

# REVELATIONS

FROM

## THE ETERNAL WORLD

GIVEN TO ONE OF THE MYSTIC BROTHERHOOD.

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EMBRACING EXPLANATIONS OF THE BEINGS THAT CREATE WORLDS, AND THE MOTIVES OF CREATION. ALSO A TRUE EXPOSITION OF THE ANCIENT HEBREW REVELATIONS, BY THE SEERS AND PROPHETS OF ISRAEL.

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### NO. 1. ANCIENT HEBREW WRITERS.

ANGEL OF THE COVENANT. ABBAAHAM. MOSES. JOSHUA. SAMUEL.  
DAVID. ELIJAH. JEREMIAH. DANIEL. JOSEPHUS.

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## THE METHOD OF TRANSMISSION.

Perhaps the reader of these Revelations will be interested to know how it is possible for those who have been gone from the earth so many centuries, to make their thoughts intelligible in earthly language.

It is a law of the spiritual nature that all thoughts, experiences and memories are recorded in the inner consciousness of the soul. They can never die as to memory, or rather the memory itself is not capable of extinction, although it may be long dormant. When it is aroused, the sensation is often just as vivid as when first experienced. It is then capable of transmission by the process of thought-vibration, a method of action in the spiritual world analogous to the transmission of signals by wireless telegraphy in the electrical world. When the sensitive receives the vibration it is registered in language nearest his thought-capacity and to him is as tangible as any thought reaching his brain through the external senses. In this way it may be recorded in any age or in any language, and be sufficiently accurate to be reliable, if the spirit intelligence is truthful.

This was the method of ancient spiritual inspiration when "Holy men spake as they were moved by the Holy Ghost." The process of inspiration is always the same, but the source of the inspiration is not always of the same order. No prophet or seer had any monopoly of the process, but they differed widely in the range of inspiration, and their prophecies varied according to the error or truth of the inspiring power.

As this process is open to any class of spiritual beings, who know how to use it, the world has been filled with so-called sacred writings, through diverse channels and in different ages; but they all have their origin in this power of spiritual transmission of thought from the invisible world.

Gift  
Mrs. H. H. Higbie  
1/8/54

## INTRODUCTORY.

This work, although of a peculiar order in spiritual literature, comes in the way of, and in accord with all the spiritual revelations that ever come to the world of mortals.

There have ever been those that could perceive the presence of the supra-mundane beings, and to some degree of accuracy, able to understand their thoughts. It has been the fortune of the transmitter of the ideas of such a character in this work, to have been a sensitive to the mental forces of those dwelling in the world of spirit, for many years, and as he opens his own soul to receive the teachings of the different spiritual spheres, thoughts often come which are far beyond his own power to discern as true or otherwise.

When they come this way, they have the force of a revelation, and it is his province to transmit them correctly into written or spoken language.

Theological definitions of God and the Angels fail to meet the problems of spirit, and theological inferences as to the limitations of spiritual revelation are equally worthless. If the Angel of the Covenant began the dispensations of a true spiritual enlightenment of the world through Abraham, and has continued to keep it in the world as a powerful force in the religious life of generations, it may not be unlikely that he might again give a fuller revelation of the mysteries of being, than has yet been given to the Christian or Heathen world.

## MYSTICISM.

### WHAT MYSTICISM IS. ITS RELATION TO REVELATION.

Beyond the veil that hangs between the transient and the eternal, is the world that all must enter when the death angel opens the door to mortals.

It might be well for mortals to remain ignorant of the existence of this world, were they always to remain within the sphere of physical life, but as they cannot, and as by nature, all life expression in form, culminates in mental consciousness of different degrees or grades, it becomes evident that some minds will ever seek to lift the veil that conceals the eternal from the transient.

It is because of this, that those dwelling beyond the veil must try to satisfy this thirst for knowledge, or the inquirer on the transient side will remain in ignorance, for he cannot with the powers of physical sense, perceive or even touch the barriers that divide the two conditions of being.

Nay, more than this, he has no power whatever, save in the soul relations, to approach the veil, for it is invisible, and it is only when his hand touches the hand of death that he realizes there may be only a veil.

All efforts of man upon the mortal plane to lift it are in vain, and reasoning fails to give more than hope, until hands invisible, raise it or draw it aside to some minds incarnate, who are capable while in the flesh, of answering to the powers of spirit.

For the world spiritual, is extensive and all-embracing in its scope of operations. All the visible evidences of transient existence are controlled and constructed by spirit, and whenever the spirit departs the form decays and is resolved back into its original elements.

The wisdom that pertains to the spirit can only be partially expressed while in transient relations, but the wisdom that pertains to the spirit when in the eternal relations can only be revealed from or by those dwelling in those relations, and such revelation is embodied in the term, *Mysticism*.

*Mysticism* is the science of spirituality in all its departments. It embraces the science of creative power in form relations as well as the mental motives in establishing those relations. A world or a universe is amenable to mystic knowledge, and the revelations from the eternal world will always be a factor in the solution of the problems of creation.

*Mysticism*, although dealing chiefly with knowledge beyond physical cognition, is nevertheless the great silent force in soul development, and to it the world of mortals is indebted for all the knowledge it has ever obtained of the origin of souls and their destiny.

A revelation from the eternal world may touch any department of being, from the invisible Highest to the lowest manifestation of life in form, and because of its universal scope of knowledge the revelations from it will embrace all departments of being.

Those mortals who are instrumental in bringing the revelations to the transient life are termed *mystics*, not because they as mortals are different by na-

ture, but because they are able to have the veil lifted for them, and to see beyond the form-worlds into the spheres of eternal causation.

Then think not O, mortal, engrossed in the cares of transient life, that the mystic soul who dwells in the physical form for a season, is unworthy of your attention or consideration. To him is committed the oracles that raise man above the animal world, and he only can give to you a knowledge of the life that lies beyond the veil, in its purity and truth.

The laws of the eternal verities are known to him, and when he proclaims those laws from the source of all laws, (The Highest,) mortal man will do well to heed and obey them, for they are devised in wisdom and effective in power, whether believed and obeyed, or denied and violated.

## THE NATURE OF REVELATIONS.

### COMMENT ON THE REVELATION TO ABRAHAM.

In the revelations from the eternal world, made to Abraham and his posterity, we have an example of a far-reaching purpose upon the part of the spirit projecting the central thought. It was not for the transient exhibition of spiritual power, but was openly declared to be the preliminary part of a purpose to establish a perpetual line of spiritual ideas upon the earth, which should correspond with the knowledge that existed in the eternal world.

There is no intimation that the promise made to Abraham should be exclusively held by the descendants of Abraham, but that in its fulfilment, "All the families of the earth shall be blessed."

