God hath remembered her iniquities." These are the words of John, and their meaning I have clearly defined. But when God shall remember her, He shall reward her doubly in her chastisement. And it is in this chastisement that the United States shall be the first to receive her judgment. Watch the sorrow of her downfall; for it is the United States which stands at the head in improvements, and at the head in claims. It is she that has "glorified herself and lived deliciously; and equal torment and sorrow she shall have, for she hath not dealt justly with her peoples." But has become divided into classes; one class oppressing the other, and through this oppression has become so corrupt in politics as to lose her honor.

And yet she says in her heart: "I am a queen and am no widow, and shall see no sorrow." Therefore shall her plagues come in one day. Which means that the United States will be at the head in progress until the light is reached; which could not have been reached so rapidly had God permitted her to be molested in the meantime, as her unrighteous attitude would otherwise deserve. But after the day of fullness is reached, then shall she be utterly burned with fire, for strong is the Lord God who judges her.

The fire which is to burn her is the revealment of her unrighteous ways which have been kept down for a purpose until the purpose was gained; and the most rapid state of fullness reached. Then shall the claim of freedom and protection be demanded of the United States, and she shall be found the most corrupt of the corruptible; the most unjust of the unjust. And the kings of the earth who have committed fornication and lived deliciously under the banner of freedom and justice, which they have betrayed, "shall bewail her, and lament for her when they see the smoke of her burning"; which is the

result of the exposure which will come from the demands of the people who have too long been satisfied, and deceived by smooth speeches and false claims, were it not that a purpose of God's lay as the secret therein.

But when this exposure is made regarding the injustice done the people, not alone in the United States; but in all countries; and the people become conscious that their rights are abused, and that the masses need not submit to the few; then shall these few who are the kings of the earth and who have enjoyed the wealth of the world and the slavery of the masses, "stand afar off for fear of the torment," which is for fear of the truth which they are unable to withstand. For truth is as a torment to injustice, and to all who take part in and execute unjust laws.

They shall behold the approach of their loss of power, saying: "Alas, alas, the great city Babylon, that mighty city; for in one hour is thy judgment come." And the time will, indeed, be so short that it will be but as one hour compared with the great time in which worldliness has reigned upon the earth, and selfish motives have dwelt in the hearts of men; for this has not been a Godly earth; and God's will has not been done upon the earth as in Heaven.

But the objects of men are to be changed, and their hearts shall be purified, for out of this change will emerge a new earth where the merchants of selfish motives and worldly ambitions will lose their authority and power over others, because the light which will come concerning the true and just God shall cause this darkness to pass away. Then "men will no longer strive for gold and silver and precious stones and pearls and fine linen and purple and silk and scarlet and all manner of vessels of ivory and of most precious wood, and of brass and of iron and marble," for men will not be selfish over these things, nor put upon them false values.

The coming of revelation will destroy the value that men now see in these things, and in powerless men. For behold, in one hour shall all of this be made desolate and seem great no longer; but shall be used only as necessities unselfishly enjoyed, accessible to all, even as there is plenty. Then shall men call upon the Lord, and keep holy His name; and selfishness shall cease. Which can not be so long as men strive with each other to gain worthless stones, and admire false fame; honoring men as finite gods, when, of a truth, all men are equal, and all laws imperfect, except the one law of God established by Jesus Christ.

And what shall this overthrow of worldly power be, but the vengeance of the holy apostles and the prophets, for is not the vengeance of the prophets like the mercy of God, just and holy? And will not this great change be brought about through their works, and their good will toward men?

This submission to God, which was established and rejected, but withheld to be fulfilled in this later day when men would tire of the world and be prepared for the reception of the Holy Ghost which has not been given since the time of Christ's apostles up to the present time; when it is to be again given, and to overshadow the whole world, and dictate to the hearts of men their duties to God and to men as servants of God.

The reappearance of the Holy Ghost is the great stone which was to be taken up by the Angel and cast into the sea, saying: "Thus, with violence shall that great city, Babylon, be thrown down, and found no more at all." For the Holy Ghost, when it descends upon men will change their hearts, their ambitions, and their motives. It will uncover their blindness and lighten their darkness. Then the candle of men's judgment

will no longer shine to deceive men regarding the truth. For when the Holy Ghost shall descend upon the earth, then will there be found the works of prophets and saints, and all the holy things which the world rejected; which is: “all that were slain upon the earth.” Amen.

CHAPTER NINETEEN

PRAYER OF THE INSTRUMENT

O, Most Loving Father. I thank You for the privilege I have been given to dwell with Your Spirit, and be blessed to read what You have written through me. May I continue on in willingness through the chapters following. Even so, for my own good, and Your will, and for the good and welfare of all mankind. Amen.

O, you inhabitants of the earth and reader of these revelations, your nature is yet of the flesh, and your kingdom of the earth, though you may be in labor to deliver them into the hand of the Spirit; and if you are diligent you shall succeed, and shall receive the reward: "Well done, thou good and faithful servant. Thou has proven faithful in small things, thou shalt be ruler over greater," and so on to the end. The blessing of well done, thou good and faithful servant" being your reward throughout an eternity which has no end.

But in your diligence, and through your labor for higher things, look fairly at your present state of existence. And while laboring to deliver yourself into the hands of the Spirit, make yourself worthy to be delivered by mercifully performing according to the commandments and duties of your present state. For I would not have you asleep, but active in your good intentions.

For know you this: that it is not good for others to want wherein it is not good for you. Nor is it good for others to suffer wherein you yourself would be unwilling. But wherein you have suffered and been willing, you can justly say that it is good for another. And wherein you are willing to suffer for your own good, you can say it is good for others. But it is unjust for a man to say that it is good for another man to suffer or want wherein he himself would not be willing to suffer. And it is unmerciful and ungrateful where a man does not do his part to relieve suffering wherein he himself does not suffer. And it is selfish for a man to refrain from doing his part in relieving another because of fear that by doing so he himself might be brought to suffer. And he who will not do according to these rules has not in anywise made himself worthy of help from the Spirit; nor worthy of deliverance from his own will to receive of the Spirit's dictation. For even though he may desire, he desires unworthily, and does not receive until his desires first bring him into a willingness to do these lesser things.

Remember, therefore, that wherever you see a need which you yourself are willing to do without, that is a commandment unto you to act; and is a duty which you are required to perform or shirk. And I bid you be worthy in your present state on your own behalf for I have given you this means by which you can, together with your earnest desires, become worthy to receive of the Holy Spirit. After which every man walks and is commanded by the voice. Thereafter he will perform and judge differently, and more mercifully.

But be not radical in this which I have given you as a good and worthy way to live while laboring to receive of the Spirit; but work in moderation in all things. For I would have you neither foolhardy nor selfish; but would have you recognize your own power

and means. But should you be an extremist in these matters, you would inherit the kingdom; whereas, if you are selfish, you would lose. So it is better to be sensible, and by so acting, long-lived in your strength, than to be foolish and immoderate; though you be in all things no hypocrite at any period of your life. Be you therefore well meaning, one unto the other, and even unto those that mean ill toward you. So, follow the directions which I have given you, and you shall indeed realize the truth of these things and inherit that peace which is beyond all description. But as for Me, I have now given you sufficient to deliver any man and all men from their bondage.

I have uncovered your wickedness; I have described the world from its beginning to its end; I have related sin in its origin; I have spoken of peace and righteousness and its source; I have told you of men's condition and its consequence; I have in general given the future actions of Spirits upon the world, and the changes that are to be expected; the manner of their coming; and brought you a vision of what will be the millennium upon earth and good will toward men.

I have told you that every man is to be delivered of his will, and that each and every man will act according to dictation, impression, inspiration and revelation received through his own mind. And that his every desire, both individually and collectively will be to serve God; and that every means will be given him to aid his reason in this respect. I have told you that governments, laws and rulers will be selected and maintained through the revealed will of God. And that confusion, sickness, or pain will not exist; but peace will reign in every heart; and through this will be what is spoken of as the millennium on earth.

Still, the eternal state of life will never be upon earth; but a perfect state of physical life will be lived under the government of God; but which will not be the eternal one. For even though the time will come when the present crust of the earth's surface shall grow thin and break in the center, and rolling into a ball be hurled into space to commence a new existence; and even the inhabitants which shall dwell upon the earth shall be of a higher form, and capable of greater possibilities; still the eternal life will not be lived upon the earth. For when the earth shall become as the sun, warming planets with its glory, giving them light by its raiment; still upon it men shall dwell; and yet not the eternal life; for greater than this is the eternal life of the soul and the millennium in Heaven.