The isolation of Abraham from his kindred in Chaldea, and his transfer to the idolatrous and polytheistic nations of the Mediterranean sea, seems to have been premeditated, with a design to gradually introduce a vastly different type of mental and moral ideas than were indigenous to that part of the earth.

The covenant with Abraham was of a spiritual order, but the spiritual being or messenger that made it with him, differed from the spiritual deities of the surrounding nations in this respect; viz.

He represented the Uncreate Spirit of the universe, who, he declared, was higher in the scale of spiritual power and wisdom than all the gods of the other nations.

This claim transcended all claims of the gods of the nations in which Abraham sojourned, for none of them, as near as can be ascertained, ever declared themselves to be the source of universal life. Abraham stands alone among these nations or tribes, as the pioneer representative of the worship of the Uncreate Supreme, exclusively, for he acknowledged no allegiance to the lesser deities.

These other deities were not high in the scale of intelligence or morality. Their revelations, whenever made, were too near the grade of animalism and sensuality to betoken a high degree of intelligence, and while they unquestionably had their oracles and gave evidence of their spiritual existence, they were unable to raise their devotees above their own grade of thought, for they could not give high thoughts to their worshipers.

They could not reveal the secrets of creation, because they knew not themselves what the secrets were. They knew enough however to give some evidence of their own presence as spiritual guardians of the nations, but being only decarnate mortals they could not transcend their own knowledge, or reveal anything beyond the spheres of the spiritual world which they inhabited.

Numbers of them were earth bound spirits, not thinking above the plane of earthly ideas and earthly passions, and as teachers of spiritual knowledge were so defective, that many of them sought not to emancipate themselves from the thoughts of earth, or a desire to be held in thought there, as gods of the nations in which they formerly lived as mortals.

The God that Abraham acknowledged, had no such origin as the lesser gods of the Heathen world. He corresponded to the Hindu Brahm, or the Uncreate Spirit from which all that exists is projected.

The Angel of the Covenant, who declared the nature of God unto Abraham, must not be confounded with the Uncreate Spirit itself. The Angel was in the form of a man, but the Uncreate Spirit was without form although the original source of all life and all formative powers. The Angel said, "I am the God of all powers,"\* but as the Angel used the term, God, there can be but one construction of his meaning. The Angel was the agent or lesser god, who knowing the powers of the Uncreate Spirit was able to use them to form and endow a world with the life-giving energy of that Spirit.

He was a World Builder, using his knowledge to make a world in which spirit could segregate and take and retain form as an individualized being, existing eternally as a part of the Uncreate Spirit, yet separate as a personality.

This was the God-spirit that manifested himself unto Abraham. A spirit that had his origin on another planet or sphere than the earth, yet, who as a planet builder had power to make a world fully capable of generating countless myriads of beings, that could exist eternally, as sentient representatives of the eternal powers inherent in all spirit.

This God-spirit belongs to such an order of spiritual beings as exists beyond the jurisdiction of the comprehension usually attained in conditioned life, and especially while in the mortal stage. What he does and why he does it, may never be known,

\* God Almighty, in the English version.

except as he may choose to reveal his motives to the races of mortals. That he may reveal anything is a possibility, but that he does reveal at all is problematical unless the revelations are of such a character as to be axiomatic, or in line with some department of truth.

That such spirits as the world-builders exist, is thought to be self-evident from the general laws of form-worlds, but that they reveal themselves to mortal comprehension has often been a question. But if such a revelation has been made, it would be likely to be of such an order as to honor its source and yet be comprehensible by the minds to whom it was given.

It is here that the laws of Mysticism have to be recognized and studied before one can be certain that the revelation is of such an order. Mysticism recognizes the transmission of ideas of decarnate spirits of mortals, to mortals of the same order in the flesh as a demonstrable truth. It also asserts that it is possible for a world-building spirit to utilize the same laws that are open to decarnate spirits of mortals, but it warns all mortal instruments against trusting in the revelations purporting to come from the world-builders as finalities.

For these God-spirits do not reveal their secrets at once or at all, except by their own will, and even then, only in such a degree as will prepare the human race for a higher type of revelation when the time shall come for it to be given.

The revelations come not by the will of man, but men who live in the thought atmosphere of the deity presiding over a planet, are usually the first

sensitives to obtain the knowledge and become the transmitters of them. The grade of the thought expressed is a surer index of the source of the thought itself than any other criterion, for unless it be pure and true to the inner consciousness of the recipient, it does not come from the sphere of the planetary deity.

The God who spoke unto Abraham, commanding justice and equity, forbidding the gratification of the senses except in the appointed way, never varied in his decrees throughout the ages, as to the thought expressed. The moral law was always the same and always enforced upon the inner consciousness of the recipient of the revelation.

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## USE OF TERMS IN THIS WORK.

Where the word *Yahwah* is used, it is understood to be the personal spiritual being who appears in the Hebrew scriptures as the maker of this world.

*Eloih* is the primitive word for the Uncreate Spirit.

*Eloihim* is the term designating spiritual beings of an order that is able to give expression of the Uncreate in forms. *Yahwah Eloihim* is Lord of the Spiritual, or a spiritual ruler of the highest rank in the order.

The word *Christ* is not to be construed as any one personality, but a spiritual illuminating power coming directly from the Uncreate Spirit to mortals or spirits of any order.

*Sons of God* are mortals or spirits who have attained to a knowledge of the spiritual nature, and also are obedient to the laws that give it perfect expression in all worlds and conditions of life.

## REVELATION I.

### THE ANGEL OF THE COVENANT. HIS NATURE.

As the Angel of the Covenant that I made with Abraham and confirmed unto Israel, I would say that I am the same spiritual being now as then, and I reveal myself in all ages by the same spiritual laws.

As the Father of all people upon the earth, I can have no partiality as to my children, nor can I deem one nation as of greater importance than another.

When I spoke unto Moses and the other fathers, it was that they might know the law of moral and spiritual knowledge, and the law was simple and easy of comprehension. It was not necessary that they should know my nature or the source of my authority, for I gave the law for their instruction and spiritual welfare.

When I made a fuller revelation as the Christ, or spiritual illuminating power, in after ages, it was that the spiritual side of man might be strengthened to obey the law by a better knowledge of the consequences of obedience from the heart. In this revelation I constantly impressed upon the mind the idea of a second coming which should be perpetual, and give a more perfect knowledge of man's spiritual nature and destiny. As to my own nature, I never gave to any mortal the authority to speak for me, as more than a Representative of the Eternal Wisdom.

Some of the seers and prophets of the former age, caught glimpses of my soul nature, expressing them correctly, at times, but at other times they failed to discriminate between my nature and their own, and gave me attributes that belonged rather, to their own undeveloped minds.

I was not responsible for this, for they could not reveal my mind save as they measured it by their own standards, and I have been pictured before the world as a God of battles and war, when I expressly forbade the shedding of blood by man, in the great law, "Thou shalt not kill."

I have spoken often to the world by the lips of seers and sages, stating the principles that raise the spiritual nature of man to the grade of the Sons of God, but a persistent abuse of the term, and violation of the principles, hold the human race in ignorance of the divine or higher spiritual life that is attainable to all souls incarnate.

I might reveal the source of all souls and the reasons for their temporal imprisonment in the flesh, but it is questionable if it would be of any use to the masses of mankind, in their present state of mental attainment. I will say this however, that all souls emanate from one fountain and like drops of water are liable at any time to be absorbed into the fountain or they can remain a long time in form as a spirit, in the eternal world of spirit.

The laws of soul life are not limited or transcended by form conditions, and the whole realm of spirit is so much greater than any part of it, that it must not be judged as a unit, by a part only.

Life in the flesh and life in the spirit are but conditions of the soul, which coming from the Uncreate can remain a conscious entity throughout the Eons of eternity, or returning to the realm of the Uncreate or formless can exist as part of the same until it be drawn again into the sphere of conditioned life, either in the lower relations of form, or in the highest relations in which form powers can exist as personalities.

When it reaches these conditions it becomes a \*God-spirit, holding in itself the power to cause form to come from the formless, and it can call a world into existence by a decree of the will, if it be willing to take upon itself, the personal responsibility of directing and governing the forces embodied in the world, to their perfect manifestation as spirits, or individual personalities having the consciousness of their own eternal nature.

For in the highest heavens there must be order and organization of soul life or the elements from which it comes will claim it again as a part of unconditioned being. It is capable of rising to these heavens, and it is capable of failing to attain to them for ages of time, as worlds measure time. It may or may not attain to the Godhead of a planet, and possibly of a purely spiritual world, but it will ever exist in some relation, and can never be annihilated in the realm of absolute being.

In the revelations of the God-spirits there is no need of making a mystery of their status in the province of planetary life. Such a spirit can do what it wills with the elements provided its knowledge of the law is adequate to the performance of its will.

\*A world building spirit.

It can destroy as well as create form, but as creation and destruction are only relative conditions of the Uncreate spirit, a God spirit cannot transcend the powers resident in the Uncreate but will always be subject to them.

As one consequence of the powers resident in the Uncreate, diversity of expression in the created forms and worlds will ever be a feature of creation, and the hosts of the visible heavens are brilliant witnesses of the work of the God-spirits, who fill immensity with suns and systems of worlds that differ as much in their attributes of expression, as the grades of form life on a planet differ from each other in figure and function.

It is only when the soul rises to a sense of the powers latent in itself, that it can comprehend a spirit capable of making a world, and guiding it on its course, in order that countless souls may rise from the realm of the Uncreate to the possibilities and certainties of eternal life through endless ages.

**\*YAHWAH.**

\*Yahwah or Jehovah as given in the English translation of the Hebrew scriptures is a term that has been the subject of endless discussion as to its primitive meaning. Yahwah Eloihim (Lord God) is another of the mystifying translations given by a scholarship that has limited the Uncreate Spirit to only one personality as creative in form expression.

## REVELATION II.

### THE REVELATION OF ABRAHAM. THE LESSER GODS.

When the Angel of the Lord appeared to me in Mamre he was in the form of a man, but when the voice of the Lord came directly to my soul consciousness, I regarded it as coming from the Eternal Soul and beyond the power of man to imitate or counterfeit.

It was the voice from the voiceless, and was regarded by us as beyond the power of mortals to explain or understand, but was to be obeyed, for it always spoke truth to the soul. It came to me often but it was never confounded by me, with decarnate spirits of mortals, or with the voices of the Heathen gods, for while they might assume the appearance of angels of light, their thoughts were not in accord with their external appearance. They were unable to influence those of us who had received the knowledge of the One Eternal Spirit, and while we knew of their power over the other nations, we never gave them the worship we gave to the Uncreate Spirit.

The Angel of the Covenant was not the object of our worship for we were forbidden by him to worship any angel or spirit, or anything having form wherever it existed.

The Almighty Uncreate Spirit was the God we were to serve, for it was before all gods, angels or men. It was a Unit or the One Supreme Power,

holding in itself all the attributes of mind, soul and form. This idea of the Supreme Deity was handed down from my remote ancestry, and was always held sacred by my family line who were spiritual enough to hear the voice of the Spirit in the soul.

Other spirits who appeared in form as angels or gods, we never regarded as worthy of reverence or worship, and it was only when the Angel of the Covenant declared to me that he was a representative of the Supreme Spirit, and made the promises in his name that I trusted him as being the messenger of the Supreme Spirit of the Universe.

#### POWER OF SPIRIT OVER MATERNITY.

The coming of the Angel to announce the power of spirit over maternal relations as given in the Hebrew scriptures is true. The birth of Isaac was out of the ordinary time of child-bearing, and the continued presence and revelations of the Angel to me and my posterity was also true.

By the birth of Isaac, I knew that the Angel represented the power of the Creator over the laws of generation, and I believed that all things were possible that he promised, but his promises were always conditioned on obedience to moral and spiritual laws.

The Angel of the covenant has kept his word with Israel and he will not forsake the sons of Abraham if they seek unto him in sincerity of heart.

As a spirit, I have watched the course of my descendants, through the ages, and beheld the cessation of the worship of the gods of the nations in all

the country once familiar to my earthly vision. For from the remote borders of ancient Chaldea to the waters of the utmost sea, the doctrine of the worship of One God has spread until all nations of the earth have felt its power and influence.

Now we come again to witness to the Eternal Unity of Spirit, and that all the nations of the earth are to rise to a consciousness of their origin, and dependence upon that Spirit for being, whether they worship under one form of faith or another. The Eternal Father of all life is the eternal source of all spirits that exist, in either the mortal or spiritual relations. We know his power and dwell in his presence, yet we see him not as a form, nor do we expect to ever behold him in the likeness of man; we know he lives because we live, and while we exist as spirits we shall ever learn of his wondrous works in the highest heavens as well as in the worlds of form.

SECRET REVELATIONS. NATURE OF THE ELOIHM.