So, though you would have Me continue to describe all the glories that are to be of this earth, I am done. I have prophesied its perfection, and its reign under God's direction as the millennium, when every man dwelling upon it shall yield up his heart to God. I have given this as the end, but only the end of man's self-willed government; and of the time when works will follow after and be eternal.

However, the last four chapters of John's Revelation, while speaking to the earth, speak not of the earth as you have supposed. The millennium described there concerns the action of spirit life and the life of the soul eternal. It is of this I shall write in the following part of this book while revealing John's Revelation and the millennium which will appear on the earth as I have described it. This I have offered to each and to all who will be deserving. So, with the earth I am done. Amen.

Harken now to the future state of man inasmuch as it concerns you and will aid you in becoming servants of God, and will lead you on to what you may expect. It is good that your minds be broad, and that you do not base the foundation of your

understanding upon the privileges that can be obtained in one existence only. For if man shall do only these things, important movements will be overlooked and necessary action thrown aside. Therefore do not put every importance on this work, nor this kingdom; but in your labors remember that the welfare of man extends through many existences, and that his actions must become such as will effect his most successful path through all eternity.

Then in choosing your attitude, choose that which will best adapt you for an eternal end in a new but not temporal state of convenience. And, in choosing, cultivate the best nature for the acceptance of the unexpected states of life as they are bound to force themselves upon you when you pass into unknown spheres.

Cultivate passiveness, and a willingness to change and to be changed as best suits the Infinite hand which moves the unknown universes. To be passive to change is to be unselfish and willing to undertake or to wait: be patient either to wait or to begin. Have no convictions except that God is perfect, and that no will but His must be done in order to realize perfection. But you, O man, must first of all be freed before you are ready to be a servant of God; for if you are free in mind, then nothing holds you to any conviction.

Remember that you do not know God; nor what His wish may be. Therefore, if you have selected some set method by which you believe God will manifest, God, in His wisdom, may have chosen otherwise; and you will not be free to serve Him. If you are willing to serve God, but make certain reservations, God may have chosen otherwise, and you not being free of wish, are not chosen. Be patient; for again you may be unwilling to wait; for to wait His time would be to serve Him; while to be impatient would be an unwillingness to abide His rule. Thus again you would not be free.

Be then free; for all danger lies in bondage. But there is no chance in freedom, for whatever God may choose, there will you be also. So, remember that you do not know what the Infinite may have chosen. Therefore the spirits of the Lord first make servants unto their God by causing such action among men as will make them free wherein God can choose from them as He pleases, and in His own manner. For remember that if God is perfect, He works after His own fashion, and not after the fashion of any man.

Then cultivate such things as will make you wholly unselfish, that you may be freed from yourself and live in God. These things I argue with you here because you have the privilege to accept or reject at will. But after the life of the body, all such opportunity will have passed away for it is only given through one existence alone. But while it is given you to choose, many times double is the reward for him who chooses to serve God and gives up the desires and wishes of his own mind which, if uninspired by God, are selfish and unholy.

But how and why man has not the opportunity to choose after the life of the flesh, I shall again endeavor to make plain, though many times I have spoken of it. I will, make this clear, refer you to a life out of the body, or a life in the spirit world which is often spoken of by men in the flesh; wondered about, guessed at and hoped for; but never clearly defined by them. Therefore nothing positive is known concerning it.

We will consider now the existence of life and consciousness without a transitory body. Such a being, or spirit is released from all necessity of labor such as would go toward sustaining a body or preserving a peaceful state of convenience. It has no physical body, therefore it has nothing that is subject to heat, cold, sickness, or pain. It need not eat or clothe itself by labor, nor shelter itself by night. It is as fairyland would be

described, since all is in the wish and not in the labor. Its state of heat is according to its wish. Its feeling of hunger never arises; its appetite never craves, it has no veins to feed; no body to support; but should it desire to taste, it tastes what it desires with no effort, for by itself all its passions and desires are controlled. It moves without effort; goes and comes at will, and at any rate of speed. Such is the state of man after passing from the body; perhaps full of passions, but gratifying them without effort.

It is wishes that cause men to desire. It is not the desires obtained that he wishes. He desires wealth because by it he may obtain whatever he has not, but may wish for. But when the power is not in wealth, but in the power of man's own state of being as in the spirit, then he needs not wealth; and one has nothing more than the other of which to boast; and, as to raiment, they are like-wise arrayed according to their desire.

Then as man's mode of wishing was formed according to the powers of the flesh; and his passions were created according to the body; for what shall he use these powers when all of his wishes, desires, and passions are possessed at will? Since all of man's attainments in law, etiquette, virtue, order, accomplishments, ability, knowledge, wisdom, reason, judgment, science, and all such matters as were formed for such express purposes as would entertain and support the body, then for what shall these boasted learning be used when there is no body to support; and no passions to entertain that are not given instantaneously at the wish? Shall you not, O, laborer for the world's goods, be found barren of accomplishments, without knowledge, and bound in selfishness? When you have lost all the things for which you now strive and labor, you may still reject my calling but what shall it profit you? You may keep what you have, but to what purpose? You may stay with your doubts and convictions, but what shall they profit you? You may still serve yourself, work according to your knowledge; and preach according to your wisdom; but what will it profit you when all that you reason and all that you judge, and all for which you have worked shall have passed away? Then the knowledge you have, and the work you have done shall be as a detriment on your hands; baggage for which you have no use; and no place where you can conveniently discard it.

See you not now O man, that nothing can be gained except in absolute freedom and unselfishness? The body is not your life, therefore to serve it alone is folly. If it has what it needs, why then wish for more, since it will live as long and will serve the same purpose as though it had overabundance? Then be willing to provide for it according to its needs; but do not create false needs wherein life is spent serving and learning how to serve the body, while your eternal state is forgotten, to be plunged into unexpectedly and unprepared for with freedom to accept whatever may be the best thereof.

Now, as I have stated, is it not true that in the spirit world there is no gratification in choice, because there is nothing for which to provide? Therefore, if a man choose to work, shall he not seek a new purpose; one unthought of as yet? And since he does not know, his mind must indeed be free, without form or opinion, without desire or ambition except to find life's true purpose where it is, and abide by it according to its own dictation. Therefore he must be willing to yield to impression; yield to circumstances; or to vivid and conscious dictation. If he is willing, perfectly so, then he is not troubled; but is indeed a fit servant of God. This the spirit must do as it has nothing else to serve. This you, O man, are also asked to choose to do. If the spirit should choose to do otherwise, then, indeed it may please itself and indulge its wishes, but they will be enjoyed so rapidly, with nothing to support, that the pleasure is soon lost. And when total loss of

something useful to do has fully presented itself, the spirit is freed. And you mortals are asked to likewise free yourselves.

Thus the spirit soon and easily falls into the attitude of serving God. But its first impressions are that it is totally lost when it finds that it is free to roam; and that its every ambition is gratified at will. But its lack of greater wisdom soon presents itself, and it realizes that its ambitions are but frivolity of frivolities, and it knows that it is utterly lost because all that it realizes of itself it realizes to be of no use; and that an eternal existence with such powers and privileges would be unbearable. Its God it soon finds itself unable to locate; and such Christ as he believes Christ to be does not present Himself.

Such heavens as it desired to pass into, it finds are undesirable. So its first impression is that it is utterly lost. It has companions, but they, like itself, realize that lack of confidence in themselves which is the first object to be attained in preparing either spirit or man for the future; a thing difficult in the flesh, because the success of providing well for the body, and in worldly matters, inspires confidence when no greater things are sought for, and the nothingness of the flesh is not yet seen. But when men begin to seek spirituality, it is then that they begin to realize their helplessness, and lose confidence.

But though this utter loss is a hard realization to one yet of himself, it is the very first state of preparation for entrance into the kingdom of Heaven. For Heaven is not gained through man's confidence in himself, but through his confidence in God. But the spirit, when freed from the body, soon sees its condition and realizes this confidence; whereupon it seeks to find God in His reality, and to serve Him according to the way He will be served. And with this wish the spirit is released from the sphere in which it then dwelt; to commune with spirit of greater knowledge than it itself possesses, and who will show it where sins were committed, and the suffering and willfulness of man.