The Angel of the Covenant gave me many revelations of the Supreme Power that we never gave to the world, except orally from father to son, and then only by spiritual approval from the Angel, who signified to the father, the son who had the most spirituality in his nature. This was the secret doctrine of the Kabbala, or divine Word which was lost to the multitude but known to the Initiates only, who held the doctrine of the One spiritual source of all being. The word too sacred to be spoken by mortal lips was the word, denoting the Uncreate Supreme, and known only to those to whom the God spirits revealed its meaning.

The Sons of God were those to whom the Word came by spiritual utterance, and they were forbidden to give it save by the direction of the voice that gave it to them. In after generations the Shekinah or visible light was the external manifestation of the Divine Presence, but the Angel of the Tabernacle was the intermediate agent who spoke the message in earthly language.

The Eloih was the Lord of the Gods of the different worlds. The Eloihim were these gods, or the world-builders, each responsible for the welfare of his own world as long as life was upon it. Yahwah was one of these spiritual world-builders, and came to me in the form of the Angel of the Covenant. The statement should read, "In the beginning the Gods created the heavens and the earth."

But above all these Gods is the Uncreate Spirit, beyond the power of definition in earthly language, yet from whom all the Hierachy of heaven is derived and who is the Supreme Author of universal being. This was the God of the Angel of the Covenant, and also the God of

**ABRAHAM.**

## REVELATION III.

### THE REVELATION OF MOSES. THE SUPREME LAW.

As the Law-Giver of Israel, or rather the instrument by which the law was received from the Eternal world, I am asked to come again in thought to a mortal channel and record my testimony as to the days of Sinai and the wilderness.

The manifestation of the Divine Light and the audible Voice of the Spirit in the burning bush was my first realization of the supremacy of Israel's God over the gods of Egypt. I had often been in the secret chambers of the oracles of Egypt, and knew the mysteries of magic, but I never realized the nature of Divine Truth, as when in the wilderness, I received the call to lead Israel out of bondage.

When the Voice said "Say unto Pharaoh, I AM (Amen) hath sent thee," it was a signal that Pharaoh should have heeded, for Amen was the Eternal One and no Egyptian priest ever dared speak in his name, or invoke his presence, profanely. Therefore Pharaoh knowing this, and refusing to acknowledge it, lost the protection of the lesser gods, and the priests of Egypt were powerless in the presence of the representative of the I AM. (Amen)

The time is ripe for a fuller revelation of the secret and sacred doctrines of all religions, and the revealing of spiritual mysteries to the nations of the earth, and those who were actors in the former dispensations are to be witnesses to the truth of the revelations of this age.

Egypt, India, Chaldea and Judea, all shall add their testimony to the truth of One Infinite Spirit, the source of all that which is, and was, and is to come. Under the symbolism of the different religions, lie the keys that unlock many mysteries. The greatest mystery is the Unity of Spirit wherever manifest, as gods, angels and mortals, or beast, bird, or creeping things.

The Eloih of Israel was one God, not a multiplicity, as in the other nations. He was Supreme over all the earth and He filled the whole Universe. The Infinite Architect of all being, He gave expression, from the powers latent in Himself, to those powers in an infinite variety of forms, in all of the worlds of form. Partaking of his essence they may change form but never can they lose power to reappear in other forms and relations of being.

The \*Demi-urgos might build worlds, but only as the spirit of the Uncreate permeated those worlds could life appear upon them, to adorn them with the manifestation of intelligence a little lower in expression than the orders that existed before worlds were called into form relations.

For this is the divine order of Creation in all things. First, design in spirit; next, expression in form: last, retention of wisdom acquired by experience in the worlds of form, when transferred to the realms of perfected life. This unites the creators of worlds with their children while in those worlds, as their Fathers, and the world-creator becomes a father spirit to the people born upon his world and transferred to the world of spirit.

\*The Greek term for world-creators.

This order of sequence is eternal and the order of the Heavens is perpetual. Every world in space is the home of countless hosts of spirits, who on one or another, have come from the Uncreate to take and retain form by the spiritual laws which cause form to come from the formless.

It was my province as a mortal to converse face to face with the spirit creator of this world, but although he held the powers and knowledge of world creation, he spoke in the name of the Eternal Uncreate Spirit, whose commands he uttered, by his interior consciousness of the laws that bind all spirits to the Fountain Source of Life.

Israel should know God, for to no other nation did the maker of this world ever give more striking evidence of his power over the gods of the other nations. Baal, Astharoth, Osiris, Isis, and the gods of lesser nations are regarded on earth no longer, while the sun now never sets where Eloih (The Uncreate) is not recognized as the Supreme God.

Yahwah (Jehovah) remains, but his glory is absorbed in the Eternal and only in the Christian world is his relationship symbolized in the Trinity, which the devotees understand not, nor can understand until revealed unto them by the spirit, or by us who dwell in the spirit.

The Law given on Sinai said nothing of sacrifices or ceremonies. It embodied the eternal principles of soul and spirit, and was for the whole earth. The Levitical orders of the priesthood instituted the ceremonial law, which with its details of observance never was designed but for temporal service, until the fuller revelation should be given.

It was not best then to allow Israel the familiar intercourse with decarnate mortals which was prevalent in the nations round about Israel, for these idolatrous peoples were the victims of licentious and lying spirits that corrupted the worshipers and destroyed their sense of a true spiritual life. The harm that resulted from intercourse with spirits of this order was prevented, but we never denied that such intercourse was impossible, although forbidden to Israel.

The Law and the testimony of angels with the prophets was all that then, it was wise to permit, for the angels kept the Law, and it was only when the people went after the gods of other nations that they were open to the intrusion of lying spirits. When the nation forgot to keep the moral law, but observed the ceremonial law only, then the nation perished, according to the prophecy that was from the beginning of the covenant on Sinai.

Nevertheless the hand of Yahwah is still over the people, and the spiritual law is operative as ever, but Israel will never see her glory restored in any material sense of the word.

Her mission among the nations was spiritual and her code of moral and spiritual ideas has never been surpassed in the thought of nations. Its vitality is in its spiritual interpretation, and when that is realized in the soul of anyone, the Eternal speaks to that soul, for the true interpretation comes only from the Eternal Source of all soul life.

But beyond the code delivered on Sinai, the law of ceremonies has no binding effect since the dispersion, for they ceased then by a natural death.

Sacrifice for sins was allowed for a season, but sacrifice for sins was never expiatory without repentance and renunciation of the sin, in the heart of the transgressor, before the Eternal.

The Christian world has no valid ground to attribute to the Author of Life the doctrine of blood atonement in their system of religious ideals. The doctrine never came from the Uncreate Spirit, and it is time it should pass from the earth by common consent of all of its mystified devotees.

It will be the work of another to come to reveal how he gave to the world of mortals, a doctrine so repugnant to every Hebrew, who follows the Law once given by the ministry of angels for the deliverance of man from darkness and the fear of death.

MOSES.

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#### COMMENTS ON THE UNCREATE SOURCE.

The Uncreate holds within itself all the potencies of being. These include all qualities that are manifested in concrete expressions in the form structures. As the partiled cannot exceed the whole, and can only reflect or express qualities which have first come from the Uncreate, the Uncreate must hold them primarily.

Therefore it may be stated as a conclusion, that the Uncreate is the source of the created, the Soul of all souls, and the Supreme Intelligence of all subordinate intelligencies. Having these qualities it may be truly said to have all the qualities that pertain to segregate personalities, and thus be the Supreme Principle of personality as well as quality.

## REVELATION IV.

### THE TESTIMONY OF JOSHUA. LICENTIOUS IDOLATRY.

As the successor of Moses to the leadership of Israel in establishing them in the land of Canaan, I am asked to come and contribute my testimony as to the province of revelation in establishing a nation.

The government of Israel in my day, was vested in a Theocracy whose members followed the direct voice of the Spirit. We never questioned the Spirit as to its authority, but when the voice came we accepted its words as final and not to be evaded.

The Canaanites were a nation of licentious idolaters, and we had had a lesson from the \*Midianites as to what we might expect if they were permitted to live and mingle with the Israelites: the voice said exterminate, and it was obeyed as the voice of unquestionable authority.

Since my transition to the eternal world I have known what difference may exist in spiritual voices as to their origin. Some come from the angels of the highest heavens, and others from the spirits of decarnate mortals, who hesitate not to assume authority to speak in the name of the Supreme Spirit, but all of them may be graded by the thought conveyed to the embodied spirit, acting as the transmitting agency of the thought to mortals.

In the influx of thought that came to me were the blending of voices of many spirits who had suffered death at the hands of the Canaanites in previous wars, and their desire for revenge was intense.

\*The seduction of the Israelites at Beth-Peor. Num.: XXV.

Between the spiritual impulse to destroy and the policy of self-preservation of Israel, there seemed to be but one way, and that was a war of extermination, and that was adopted. It was not humane or merciful but in those days mankind were not taught the idea of mercy, but justice, and justice seemed to us the return of like for like and evil for evil.

When the country was conquered there were none left to dispute possession, and Israel dwelt securely for many generations in the land where I was appointed to establish them. To Yahwah (Jehovah) we ascribed the glory of our conquest, and made him our tutelary deity, and ever after he was called the God of battles, although he had said on Sinai, "Thou shalt not kill."

We did not apply the command as binding, only to not killing the Israelites, but we set it aside when dealing with foreign people or enemies: and all nations in which our scriptures are received as the oracles of a Divine origin, still hold to our idea of its application. Because of this, nations who should understand its full significance draw the sword against each other, and the earth is filled with blood and misery in the name of a deity that forbade the shedding of blood.

The perversion of a truth is often far worse than its denial, and the believers in Israel's God are more influenced by the perversion than inclined to its denial, so that war rages still among the nations, who acknowledge the source of the commandment against war but deny its authority over them. But they shall not escape the ultimate fate of all nations who pervert truth or deny the right of others to live in peace without being subject unto them.

### TRUE SOURCE OF IMPULSES TO DESOLATING WARS.

I was the personification of the spirit of conquest, and honestly thought when exterminating the Canaanites that I was obeying Yahwah, but I was really obeying the impulses of the revengeful spirits of those who had never forgotten their violent transition, and were then unable to rise to a spirit state of thought beyond the plane of retribution.

Such spirits delight in carnage, and hover over nations who regard war as a righteous method of enforcing their claims upon others. They incite mortals to commit acts leading to war, and live in the mental atmosphere of kings and princes whom they influence, to believe themselves to be chosen and guided by the Divine Ruler to determine the destiny of peoples and nations. In this way they cause the nations of earth to rise in arms against each other, when otherwise the people would remain at peace, having no incentive to wage war.

The disposition of mortals is largely determined by the thought atmosphere of the spirit guardians that may surround them, and their own obedience to the higher law of what is right in itself. The Israelitish example of battles in the name of the Lord, has been the source of immense evil on the earth, and because it is believed there, that Israel was justified in exterminating the Canaanites, by order of Yahwah, I would say that Yahwah never gave the orders that were attributed to him.

### SPIRITUAL PROTECTION OF NATIONS.

The nation never prospered when it disobeyed the commands given on Sinai. They were obliga-

tory and binding always upon the consciences of the people. Nations who obey them now are sure of spiritual protection, while nations who discard them will perish from the earth as nations. This is a decree that will be executed without fail upon any nation that lifts the spear against another first, and its execution will be in such a manner as will be a striking testimony to the truth of this prophecy.

All the concentrated power of the great spiritual hosts of the eternal world is against the nation depending upon war as its chief defence against aggression. It will have to have a stronger defensive power than iron mail and disciplined armies to withstand the spiritual forces that will assail it in unexpected quarters.

Israel felt the power of the decarnate hosts of Canaan for generations and finally yielded to it and became like them, licentious and idolatrous, until carried away to Babylon, where the faith of Abraham was again restored to something like its former purity. But again it lapsed into warfare with the surrounding nations and sought to make its spiritual illumination a basis for a self-sufficient earthly dominion that should rule the world with Jerusalem for its capital. Again it fell before the war-spirit it invoked to accomplish this end.

The God of Israel no longer fought its battles or sent the destroying angel among its enemies, for the true God of the nation was not to establish a kingdom of a material order upon the earth, or give one nation supremacy before Him over another, as having His special guardianship.

Israel must conquer now by the power and purity of its thought, or it will never be able to establish itself in a heavenly kingdom, much less in an earthly dominion. For the God of Israel comes to establish peace on the earth and equity among all peoples. The earthly kings, princes and potentates shall pass away, and the spiritual deities who have presided over nations, shall be known to be only the spirits of decarnate mortals, who have not outlived their earthly desires and ambition to rule among mortals.

JOSHUA.

## REVELATION V.

### TESTIMONY OF SAMUEL. PROPHECIC REVELATIONS.

As one of the most noted of the prophets of Israel, I come to give my reasons for a belief in the truth of prophetic revelations when such revelations are given by the consent and direction of Yahwah.

The spirit first came to me when a child, without my knowledge or understanding of its nature. It came as an audible voice to my inner sense of hearing, and I told \*Eli that I thought he called me.

Eli knew however, that it was the spiritual voice rather than mortal speech, which aroused my attention, and when obedient to his directions I answered "Speak Lord, for thy servant heareth," the message was very clear and without doubt as to its meaning.