It also beholds what has caused its disobedience; and soon finds pleasure in serving men in the flesh and striving to lead them correctly and to undo their willfulness, feeling remorse and concern for their lost condition. And knowing the state that they are bound to enter unless conditions are changed for them through the efforts which the spirits made with men to change them. It cares not to provide worldly gains for them; but sometimes does so to inspire men with confidence. And then, again, may cause heavy losses wherein they see that the loss of fortune will cause men to behold the nothingness of worldly position; and will, at times, cause all to be lost in order to cause them to see how easily this can be brought about. But God then again gives man prosperity to cause them to see that He is willing to bless men abundantly if they serve Him.

But in all of these changes, man truly sees the hand of spirits. Yet the spirits know what the effect will be upon the man's mind and work accordingly. If the spirit has admittance to the mind of a man, it will lead him in many ways, but all for the good purpose of overcoming the man's willfulness; sometimes through ill health; then suddenly restoring it to inspire confidence. Sometimes it will cause confusion in families; and then suddenly restore harmony to likewise inspire confidence and cause man to mistrust his own powers and realize his condition, leading him to place all confidence in God, and to believe that only God is perfect.

Then again the spirit will lead a man toward his own desires in order to convince him that his desires are imperfect. Sometimes it will cause him to be deceived in order to show him that he is very subject to deception without God to protect him. Thus in every manner conceivable the spirit will handle a man to show him his own limitations and

cause him to willingly submit himself. But it can not take from man his will; it only leads him from it until he gives it up. For the spirit considers only one object in all it does for man--just to cause him to serve God and cease to serve himself.

But when a man gives up to the spirit completely; he is then not moved about hither and thither, but is led perfectly the way he is to go. So, O man, I would not deceive you; for it is not the will of God that I should. Therefore I tell you these things that you may, upon your desire to serve God, expect what may come, and whatever the spirit may see is necessary to prepare you unto a perfect state of willingness. So, give up freely, and pray incessantly that the period may be shortened, and the way made easy. But you, to serve God, must be willing for what comes in receipt of your wish. But know you this: the hand which moves you is Infinite in its handling. And though disaster may seem to threaten, it will not come. Only good will result. And indeed you shall be freed from the seven devils of your self-will; and peace will result; even the greatest peace. And you shall know no more pain even though pain in you shall be permitted.

I have now described the ways of spirits, and their actions upon man, and also their purpose in acting so. Therefore, whatever action you behold in another through spirit influence, keep in mind the purpose which I have told you of, for if you judge the action as it comes through the medium you can not judge correctly, as you can not see what is necessary to prepare that medium to become a servant of God. So in this manner the spirit is subject to the medium; because the medium must be prepared; and through him is manifested what will best do this, but not what can be taken as truth by others looking on. Though if it is taken so, spirits will see that it results in good by controlling them after they have believed. Thus the spirit works and finds pleasure in working in the service of God by leading others to serve Him; and in preparing others who are not prepared, until through this good and unselfish labor on the part of the spirit to counteract evil, it eventually becomes worthy of more help, and becomes more receptive to the love and law of God.

Thus the spirit soon feels the reflection of its soul upon it and realizes that itself is not the soul; but that it shall sometime be redeemed unto the soul and become one in the soul. Thus is the procedure of God's law unto man and unto spirit to cause him to behold his master in the soul; the soul in Christ, and Christ in God. All becoming, in the end, as one in will, being, and perfection, Even so. Amen.

I shall now speak of two calls to which all men listen; but when listening to one, they disregard the other. Nevertheless, there is one call which all men shall heed in the end, and no man can avoid the voice thereof. One call is that of the earth, or of the self-will of man, which will is the mortal will, the imperfect will. And the other is the voice of God's will which calls through the voices of all the Angels and sounds through every heaven, being single there. For there no other voice can live, and no other voice can sound in the realm of spirit but the call of the Lord God, is the fact which prohibits the choice of evil and takes away all opportunity for repentance beyond the grave. But concerning the call which is upon the earth I would speak, because against its quiet and deceitful mode of misleading man I would warn you. Unto the flesh it calls continually, reasoning with man's reason, and luring his judgment; causing him to rely upon himself and corrupting his love for God the eternal Father of all. It is this call which is so constantly heard by the children of men, and which justifies their actions; justifies their

anger; their hate; and their judgment. It justifies men in prejudice; it justifies them in business; it justifies war and kings of war; and law; and kings of law.

If he is a thief, it will justify him; if he is a murderer, it will justify him; and whether it is child or parent, bondman or freeman, master or slave, whoever he may be, and wherever he lives upon the face of the earth, he walks in his work according to the voice of this call which calls continually unto every man; and through which every man works, but through which no man can work righteousness. So say I, the Lord your God. And this call, which the children of men so willingly heed, is the call that is heard in every man's desire. For it is upon the desire that it works; and so cleverly does it work that no man can detect its presence. It is the possibility of serving any purpose, or performing any act which is not of the dictation of God. It is the possibility of serving other than God. It works upon the desires of men, and no man sees its workings, because it causes every man to justify himself in what he desires to do.

Therefore, it is only the cleverness of spirits through the wisdom of God that can detect this call, and counteract its contents. This deadly call speaks unto preachers and teachers; unto listeners and students, whispering unto their reason in this wise: "God does not speak unto man; such days have passed." And unto others it says: "To serve God is to serve yourself, and God helps those who help themselves." And unto others it whispers: "There is no such thing as becoming conscious of God's whisper in the flesh. If you do what is right according to your judgment; then you have done well." And to others: "I am thy judgment; listen to it, and you listen to me." And still again: "There is no God; no eternity; be happy while you live." And it is almost entirely owing to such reasoning and beliefs that the real voice of God is not heard.

O man, does this voice which speaks unto your desires bring you great proof of its authority? Do you listen to its promptings when it speaks quietly regarding your every wish and your every action? Then why not be willing to listen without prejudice or idea, without form or wish, to the voice of God that will whisper in this same manner, quiet, but sure, if you are free to receive in any form or in any manner in which it may come? You can not do this, you say? Nay, well do I who speaks know that you can not. But if you are willing to believe that it can be; and that God is just; and if you will give up your own will, then I, the Lord your God will prepare you by the hand of spirits who do My will. And you shall be so prepared that this quiet voice of God shall be as audible as the voice of the flesh; but in this same quiet manner that never fails to be present on all occasions.

But then, you say: "Am I not to hear the spirit prompting in an audible manner; and am I not to have visions such as had the prophets of old?" Child, child, have I not promised this? And yet I would not leave you upon this only? Nay, not so; for I would also prepare you to listen to the quiet voice, for it is the quiet voice which can be constantly with you. It is the quiet voice you will inherit, and which can be present and give you peace at all times. It is that which is most necessary; for the voice which comes in visions, and calls out in words aloud unto your senses is the voice that is given of God and can be given to the worthy and unworthy alike; because it is given unto man in the Spirit's own strength, but not upon the man's own worthiness. Therefore I have promised this independent voice unto My servants and have given it, and will continue to give it.

Nevertheless, man can not be every moment in a vision; neither can he be constantly guided by an independent voice. For were it so, then a man could follow such

dictation all his life long and not become worthy; neither be saved; though I say unto you that to him who listens and strives to be worthy of the still voice, the reception of the still voice shall be confirmed by the independent voice which it shall also be given him to hear in visions and out of visions, in dreams, and in many ways and of various forms, even in signs. But to be a servant of God, each person who would be such must be constantly guided by the voice of God, or of spirits who do God's will. For such guidance you must in no wise be without. But to be constantly with it, you must be conscious of the voice which speaks quietly within, even as the voice of the will of man constantly guides one who acts upon his own reason and judgment.

But you are afraid that you can never be sure, or positive of this quiet voice; yet your fears are groundless. Therefore, do not listen to them; but be willing to be prepared as a servant of God and you shall find that, even though your judgment were to tell you one thing; when you set about to perform the act according to your judgment, this quiet voice can whisper even so audibly that the very thought of heeding the call on your own judgment will turn your heart sick, and you shall not err therein. But remember, you shall have no will in the matter in order to hear this and be thus guided. So in every thought, in every judgment, in every action and in every wish, your desire must be examined to ascertain whether or not it is the will of God. And you must not judge whether or not it is so, only in such manner as the indication is that it is so. Nevertheless concede that it may not be, and be willing to change.

This I give you to obtain guidance on in the beginning; but after you are prepared you are then no longer in doubt. For even by the still voice you are positive in what you do, because you are positive whether or not your will is concerned, and in this, even though you are sure; the independent voice and visions and signs will confirm or condemn the action and doubts. Therefore be not afraid, because the guidance of God is sure and never fails. Give up, and be guided, and be no longer deceived by the powers of the children of men which makes them free to choose.

I am teaching you now what I taught my disciples while upon the earth; because I wish to make perfect subjects out of each and every one who will listen and heed. For upon these directions only can any man or woman be made a servant of God; for such directions as I have given will be those which will be universal to the millennium as it is to appear upon the earth. And it is such as will make a righteous people; for it is in this manner that righteousness is manifested.

But let me speak now of the call which is heard by the spirits in Heaven; the call which is spoken of by John in the nineteenth chapter of Revelations which he beheld would redeem all men and all flesh; and cause every spirit to call upon the Lord and to worship Him, or that which he speaks of as "the marriage supper of the Lamb." For behold, it is not of the earth that he speaks in this chapter; but instead he speaks of the condition which he beheld concerning the departed spirits and their relation to God and to the Lamb; and to the redeemed Saints of Heaven; and also of the destiny of every soul and of everything hereafter. I have already told you of the spirit's condition after departing from the flesh; for with the flesh it leaves behind every object for which it worked. And having nothing left to support; it is consequently without any real object other than to serve God; and it soon wishes to do so; for it soon finds that all that is conceivable through its own powers, is undesirable.

Thus we have in Heaven, as John beheld it, but one call that speaks to the desires of every spirit. And that call is the call to serve God, as we find it in the first paragraph of the nineteenth chapter of Revelation where John describes the only motives which can exist and find life or legitimate action in the spirit world related thus: "And after these things, I heard a great voice of much people in Heaven, saying, 'Alleluia, salvation, and glory, and honor, and power unto the Lord our God.' " They cry "alleluia," not as men cry it; but by works. They cry "salvation" by their works of saving; and they cry "glory" by their works; and also "honor and power" by their works, all in the will of the Lord their God. Men cry with their voices, and through feelings of excitement; but spirits express it through works everlasting.

Thus it is in spirit that all men worship and praise by their works, both small and great. And a voice is heard by all, coming from the altar of God, which is His holy will, leading them and giving unto them all willingness to do the will of God Almighty. For there, all partake of the marriage feast of the Lamb; which is to feast upon God's ordinances: His wishes; His purposes; and His peace and perfection. And the Lamb's wife is the servants of God who have become redeemed unto God's will through making themselves willing and submissive. And John was told to write: "Blessed are they which are called unto the marriage supper of the Lamb." For the marriage supper of the Lamb is the true sayings of God; for there the spirits are not worshiped; neither do they worship each other; but lead each other to worship but one object, and that is God's will. But they have also the testimony of Jesus Christ through the power of prophesy and through the spirit thereof. They are as brothers to each other, helping one another through their testimony to worship God even as the spirits also have the testimony of Jesus through the dictation of His spirit which will also lead men upon the earth and enable them to serve God.

And this righteous object which is within the hearts of all spirits is the one "who sits upon the white horse." For by this righteous object all are made clean and white. They are clothed with it for raiment; for unto them serving God's will it is "Lord of Lords and King of Kings." For King of Kings means from whence all began; and Lord of Lords means in which all must end. It is also the two-edged sword which has its object in both directions: in the beginning and in the end. Therefore "It is all-powerful and is sharp, and does rule with an iron rod." For from the beginning to the end it is the servitude of God that is the enjoyment of His servants. For this great King of Kings and Lord of Lords which is God's word, is the only call which can or does exist in Heaven, or in the spirit world. And therefore "does it stand as an angel in the midst of the sun, crying in a loud voice, saying to all the fowls that fly in the midst of heaven, 'Come and gather yourselves together unto the supper of the great God.'" For what are the fowls of heaven but the different degrees of the works of spirits and saints who dwell there. And by this great voice proclaiming God's supper (which are his sayings,) is all flesh consumed. "The flesh of kings and of captains and of mighty men and of horses and of them that sit thereon; and the flesh of all men, both free and bond, both great and small," for all are consumed in the one mighty object: God's will and purpose which is Infinite.

But have I not said that the nineteenth chapter of John's Revelation is limited to the spirit world as John beheld the conditions there? And yet does it not say in the nineteenth verse: "And I saw the beast and the kings of the earth and their armies gathered together to make war against him that sat upon the horse and against his army?"

“How,” you will say, “could John behold the beast in Heaven among the Angels and the Spirits where only the call of GOD is heard?” But listen, and I will explain away your objections and make clear the puzzle which presents itself thus to you.

The beast which John beheld, and the kings of the earth which were gathered together to make war against him that sat upon the horse, and his army, was the effects of sin and disobedience which follow the spirit into the spirit world and threatens for a time, as it were, to cast the spirit into utter darkness and utter depression when it finds itself helpless for enjoyment, and unable to find such objects as seemed to justify its wickedness and sin while upon the earth, which it cannot there repent of, but must, through good and righteous works redeem itself from the effects of acting so stubbornly while in the body. Then through works of goodness that are dictated by higher spirits, it soon finds its true course, and takes all of its past and casts it into the lake of fire and brimstone. After which, through acting in the will of the Word of God, which is the two-edged sword, the spirit becomes redeemed unto higher spheres of realization and receives more abundantly of God’s love until it becomes redeemed of sin by watching over those who are still in sin; by aiding in the progress of righteousness among men and by leading in the right way spirits who are anxious to serve God; but have sinned and must redeem themselves by good works. Then what is “the lake of fire and brimstone”? It is the counteraction of sin through the action of God’s will that is as fire to sin, and burns it to naught. Even so. Amen.

CHAPTER TWENTY

Let us now reflect upon my warning, and upon the call that God has seen fit should be made in this manner of revelation through one who has become willing, and who has been prepared for the purpose of this work which is now commenced through him with the procedure of this book of revealments. I say, let us reflect, because I would not have you accept without consideration. I have not asked that you step blindly into this or into other matters. Therefore I am willing that you should reflect and consider well what I have said. In fact, the more consideration you give it, and the more you argue with it, the greater will you see its truth, and the more convinced will you be that it comes from the source from which it claims to have come.

But in your reflection, I have warned you, you must at least be fair. And to be fair, you must be open and free from prejudice, yet willing and desirous to know the truth; for then no truth will be hindered, and no seeker will be kept from the truth by freely reflecting upon it. But in the end, though evidences be as they may, the truth is only positively known when testified to through God the performer of all truth and righteousness. But let us reflect now, that I may help you in doing so. For I distrust your ability to search out the most important points necessary as fair evidence to your reason; and would, through My generosity, save you much doubt and confusion, which is, indeed, pain to bear. But to obtain My help correctly, you must pray to Me for help. And implore the Angels through My name for their help likewise, and then be submissive and listen for My voice that I may state to you facts, and testify of truths, for, indeed this is the source of all worthwhile knowledge regarding matters of eternal value. There is no other to be found, though I may aid you through argument, which I shall now endeavor to do regarding these revelations.

Our first reflection upon all revelation must be upon God Himself. And in reflecting upon God we must concede that He is Infinite in wisdom, power, and in every attribute. To the reasonable mind God need not prove Himself, as He has already done so when He called forth creation. This, to the reasonable mind is sufficient. And to the unreasonable, God gives no proof, as He only manifests in perfection and in wisdom; which is not sufficient to the unreasonable; for such demand force and violence; but God has left man free willed. So it comes that to him who demands proof, what proof he has shall be taken away. But to him that asks shall be given in God's own time and in His own way, which he, asking, must be willing to abide by. But he who is unwilling to abide God's time is demanding and does not receive.

So it comes within reason, all that we must acknowledge God to be. And in thinking of Him we must think of Him as Infinite. As to further demonstrations, there are none. For to describe God would be to do it with an infinite description; and since only God is Infinite, there is no description that can describe Him; and no eye that can behold Him except to see Him as He manifests Himself, and to hear Him through His love. But after having heard and seen, we have seen but that part manifested, and not all that God is, because He is Infinite and only that which is infinite could see all that He is.

Then we see God as He manifests His love, and as His love has been manifested in creation and in existence. So, through this we may see that God is, and concede that He is Infinite. And if that is not sufficient as proof unto you, would miracles be proof, since creation surpasses all miracles? Thus God is proven to be, and to be Infinite. But by conceding that God is Infinite, how can that prove these revelations, or even prove that they are revelation? To prove that these revelations are true can be done to any willing and reasonable mind; but to prove that they are revelation can only be done through the testimony of Jesus Christ unto the heart of every man who seeks and finds. And yet to prove that these revelations are true should be quite sufficient to alleviate all doubt as to their being revelation, since truth comes not except through revelation.