Ever after, when the voice of the spirit spoke to me I listened obediently, with a desire for truth, and never was I deceived by it in all the years that it attended my administration of justice to the children of Israel.

There are some explanations that I will make about the messages that came to the prophets in the later generations. When the people became idolatrous and sought the gods of other nations, they indeed were answered from the voices of the oracles, but there was a distinction between the tenor and the truth of the messages delivered. Sometimes the Heathen oracles spoke truth; more often they spoke

\*1 Sam.: III. 5.

what the inquirer wished to hear, whether truthful or not, and hence arose the false prophets, who really had prophetic hearing but not in truth and wisdom.

In your age you have similar oracles, where mingled truth and error is spoken, but the law whereby truth is assured from the oracles, has never been abrogated in any nation or age.

#### THE LAW OF TRUTHFUL ORACLES.

To receive truth one must desire truth whether agreeable or otherwise. The oracle itself must be established as a shrine of truth, or false revelations will be made from it to the ignorant seeker of truth. So doubtful were the Heathen oracles that Israel was forbidden to seek them at all, for they were not devoted to truth, neither were the gods speaking through them other than the spirits of decarnate mortals who cared not for the welfare of their worshippers, either material or spiritual.

These oracles obtained a strong foothold in Israel in after generations, and were the source of its overthrow by the Assyrians, for they were of the same deities that belonged to the conquerors. They first led Israel captive mentally, with their sensual worship and then misled the nation as to its safety and power of resistance against its enemies.

In all the generations after the division of Israel into two kingdoms, there were some true prophets of Yahwah, who were in the truth as to their prophecies. They spoke by direct command of Yahwah, and the test of their commission as prophets was the fulfilment of their predictions. When the predictions of any prophet ever failed, Yahwah repudiated the prophecy as coming from him.

The secret of true prophetic power is to have the spiritual nature in the ascendancy in the individual prophet. The prophet himself must love truth in his inmost heart and he must not speak until the voice is heard not only in the ear but in the very soul. Spirits can speak to the spiritual ear, that which is intelligible, but not always truthful. Yahwah speaks not only to the spiritual ear, but confirms it in the soul and verifies it in the external world.

#### THE SOURCE OF TRUE PROPHECY.

A prophecy coming from him is sure of fulfillment although it be long in accomplishment. For Yahwah is the great source of spiritual as well as material plans and purposes of this world. He is the controlling mind of countless hosts of mortals and spirits, to guide them into the realms of eternal bliss. Life and death are in his hand and mortals or spirits cannot evade or escape the discipline he has provided for them as long as they are under his dominion upon this world or in its heavens.

It is a great problem to guide a world to a successful fruition in the harvest of soul life that shall come from it, but the creator of the earth is more than equal to all the difficulties that prevent the perfect expression of soul life. He will return to the Uncreate Spirit a full account of all the talents entrusted to his keeping, with perfected development of all who have ever resided upon the earth.

In order to assist in this work, the gift of prophecy is one of the factors in soul perfection. It is the key to the door leading into spiritual knowledge that unlocks many mysteries, and solves many otherwise insoluble problems.

The prophetic mind is Yahwah's gateway into mortal comprehension. There are mortals that are capable of prophetic insight, and this is evidence of a character that is sufficient to show that the Eternal Soul is connected with all souls whether incarnate in the mortal or emancipated in the spiritual.

The prophet, although in the flesh, should not live after the passions and dominion of the flesh, but rather seek to be led by the spiritual instincts of the higher nature. He should never deviate from his inner convictions of the truth, and when shown the the destiny of individuals or nations, he should state it as it is given, even if he stands alone and imprisonment or death faces him for his predictions. Neither should he suppress them for fear of their effect upon the minds that may be influenced by them.

#### THE FULFILLMENT OF PROPHECY.

When Yahwah sent the message by me to Eli, it was final to Eli's house, but it was true and fulfilled to the letter. When I anointed David to be king in place of Saul there was no hesitation by me to perform the office, and the prediction was fulfilled after my death, but it was in the mind of Yahwah before I went to \*Bethlehem.

When the kingdom was overthrown by the Assyrians there was only one prophet (Jeremiah) that truthfully proclaimed a knowledge of its fate, but he lived to see every word fulfilled although it was long from the time when the command came to him to stand in the †gate and utter the words of the spirit against the nation,

\*1 Sam.: XVI 4. †Jer.: VII. 2.

When Yahwah speaks now, the decree is as certain of accomplishment as then, for he is the only God that holds the knowledge of the destinies of nations in his own consciousness. If he says that a nation shall perish because of its iniquities, that nation is doomed unless it repent and returns to the paths of equity and justice. Then it may be spared, but no nation is certain of a perpetual lease of life as a nation.

#### THE FATE OF KINGDOMS AND EMPIRES.

For the time is approaching when kingdoms and thrones are to vanish from the world, and fraternal relations are to be established among the different peoples of the earth. Prophecies to this effect are to be sent broadcast among the spiritual guardians of the different nations, and they will impress the thought upon the people of their respective kingdoms or other forms of government. The recipients upon the earth will respond by thinking and teaching that thrones and kings are unnecessary and useless, and not to be tolerated longer among peoples who are capable of fraternal government and opposed to war and its accompanying horrors and desolation.

When thrones had to be established and supported in order that people might protect themselves against aggressive wars from each other, they were an evil necessity, but never did Yahwah advise, or tolerate a throne in Israel when the occupants became hopelessly estranged from his service and disobedient to the commandments.

No nation on earth in this age need expect his favor in maintaining a human dynasty. Rather may they all look to see thrones shaken and shattered by the thunderbolts of unseen thoughts that will reach all, from those in the highest stations to the lowest: teaching that there is only one enduring Supreme Universal Dominion that demands a lawful allegiance; and One Sovereign, before whom all of the children of men are brethren and of equal rank. This kingdom of peace will be established in all nations and it will be the only kingdom upon the earth.

SAMUEL. .

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*REVELATION CONTINUED.*

SPIRITUAL SIDE OF THEOCRACY. LEVITICAL LAW.

As a representative of the Theocratic policy of government that ruled Israel for so many generations, I am asked to contribute some evidence of the governing principles that determined the course of events under the Judges of Israel.

We had but one standard of moral action, and that was embodied in the Decalogue, given by Moses from Sinai. The Levitical code that was added to it, was given for the general mode of procedure in cases of infraction of the moral law.

It was not applicable to the government of any people who did not recognize the moral code as equally binding upon them, and we never demanded of the stranger sojourning with us obedience to it. Those who became proselytes and submitted to the rites of adoption became one with us, but no others.