Having now laid the foundation for an honest and wise reflection; let us proceed to reflect upon these revelations. First: we have acknowledged that God exists and that He is Infinite; or at least we are supposed to have acknowledged it; but if you have not yet done this, then you need reflect no further, for the result will be but a blank from which nothing has been gained. These revelations call men unto God. They ask of them to sacrifice every feeling and ambition of their wills to God. They call upon them for complete submission; more complete than any other thing claiming to speak of the truth as yet done. Then if God is Infinite, and only He is perfect, can it be possible that these revelations have made in this an untruthful call?

It analyzes everything that is performed, except by God, or through God in man, as being evil; or at least imperfect; and if God only is perfect, can this possibly be untrue? They tell you that by your own reason God can not be found; neither by your judgment. And since there is but one God, and that one God is Infinite, and man's reason is finite, then through a finite reason can an infinite God be found? Is this not, now, positively true? I now state that it is only through knowing God that He can be served, and that God cannot be known in sin. Then is it not true and necessary that you shall, to know God, give up everything and submit all that you are if you are of the world, in order to know God, and you must know Him to serve Him?

Then is this not also true, for how can it be otherwise? I have condemned the churches because they have not given up the world and the world's ways. And since God can not be found in sin, am I not justified in this? Can a work, O man, which calls for nothing but a sacrifice of will; a sacrifice of worldly ways; and asks you to sacrifice all of this to God, be untrue? Could you possibly be endangered by sacrificing all you have, or anything which you possess, to God? O man, these revelations call for nothing more, but indeed they call for nothing less. Therefore they are true.

I am well aware that I have told you that all of this must be done through the spirits, and through man giving up to them. But in reality I have only argued that you give up to the spirits who serve God. I have said that you must serve God and ask of Him, but that you must not reject the spirits when He sends them. I have told you of the true and sure way of safely listening to the spirits by praying in trust and submission to God. And, surely, if God is your protector, then angels will not, nor can they deceive you so as to lead you to evil. Then the manner in which I have asked you to accept and be taught by the spirits could not be wrong, since I only implore God in all of this, and ask you to only implore and receive all through His hands; submitting and desiring only to serve Him. Then in this I can not be wrong. For I have merely again re-stated the condition of spirits and of souls. This, you say, you may doubt; but why? I have described each state of a

spirit's progression as being through its service and submission to God; and each unredeemed condition of spirit or man I have stated as being through disobedience to God.

Can this be untrue? No; surely not, O man. I shall at least hope for your own good you will not consider it so. Have I not proven through My description that God is merciful and that He is just, even as He is Infinite? Have I not spoken of a merciful God, and accused those teaching a God who, according to this teaching, would be unmerciful? Then surely I am not wrong in the manner I would lead you to believe. Have I not in these revelations asked that you be kind one unto the other; that you be unselfish and trusting; that you be sacrificing and benevolent even unto those spitefully using you? Have I not told you that to condemn without offering aid or relief is wrong? Then by my teachings were they to be obeyed, would not the world be a most delightful and unselfish world where all would enjoy equality; all serving God and having no other object?

Now, O man, if you doubt these claims, you still cannot reasonably doubt their truth; for even if they do not come by revelation, still, beyond doubt they speak the truth. Then are they not good for all to read, and all to possess, and for all to follow? They teach such perfection as you have never before heard, no matter what your doubts may be of their origin. Then they are good. But you say I predict the future? Yes. And the truth of that you may doubt, as only time can tell, and only Christ, whom I am, can testify to you. But the merit of these revelations cannot be denied. I have now helped you with a good and just reflection. And what more you may desire, proceed to ask in humble prayer and receive.

But let us proceed with the remaining revelations of John. We have now arrived at a most important point where the secrets of the twentieth chapter are to be made known. Upon this chapter men have dwelt long and much; and from it have drawn many conclusions, none of which have been correct. For, in fact, in all the study of men concerning John's revelation, only slight reflections of the truth have been arrived at; while the contents of the twentieth chapter have been wholly misconstrued and misplaced by its many interpreters; though it is the one thought which should be clearest to men's minds. John says in the commencement of this chapter: "I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the Devil, and Satan, and bound him a thousand years."

I shall first speak of this Angel from heaven which was seen to have the key of the bottomless pit, that you may know who he is, or what he is and was. We have learned; or at least those who have been attentive have learned that this angel spoken of may be but a figure of speech, meaning more than one individual, for, perhaps, it may even extend over an age; or it may be an ordinance; a duty; or a mission; or it may be the purpose of both, and perhaps of many things. But the angel, as it is spoken of here in the twentieth chapter of John's Revelation has its significance in a stated form of action. The chain which it was seen to hold being its form of action, and the key of the bottomless pit the object of the action.

But what, O man, is the Angel itself? The Angel was the testimony of Jesus Christ, and the object of His mission upon the earth. It came down from Heaven when Christ came; and it is then that it bound Satan for a thousand years. Man's habit has been to believe that this binding takes place yet in the future; but this is not so. For the future

destiny of Satan lies in his being cast into the lake of fire forever and ever. Why should you, O mortal man, think that Satan has not yet been bound because you have not seen his binding? Behold, he has been bound and loosed again; and is about to be taken for the last time. But the world has let pass so much of the fulfillment of this prophesy unnoticed, that they have not seen its fulfillment because they have suffered themselves to be of Satan's congregation. For it is verily true that the Devil hides from his people the time and place when prophesy is fulfilled.

But no longer shall he hide this, for I shall reveal it unto you, the revealment of which will cast Satan into the lake of fire. I have now opened the book in which Satan's name does not appear, for the book is that which shall judge all according to their works.

What then is the binding of Satan if, as I say, he was bound when Jesus fulfilled His mission upon the earth? The thousand years in which Satan was bound is not during the reign of the millennium, as is supposed by the various creeds and branches of religion. But the binding of Satan was the limitation which was put upon evil; and the time in which it could exist after the coming of Jesus. For it was limited by Jesus. It was limited by Jesus when He performed His mission among the children of men and testified to them of His Father. But before the Son of God appeared upon the earth, the earth was without salvation, because the means of salvation had not yet reached it. But after the arrival of the Son of God upon the earth there was planned that living principle which at last would overcome the serpent of evil. Thus, Satan was limited in his reign. And, if limited in his reign, was also limited in his actions. But how comes it that Satan was bound for a thousand years? It comes in this wise: Satan was bound by his being unredeemed, or, indeed, he was bound for a thousand years by his own darkness which was caused by the crucifixion of Christ and His apostles, which led to the darkness that overshadowed Christianity. For when the apostles were destroyed, then revelation disappeared, and Christianity was in darkness. Thus the evil one was bound for a thousand years in his own pit of darkness. And men remained with him unmolested by spirit until the thousand years had expired.

But to make known the mission of the thousand years, I must again return to Jesus Christ of Nazareth while upon the earth; for all is based upon Him and His coming. When Jesus was upon the earth He was a son of God; which is to say, He was one in body and in spirit with His soul. He was one without sin, which made Him one with God's love. But even though Jesus was this, or was a Son of God while upon the earth, yet He had not reached the throne of His Sonship. He was one redeemed of sin, thereby having power over death and over the earth, but not over Heaven. Which means that His mission was not completed in the heavens as upon the earth. Therefore the throne of sonship with God was not yet reached by Him when He would be one in power and glory with God, as He was then one with Him in will. Therefore we see that when Jesus departed from this earth He had yet much among the Angels to perform, as well as three great stages through which to pass before He would become one with God; but still an individual; and not God. For to be individual sons and daughters of God is the last and eternal state of every soul.

This degree of work which Jesus performed took a thousand years; during which time He acted among spirits and angels to redeem them unto God and prepare them unto the resurrection by restoring them again unto God's holy will from which they had departed during their earthly life in the flesh. While this preparation was in action among

spirits and angels of the heavenly spheres; those upon earth were not forgotten, but were controlled and guided through Christ's influence to the extent that they submitted themselves to do Christ's work.

But Satan, as he universally manifested himself, was not molested except to the extent that darkness was molested by the testimony which Jesus left. But this was not so in the heavens. For the work of Christ there among the many degrees of spirits was very active, and to them was most prominent. And among them dwelt those who had been persecuted for the witness of Jesus; and had not, even while upon the earth, worshiped the beast nor received his mark, which is darkness of understanding, but had stood fast for the word of God. These few were Christ's apostles who lived with Him, or lived in His likeness of understanding and work among the angels for this thousand years, taking part in the preparation of spirits while fulfilling their remaining work which stood between them and sonship with God; which is to be joint heir with Christ, or heir to God's wisdom and perfection.

Thus the apostles were blessed because they took part in the first resurrection of spirits unto the work of God, the Creator. This was the first resurrection. "But the rest of the dead lived not again until a thousand years were finished;" which was to say that during the time when the spirits were being restored, having once sinned, that the inhabitants of the earth would remain in the darkness of their own understanding until the thousand years were up, and those spirits from the earth were restored. When they would again begin to molest the earth according to the teachings which Jesus Christ had left to be fulfilled. When this should commence, then Satan would be loosed again for a little season, at the end of which time he would be cast into the fire.

But how, you will say, was Satan loosed? He was loosed again when the spirit began to work upon man, because he was no longer bound by his own limitations. For, while he still lived, he was worked upon by spirits; which is to say that the darkness of men's understanding and the corruptness of their desires were worked upon by spirits. For, while Satan still deceived, he was at the same time controlled to an extent in that deception. Therefore, the deception of evil among men was still with them, but was not so profitable to its existence as when unmolested by a higher power. And so it continues up until this time in which I write. Men still work in error and in darkness; but this error is controlled by higher powers which they do not recognize to be around them. Nevertheless, it will lead them, in time, to a clearer consciousness of their ungodliness.

Then let us see what has transpired since Satan was loosed. Have men begun to call upon the Lord? No. They have continued in their wicked ways; for Satan was to deceive them. Nevertheless, in the deception in which men have worked, so also have the spirits who were doing Christ's will worked. They have permitted men to remain wicked, but have caused that they in their wickedness have battled against each other so that laws have been changed, and governments divided until spirits have caused men, in their wickedness, to establish free religious worship; and have, of themselves, paved the way for the re-appearance of revelation, which is to be that procedure from God to undeceive the nations, and cast into the lake of fire that serpent, the Devil.

Then what have we now, according to the prophesy, made in the twentieth chapter of Revelation? We have the two thousand years which should expire before the second coming of Christ upon the earth. The first thousand years being that in which Satan was bound, and would not be worked upon in a manner to redeem him. And the second

thousand years in which Satan would be loosed from his darkness by the influence of spirit upon men to cause them in their wickedness to prepare the way for the re-appearance of revelation from God among the children of men, which would bring unto the earth the light, and establish the New Jerusalem.

Can you not now see that Satan is bound when he is controlled, and that he is cast out when he no longer acts? Be no longer deceived as to the binding of Satan, because he is darkness; and is not darkness bound to darkness when the light does not act upon it? And is not darkness loosed when the light begins to act? But when the light appears, then darkness is gone and is as it were not.

See you not then, O man, that Satan was bound when he caused Christ to be crucified, who was unto the world as the noon sun, and the disciples as the evening light? Therefore, when they were destroyed the evening light went out and darkness was bound to darkness. Then if Christ was as the noon light unto the needs of men, and His disciples as the evening light, was there not a morning light also, which broke the darkness, but yet was not as the noon light of Christ? Yes. The morning light was the prophets whom God had sent before His Son, to make ready the way. Even John was the last of the morning lights. It was through these that the way was made clear for the midday light. And even though men did reject; still the prophets made ready the way, because God's will must be done. Christ comes as a thief in the night, and will, in His last coming, be the everlasting light. Therefore, you who are naked, but whose nakedness is hidden in the darkness of men's understanding; cover yourselves, for otherwise when the everlasting light comes in, your nakedness will be shown.

Rail not, O reader, because I have in these revelations spared no man or creed; no law or government; for I have not agreed to cover any man's nakedness from the light. And this is but a warning of what shall be shown, both concerning the covered and the naked; for, behold, the light shall make known how dense the darkness was. Then what is nakedness but disobedience to God's will? And disobedience is widespread, for it is as the number of whom are as the sands of the sea; for it is everywhere upon the breadth of the earth. In fact, disobedience can only exist in death and upon the earth, which is Gog and Magog.

But since the armies of Satan, which do not serve God, have been gathered together for battle, the battle shall commence. And it will be as the battle of darkness against the morning light. For the light of revelation will slowly creep in, and darkness shall disappear from the face of the deep. It is then that the Devil is cast into the lake of fire and brimstone where the beast and the false prophets are; and "shall be tormented day and night forever and ever."

But where are the false prophets and the beast? They are now with men, but on the day when the light shall have come unto all men, they will be without power; and then will Satan be without power also; and it will be in this wise: Satan is that part of man which makes sin possible. And when Christ has appeared in the hearts of men, they do not desire to sin, but wish to serve God. Therefore, even though sin would be possible, it will not be, because men will not desire to depart from God's will. Therefore the possibility of sin will be without authority and without power; which is the everlasting torment of fire and brimstone. For the fire and brimstone is the love of God in men which burns out the desire to sin.

When that is the condition of men's hearts there will appear "A white throne and him that sits thereon; from whose face the earth and heaven fled away, and there is found no more space for them." But if heaven and earth are to flee away, what are heaven and earth? They are divisions; or the division which is made by the darkness of men's understanding between the throne of God and the throne of men. Or, in other words: since men obey their own wills; and the angels obey the will of God, there is a division made which is known as "Heaven and Earth." But when God's will shall be done on earth as in heaven, then there is no longer a division; and all is from thenceforth known according to the Book of Life, which is the throne of submission to God.

Who is he whom John speaks of as sitting upon the white throne? It is the universal desire to serve God, from before whose face all division disappears, and all creation becomes as one hand, and the sea gives up the dead, and death and Hell deliver up their dead, and every man is judged according to his works; which means that through the light of God, men will be enabled to distinguish between the works of evil and the works of good; for because of the light, that which is naked will be seen, and is seen to be so, by him who has the light of revelation and inspiration from God. The Book of Life is God's will; and whatever is found to be contrary to that shall be consumed by the love which men will hold for God. Thus, whatsoever is not found written in the Book of Life will be cast into the lake of fire. Amen.

I have now to offer a short conclusion to the chapter on the part of many contradictions which I perceive will enter the reader's mind in consequence of a statement which I have made concerning Jesus of Nazareth while upon the earth. While Jesus was upon the earth, He had power over death and over the earth, but not over Heaven. That is my statement; but it is contrary to the way in which your understanding of the Scripture has led you to believe. And yet, when truths are plainly stated, you will find that there sometimes appears a great contradiction between it and the way in which it is stated in the Bible.

Nevertheless the contradictions may not be there, but may arise in consequence of men's ignorance of understanding regarding what was meant by the statements made. For it must be remembered that while the Bible may state facts as they were left; it is very brief in every statement which it makes; and yet the subjects are of the most extreme depth. Thus it can be seen how easily a man, unguided by supreme help, might misinterpret or misunderstand. For, in fact, no man was supposed to understand through that book alone more than what would lead him to yield up his heart to God, and thus enable him to receive aid toward a perfect submission and understanding of the things necessary for a worthy servant.

But concerning the apparent contradiction in the statement I have made regarding the position of Jesus of Nazareth. For men have understood through the Bible that "Jesus had power over Heaven and earth." And so He did in this wise: I have said that when Jesus was upon the earth He was one in will with God; and, in consequence, was a Son of God, and without sin. Therefore, being all of this, He was undivided and had power over that which was divided. So, in this wise Jesus of Nazareth had power over Heaven and earth. His power from Heaven gave Him power over the earth. And He was undivided even though He was in the flesh. But, even so, His work in the undivided sphere was not finished, not complete at the time of His departure from the earth. Therefore, it was that He did not have such power over Heaven as was to be His when the heavens would have

submitted themselves to His charge. But many will say: Why were the heavens to submit themselves to this one man of Nazareth? For, indeed, the material man sees an objection in this. And so there would be, were it as the Churches teach it, and as they believe it to be.

Jesus was the first man of the many souls who were to have their appearance upon this earth before its redemption, who came not sinning, and never desiring to serve other than God. Therefore, His power was complete upon the earth, and His progress in spirit rapid. And though many had been born ages before Jesus, still He, having never sinned, His progress was more rapid than theirs, and was completed first among all of the souls who had dwelt upon the earth; and was the first soul redeemed unto sonship with God from the earth. And as God works from the highest down to the lowest, giving all spheres a work to do, the consequence was that the whole earth, and each soul who had been represented upon it, looked to Jesus of Nazareth for help. He thereby became the redeemer of this earth. God knew before Jesus came to earth that He would be the soul that would become the redeemer; though every soul who had come to earth had the same opportunity to be such as Jesus was; but God knew that they would not meet the requirements, so Jesus, choosing that part, came in God's time; while all other souls came in their own time through their own choice.