The Levitical code was a collection of special laws, and liable to repeal any time when the voice of Yahwah should declare them no longer necessary; but they were always operative until their abrogation by him. This code was well adapted to the end for which it was given. It kept the idea of the Supreme Spirit before the people as the source of all life and their responsibility to Him for all their acts.

It was somewhat onerous and intended to concentrate the mind upon its own relationship to the Supreme. It related more to the ideas of personal purity of mind and body than to any other central idea. It was the best that could be given then and the symbols of purification were perfect.

There was one prohibitory command which is quoted now as in force at this day, and binding upon the consciences of all worshipers of the Supreme, which in reality was only applicable to the Israelites at the time it was given. It is the commandment against dealing with wizards and those having familiar \*spirits. We termed it Necromancy.

The reason for its enforcement then was, that it was the perversion of it that led the nations of that age into licentiousness and depravity of mind.

Many of the people of the nations and tribes in that country were spirit-worshipers, and their gods were the spirits of decarnate mortals who dwelt in the thought of animalism. This brought them in mental contact with the lower nature of mortals and when the latter saw their power to manifest as spiritual beings, they gave themselves up to be taught of them as having authority in spiritual instruction.

\*Leviticus, XIX: 31.

These decarnate mortals obtained a powerful influence over their earthly dupes and instituted the licentious and cruel rites that characterize religions that have ever permitted such spirits to hold sway as deities. They instituted the science of magical illusions and discovered many occult powers in the relations of spirit and physical life, but they did not seek to raise their subjects above the plane of sensuality and vice.

They taught that life in the spirit was a duplicate of physical sensations, only a step in advance, and that all the delights of the senses had a fuller expression of experience in the eternal world. They did not teach purity of thought or action as essential to the spiritual nature, and substituted for it the blood sacrifices to propitiate the hostility of these deities, and also to support their earthly mouthpieces, the priesthood. Such were the spiritual deities presiding over the country that the Israelites were to inhabit, and hence the severe prohibition against opening channels for their work among the people. Baal and Moloch, Astarte and Dagon divided the worship as patron deities, but all of them were essentially the same in their doctrines and influence upon the moral and spiritual life of their worshipers.

We knew that methods of spiritual intercourse with spirits of decarnate mortals existed ; but we also knew that it was a very dangerous practice if not intelligently understood. Israel was a people recently removed from a degrading, cruel bondage, and even then struggling to maintain itself as an independent body among hostile people. If they

obeyed their own oracles, they were safe as far as spiritual power was a factor of national security. Yahwah had spoken for the Eternal, and that alone made it sufficient for the people to obey the voice that declared for personal purity in the soul. The admittance of other deities through the oracles, would be the signal for the annulment of the divine law, and the substitution of license for impurity, from the Heathen deities, as the first step to gain ascendancy over the people.

It is the nature of the spiritually ignorant to worship the marvelous, and Moses had given that side of spiritual manifestations beyond all previous or subsequent efforts. It sounds like a mythical tale in this age, and were it not for the reappearance of similar manifestations now, you would be justified in ascribing it to the imagination of the writers of the records. It has lost nothing in transmission, but it was of sufficient importance to impress the people of the countries through which the Israelites journeyed, with great fear of their God.

But great as were the wonders wrought, they were not the main features of the best work of Yahwah in Israel. The purpose to establish a knowledge of spiritual laws upon the earth is not effected by the wonder-working illusions of magic or their realization upon the plane of physical expression.

The real object was greater than miracles and that work is already accomplished. When I came at the request of \*Saul, it was that the world might understand the Unity of Spirit in all ages and that decarnate spirits retained all the knowledge they had acquired in mortal life.

\*1 Sam.: XXVIII, 14-15.

In doing this, I violated no law of the moral or spiritual nature, for I only told Saul, that the prophecy I had made concerning the loss of the kingdom\* to his line was on the eve of fulfillment. Saul violated the Levitical law in seeking to know from her what he already knew before, but he asked of her that I should come; and I came and confirmed my former prediction, also adding that on the morrow he and his sons should be with me.†

The law against spiritual manifestation from the spirits of the dead has long been abrogated, with the rest of the Levitical law. It is not binding now upon any soul who wish to know the truths of the spiritual life in any or all the worlds. We live as conscious personalities in all worlds, and the Eternal Soul sets no limitations to our freedom to communicate with any one who wishes to know the truth.

We regard worship of any spirit, angel, or mortal derogatory to the highest conception of spirituality, and we would have all the inhabitants of all worlds bow at the shrine of Eloih in the temple of their inmost spiritual life.

SAMUEL.

\*1 Samuel: XIII, 14.

†1 Samuel: XXVIII, 19.

## REVELATION VI.

### THE REVELATION OF DAVID. THE KINGLY OFFICE.

After centuries of time have elapsed since I left the scenes of mortal life, I am again summoned to appear before the kingdoms of earth to tell what I know about the spiritual side of earthly government.

And first, I will say that as a monarch, I had the burden placed upon me without my own desire. When Samuel the prophet came to me and anointed me to be the successor of Saul, my boyish heart was filled with awe, for it did not seem possible at that time, the prediction would ever be fulfilled. Yet he was the prophet of Yahwah, and his words were regarded as the words of the Creator.

The records of my reign are familiar throughout the earth. They are before all nations as a true exemplification of the temptations and trials that beset the kingly office, and a warning to all monarchs not to use their power for selfish aims.

Looking back over the ages, I have nothing to add to my last words\* to my son Solomon as to the principles of equity and justice, which kings must recognize and obey from the soul, if they would have a successful reign on earth and peace of soul and joy of spirit when they enter upon the pathway of eternal life.

\*1 Kings, II.

In the Psalms I sometimes sensed the higher principles of soul experiences, and often when the Divine Spirit touched my inner consciousness, I realized a loftier strain of harmony than I could voice in earthly song, but I knew that the Eternal One guided my footsteps over all the difficulties, whenever I obeyed the commands in the heart.

Kings and princes are but shepherds over nations or peoples, in the Divine order. Their office is transient and their occupancy of thrones, but an earthly imitation of the Eternal Government. They are all destined to pass away, and their power and places of dominion shall depart with them. They serve a purpose on the earth, but the purpose is temporary, and a people can be better governed by intelligence among themselves without a king, than in ignorance, by a king. This is why, when knowledge becomes general, thrones become unnecessary and vanish from the earth.

All efforts to restore or retain kingly authority over an intelligent people will be in vain in the coming age. As Israel found that a monarchy bred tyranny and tyranny caused violence, so will the people of this age learn that governments that permit tyranny to obtain a foothold in their laws are surely doomed to destruction by the same spiritual power that overthrows all despotic authority on earth.