But it must be borne in mind that there are many planets yet unredeemed. And many planets that have long been redeemed. And that those having been redeemed first had a redeemer even as this earth has its redeemer in Jesus of Nazareth. Some planets have had more than one redeemer; but they all hold the same place in God's kingdom as does Jesus of Nazareth. For, indeed He is not the only son of God; but is the only Son of God as yet from this earth, either on the earth or in Heaven. But the day will come when all men shall be Sons of God, and will have completed the work of Sonship. Then you must look up, O inhabitants of the earth, to Jesus of Nazareth for your help. For God now acts through Him for this earth: He being the only Son of God from it.

But another objection that is unexplained, is because I have said that Jesus was one with God in will, but not in power and glory. And yet the Bible says that He was one in glory with God. But let us remember that the Bible speaks to man. And since Jesus had no will except His Father's, all that He manifested was of His Father's power and glory. And yet Jesus was not, while upon the earth, as full of His Father's power and glory as He was yet to be in the Heavens. And it is upon this authority I have stated that He was one in will, but not one in power and glory. His power and glory were perfect as it was, but was not as complete as it was to be. This is proven in His words to the apostles when He said: "I go to prepare a place for you in My Father's house, that where I am there will you be also."

If He went to prepare a place which was not prepared; then His work, as I have stated, was not complete when He left the earth. And if not complete, so was His glory and His power and sonship also incomplete. Now then, O man, where shall you look to find my work contradicted, even if you confine yourselves to the Bible? But since I have stated that Christ's work was to be completed; would I convey that after completeness was arrived at by Him, He would cease to perform? No. Not while eternity lasts. But He will perform under completeness. For even before the beginning, God was, and was always perfect; and yet God acted, and has never ceased to act. Neither shall man.

Jesus has completed His work in the heavens; but He has not ceased to act within them in God's will, but for earth's inhabitants there He has prepared the way. Now then, as for the last contradiction, why do I all through this book speak of Jesus of Nazareth as being another personage; and yet I state that I am The Lord, your saviour Jesus Christ who commands the writing of these revealments? The reason for this is for convenience while speaking through spirits or through men, in the language of men. Amen.

CHAPTER TWENTY-ONE

When the spirit is born into the flesh, and is loosed by death, and then becomes submissive to the will of God, and is united to the soul, the soul with Christ, and Christ with God, then is the millennium in Heaven, and is “the new Heaven and the new earth; for the first Heaven and the first earth have passed away, and there is no more sea.”

The first Heaven and the first earth have passed away because, becoming united in one, both become as a tabernacle of God. And the sea, which is wickedness, is no more, because the heavens and the earth have become perfect. And the kingdoms of God are entered into the millennium of Heaven; which is the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. This is the redeemed heaven for the habitation of angels; and they are the Lamb’s bride, for they have overcome and do inherit all things; and God is their God, and they are His son. For, behold, that is to be the eternal state of man, “where there are none fearful nor unbelieving. And the abominable, and the murderers, and whoremongers, and sorcerers, and idolaters, and all liars have taken their part in the lake which burneth with fire and brimstone: for this is the second death.” For, behold, these things are of man and of the flesh; but the spirits shall overcome these things hereafter, and become servants to their God.

Thus the many hosts of Angels become holy doing God’s will. They are the Holy Jerusalem which descends out of Heaven from God. These angels are as one mind, and are the bride, the Lamb’s wife, because they unite with the Lamb in God’s holy purpose. These many angels are also the twelve tribes of Israel; for an Israelite is a spirit, and Israel is in Heaven; and he who is not of the spirit is not an Israelite. Then Israel is in the heavens, and dwells in the New Jerusalem having the glory of God, for they are of the resurrection, being united to Christ and to the Lamb and are His bride.

Therefore, “the light of her city is like a stone most precious, even like a jasper stone, clear as crystal.” For this light and this stone are eternal life; and eternal life is the glory of God. For the glory of God is perfection; and perfection is the city of the angels, for there hell is overcome because they overcome hell with their works. Therefore, hell being overcome, they are redeemed. “This is the wall great and high which surrounds their city having twelve gates; and at the gates twelve angels, and names written thereon which are the names of the twelve tribes of the Children of Israel.” And each tribe obeys the twelve commandments of God which are the twelve foundations of the wall of the city of the Angels. And in these twelve commandments are written the names of the apostles of Christ. For behold! the twelve tribes are those that obey God.

The wall is God’s will, and the twelve gates in the wall are the means of serving Him. The twelve apostles of Christ are the reward of serving God; for this is the manner of life in the city of the spirits, to serve God: for this is the eternal state of man; and these Angels are those having lived upon the earth; and are the nations which are saved. Therefore they walk in the light of their salvation; and the kings of the earth do give up their honor and glory unto it. For until all men give up their glory they do not receive of the glory of the eternal city which has no night. For night is of men’s glory, but not of

God's. For in God's glory "there shall in no wise enter into it anything that defiles, neither whatsoever worketh abominations or maketh a lie."

Therefore shall the glory of kings be given up, that their names may be written in the book of life. Then when the nations of the earth become the nations of Heaven, they shall dwell in the New Jerusalem which is measured with the golden reed. The golden reed being the good will of the angels which measures their city, which is their purpose, to be four square. "The length is as great as the breadth, and the breadth as the length." For all are equal since the length is to serve God; and the breadth is to serve God; and the height is to serve God. Thus we have the object of the angels, which is their city; and the Lord God Almighty and the Lamb are the temple thereof. For it is in these that they live and dwell and perform their duties. Therefore "the city has no need of the sun, neither of the moon to shine in, for the glory of God does light it, and the Lamb is the light thereof".

The building of the wall of the city is as a pure jasper, because the building of the wall is its virtue; and the virtue of the angels is eternal life. And eternity is the city of gold like unto clear glass in which the soul of man shall dwell hereafter. And the foundations of the wall of the city are garnished with all manner of precious stones. For the foundations of the wall of the eternal city are the works of the Angels; and the precious stones are that in which they work. "The first being in God's will; the second in God's light; the third in God's wisdom; the fourth in God's perfection; the fifth in God's holiness; the sixth in God's glory; the seventh in God's power; the eighth in God's honor; the ninth in God's love; the tenth in God's mercy; the eleventh in God's protection; and the twelfth in God's purpose."

These are the works and the objects of the angels; and is the wall of the holy Jerusalem, made up of precious stones described by John as "stones of jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprasus, jacinth, and the amethyst."

I have now, O man, described what is to be the eternal state of men; how the soul lives; and how spirits pass away their time. Their life being the New Jerusalem which is in Heaven where every soul dwells as soon as it becomes desirous of serving God. And at the most extreme point of which dwells Jesus of Nazareth, the redeemer of this earth; the first saved of man; the loved of God; and Saviour of the world.

This chapter, as I have described it, is the twenty-first chapter of John's Revelation as John wrote it; but not as men have understood it. For behold! this most beautiful city, and its perfection, is not the city which is on the earth; but is the one eternal in the heavens; the one which shall descend to earth and bring about the millennium. In reality it is the condition which John beheld as that of the heavens. It is the everlasting state of man in the kingdom of Christ, our redeemer. Amen.

CHAPTER TWENTY-TWO

I am now ready to commence the last chapter of this book. But in so doing, wish to call your mind back to the one preceding it, for the last two chapters of John's Revelation are so interwoven that it is necessary to reflect upon one to grasp the other. That which transpires, as described in the twenty-second chapter, is in consequence of that which is fulfilled as described by John in the twenty-first chapter of Revelation. This causes the twenty-second chapter to depend upon the twenty-first chapter for its understanding.

Then let Me ask you to again reflect upon what was said in the preceding chapter concerning the millennium of Heaven which is the last state of the Angels, or their union with God and with Christ at the time of the fall of Babylon. I have described them as being the wife of the Lamb; having been taught by Him and prepared by Him after having been brought by Him to a desire to serve God. (Thus being now at the time when Babylon is to fall.) They are as an army which is ready to go forth arrayed for battle, to fight in the name of Jesus Christ against all the nations to overcome their wickedness and relieve the earth of its curse.

And it is the preparedness of this army of angels, or spirits, who have been made ready to serve the Lord, which will come forth to act upon man and redeem the earth from its fallen condition. The redemption of which I am now ready to deal with, as is indicated by John in the last chapter of John's Revelation. John says: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river was there the tree of life which bore twelve manner of fruits, and yielding her fruit every month: and the leaves of the tree were for the healing of the nations."

I will first make known what is meant by the pure river of the water of life, clear as crystal, which John beheld proceeding out of the throne of God and of the Lamb. The pure river of the water of life is the spirits and angels who are prepared to serve God. Therefore they do the will of God, and their works and their understanding are all of God. And His perfection which is in them, makes them a city of life; and the works which they perform are the river of life, pure as crystal, and comes out of the throne of God and of the Lamb; for all that the spirits do is according to God's dictation, and the Lamb's perfection. Thus it comes from the angels who are the river of life and proceeds out of the throne of God, which is His will. Then it is the works of the Angels, through the will of God, that are the river of life beheld by John and described in his Revelation.

But on either side of the river John saw the tree of life bearing twelve manner of fruits, yielding her fruit every month. This tree of life, I explained in the preceding chapter, is the motive entertained by the spirit world after they become desirous of serving God. And the motive I have described is the desire. For the desire of the Angels at the time John beheld this, was to serve God and be redeemed unto the Lamb by redeeming all who were unredeemed. This is the pure and holy desire of the Spirits. They, having no other desire, make clear their motives. And as their motives are holy, just, and true; and their desires righteous, willing, and submissive, their state of mind

makes them conducive of life and light; and of God's wisdom, love, power and protection. And because their motives at this stated time are conducive of life, "they become the tree of life which has twelve manner of fruits: the fruits being God's will; God's light; God's wisdom; God's perfection; God's holiness; God's glory; God's power; God's honor; God's love; God's mercy; God's protection; and God's purpose." These are the twelve manner of fruits which are borne by the angels who come unto the earth to redeem it.

And their works which are righteous, through these fruits, are the leaves of the tree which are for the healing of the nations. And the healing of the nations is the redeeming unto God all that are fallen; after which there shall be no more curse, because the throne of God, which is His will, will be in the hearts of all. There will be no more wickedness, because the servants of the Lamb will serve only Him. The whole earth and the heavens will be His servants, and His name shall be in their foreheads, and they shall see His face. For behold! The face of the Lamb is His strength, and His name is His will which is written in the foreheads of those who serve Him, and give up to His holy will. This the Angels have done. This, the spirit, would have all mankind to do, even as John beheld it would be, and because it should be so.

None of those who dwell therein are left to learn by their own judgment; but receive of the light of God. Therefore their word can be depended upon; because the Lord God controls the Heavens, and all the angels therein; for He has given them of His light. Thus their sayings are faithful and true, because with them "there is no night, and they need no candle, neither light of the sun, for the Lord God giveth them light; and in God's light they shall reign forever and ever."

All of this John beheld would be. And at the time when he beheld it would be; or at the time which he foresaw was set apart when this would be accomplished by the Angels; he beheld also that God would send an Angel to tell the churches that this was at hand. The angel which was to appear is the angel, or the knowledge of these things which will be made known to the world by the two prophets whom God will send to testify unto the world that this great moment is at hand; and that God's word lives among all the inhabitants of the spirit worlds, and that it will now come quickly upon the inhabitants of the earth, for it, at this time, is already fulfilled in the heavens. Therefore the prophets will cry this testimony which is given them to bear regarding these things which must shortly come to pass; and will warn the people that he is blessed who keeps the sayings of the prophecy of the Book of Life, which is God's will; for it is in God's will that all things live. Therefore will God's will be made known, and the way to keep the commandments of His will is also made known by the translation John's Revelation which bears testimony of these things, and is revealed through the prophets sent and prepared to make known these things through the voice of I, The Lord God, and Jesus Christ, the witness of this book and of these writings. Even so. Amen.

I speak of the appearance of two prophets and of their telling these things; and of their warnings and teachings which will not be to worship them, but to worship God and The Lamb. For behold, they will be but fellow-servants among you, coming not to be worshiped: but that the prophecies and the sayings of the Book of Revelation and the Book of Life may not longer be sealed, but made known unto those in ignorance of these things. For the time is at hand when that which is unjust must be shown to be unjust; and that which is filthy be shown to be filthy; and that the unjust things may not dwell in

man, but in itself, and that which is filthy, let it be filthy still; but let it not still dwell in the hearts of men; but let men come unto righteousness through the sayings of this book, that that which is righteous may be righteous still; and that which is holy may be holy still; that the unjust and the filthy may be divided from the righteous and the holy through the works of the angels in the will of God who shall make known unto the whole of the earth and all nations the true manner of serving God as preached by Jesus Christ, and established by Him to be fulfilled.

Thus shall these things be made known, and are the truths which are made known in these translations. The way is clear to him who will follow and seek. And through these prophets will the way be made clear that all men may call upon the bride of the Lamb, which is the Angels and the kingdom of the angels; and they do say unto all: "Come." Behold, through this book you have all been shown and bidden to come. Therefore, let him that hears say "Come; and let him that is athirst come; and whosoever will, let him take of the water of life freely."

The Spirits who serve God have offered you The Book of Life. Therefore let all serve God, and God's will as you have been called to serve it by giving up your own. For he who serves not God's will adds to, by adding his own will. Therefore will God add unto him the plagues that are written in this book, that he may be overcome; for behold the time is at hand. But he who disbelieves takes away from the words of the prophecy of this book, and God shall take away his part out of the Book of Life. For he who disbelieves does not serve God. Therefore his part is not in the Book of Life. All that man does which is not according to God's will shall pass away, and shall not appear in the book of everlasting glory, for such men are left without works. But they will work when the deeds of the flesh are over, that they may become a servant of God. For they who work not in God's will are not of God's word; for their works shall take them from the Holy City, and from the things which are written in this book, which are the things of God. But they who will testify of these things are the two prophets who will be made whole through the words that come to them, and will say: "Surely, I come quickly. Amen. And even so, come Lord Jesus."

The grace of your Lord Jesus be with you, and with the words of these writings and with him who writes them from my dictation. The grace of I, the Lord, is with him, and with them. For even I, the Lord, say unto you who read, that this has not appeared, and these deep secrets have not been made known without the two prophets. They are with me and I with them. And likewise shall I come to all who listen to them. And I shall select from among all who are willing, whether he be old or young, parent or child, or whether it be man or woman, regardless of all, shall I call and choose from among all who are willing. And I shall come quickly while the river of life shall; at my command, give forth its water. And the earth shall be flooded; and all that is not of Me shall be washed away. And in might will I rule that the elected may be healed, and the unrighteous made righteous in this day of the coming of the Lord and Saviour, Jesus Christ; the redeemed Son of God. Amen, and Amen, and Amen.

PRAYER OF THE INSTRUMENT

O, most gracious Father and Redeemer and Friend. Will you accept my humble and sincere thanks for this which you have given. Will you cause, O gracious God, that all who read it may be caused to know its origin and to follow its precepts. But, O most high and glorious Father, will you protect any man from doubting, and forgive them if they do. I ask of you to look mercifully down upon them, which I know you will without my asking. Will you, O Father, handle me in the delivering of this book to the people, even as you have handled me in the writing thereof. Will you protect it and care for it for the life which you have ordained for it, even unto the end. Amen.

CONCLUSION

This book has argued with all men to give up their wills to God. It has given the means, and how, and has striven with men to free them from superstition and from prejudice, which is bondage. It has argued with their reason, and with their wills, and with their wickedness. It has condemned them, but offered them repentance and redemption. It has railed against them, but offered a means of perfect guidance. And all has been according to Scripture; with the promise of a glorious and virtuous future for man upon the earth. There has been nothing said which can justly be condemned or consistently disbelieved by him who hopes in an eternity, for it asks of no man anything but his will to God. If this is wrong, then God is wrong. But God is not wrong, else there is no God. And if there is no God, then all is without a purpose. So why strive any further, even with the material if that is true? But if that is not true, then this book is bound to be correct. For even as God is just, so must He be served, or else He is not served. Therefore, let the hearts of men be undivided, even as is preached in this book.

All that has been written has been for the purpose of man's good. And if any other purpose comes out of it, then it is because you have not given up to God and asked for guidance as you are bidden in this book. For behold, it asks that you submit all to God. But if this is the work of the Devil, as many will declare, then the Devil shall soon lose his kingdom because he has argued so extensively for every man to seek God implicitly. Then if man shall take him at his word, if this book is his book, shall he not lose his kingdom? Nay, O man, the kingdom of Satan preaches his kingdom, but preaches not as this book teaches. Therefore, be undeceived. Your Lord, Jesus Christ, and peace be with you. Amen.