This law of spiritual retribution is general in its application to all nations, and injustice in any, or an injury to one, is felt by all, especially in the soul life of the spirit world. For our world is intimately joined with mortals by the power of thought and

and thought transmission. We are linked with the destiny of mortals as long as mortals shall mark their course by the ideas we have left on record as of Divine Authority.

When Kings and Emperors quote our wars as precedents for the conquest of other nations, we are responsible where injustice is done unless we endeavor to correct the ideas when wrong.

We were a nation of warriors in my day, because we were in the midst of peoples who regarded us with hostility for several reasons. First, we would not mingle with them in any social relations. Next, we would not recognize their gods at all, as gods, or as having any spiritual power for good to them or us. And last, the desire for conquest was strong in our now hearts, because of our growing population, and need of more room for the people. We pushed our armies to the West and South, and established a strong government as long as we were united for conquest or defence.

But strong as we were when united, our weakness was in the indifference to the principles of justice in the later rulers, and division rent the kingdom in twain because of it. No nation is strong when within its borders rankles a sense of injustice by any of its population toward the governing powers. When this feeling has a basis of truth and injustice is being tolerated, and especially where it is visited upon the poor and defenceless, then the thunderbolts of Divine justice will strike that government with annihilating power.

These judgments may, and often will come with unexpected severity when estimated by earthly

standards. They smite the apparently virtuous and shining monuments of earthly wisdom and political sagacity, with unerring certainty and often with celerity. Why there is no spiritual protection extended, seems to be a great mystery, if as one might suppose, the eternal world had oversight of the nations, but there is no mystery when seen by spiritual vision.

Governments are instituted on earth for the welfare of *all*; *not for the greatest good to the greatest number*. Any deviation from this principle will in due time, overthrow any system of government on earth, that admits it. Proportionately as it is observed the government stands secure; when it fails to practice the principle or despises it, then the time is ripe for its downfall. The self-destroying forces within itself are touched by the controlling minds in the spirit, and the destruction of the combined powers that permit injustice to any in the name of law, is certain.

Sometimes the execution of the spiritual edict is deferred that reform may be effected, without total destruction of the kingdom or dynasty, but if reform is rejected the doom is sure: there is no escape. The judgment of a nation, or royal house is determined in spirit first, and proportionate to its regard for justice to *all*, is the decree rendered and executed. Therefore when a nation or dynasty perishes, it is because it ought to perish, for the time has come for it to depart, as its work is done.

The day of judgment of the nations, foretold by seers and sages of the past ages is at hand, but the judgment is spiritual and the decree is also from the spiritual life. The conditions whereby mortals

are prevented from their full development of soul life while in the earthly state, are to be changed for the better. The civilization of this age which was foreseen under the symbol of Babylon, by the later prophets is to be superseded by a more perfect era or the civilization of the golden age of the poet and, \*seer of Israel.

War is to ultimately vanish from the earth by the common consent of the nations. The relations of the poor are to be equalized, and suffering from poverty shall be no more in the world. The mystery of death and the silence of the grave shall no more trouble the race of man, for their office shall be understood by all mortals upon the earth.

A new heaven with its hosts of redeemed spirits from earth, and their guardians from the celestial worlds, shall be established in the thoughts of mortals, and they shall be taught the glories of the dominions† of the Eloihim as well as that of Yahwah.

The dense ignorance that teaches that eternal truth is revealed only to a few minds, and those living in remote ages, shall be dispelled by the light of a perpetual revelation in the minds of all men, and no man shall need to say to his neighbor, "Know ye the Lord," for all shall know the Eternal Spirit from the least to the greatest.

In this way shall the prophecy be fulfilled that my kingdom should be an everlasting ‡kingdom: and thus will also the words of Yahwah be fulfilled according to his servant

DAVID.

\* Isaiah. † The other worlds in the Universe. ‡ 2 Sam. VII, 16.

## REVELATION VII.

### REVELATION OF ELIJAH. THE FIRE SPIRITS.

I had a stormy life in the mortal state, for I was a child of the desert, and respected no man as my superior or worthy of my allegiance. The only power I did honor was the spiritual power of Israel's God, which often came to me in the desert and sent me unto the king of Israel to reprove him.

Ahab was not of David's line, and though very ambitious as a ruler, cared not for the spiritual or moral welfare of his subjects. He was unjust and tyrannical, and merciless to his foes; but he was superstitious also, and upon that weakness of his character I acted with great effect as long as he was subject to my influence.

You will see by the story of my life as a prophet, that I represented a different type of spiritual power than that of the other prophets. I was in the fire element, or as you would call it, the sphere of electrical forces. Often these \*fire spirits would impel me to take long journeys into the deserts where I lived with the Arabs who were my kinsmen. Again led by the spirit I would visit the land of Israel to reprove the king and his priesthood for their cruelty and licentious worship of † Baal and Astarte.

\* Spirits who have power to control the elements by will.

† 1 Kings: XVI, 31-34.

It was upon one of these journeys that I gave the fire test\* before the king and his priests, which resulted so disastrously for them. I was always under protection by the fire spirits from danger of enemies, mortal or spiritual, but the story of my translation in a chariot of fire, is only a tradition of what was clairvoyantly seen at the time of my death, by my disciple, †Elisha.

He saw the spiritual side of my transition. The death came in the desert, and Elisha after seeing it, was led away while in the spirit, from my body, which was taken away for burial by my Arab kindred in the desert. When the sons of the prophets‡ went to search for it, it could not be found, and so the collectors of traditions ascribed to me the honor of a direct transfer bodily to the spiritual world.

The Angel of the Covenant often spoke to me, and by me to Israel, but aside from my being available as a good mouthpiece for him, and also an instrument for the fire spirits to work wonders with, I differed not from other mortals through whom similar works are wrought in the present age.

I came to John the Baptist in the desert, and through him proclaimed the opening of a new spiritual dispensation and revelation to the world. I am now in the earth's spiritual atmosphere, speaking through other mortals, who, not understanding the law of these powerful manifestations of spirit, think I am reincarnated in them; but the only incarnation I shall ever have, is the temporary one for the transfer of my thoughts, through spirits of mortals incarnated in the natural order.

\* 1 Kings: XVIII, 24 to 38. † 1 Kings: XXI, 21. ‡ 2 Kings: II, 17.

It is sufficient if I can speak through them, and work the wonders claimed, as I wrought by Yahwah and the fire spirits, without serving another period of mortal life. If these instruments who so imperfectly realize the power of spirits to manifest in the different spheres of being, could understand how we come and do our work through them, they might lose their self-complacency and speak the truth humbly and reverently as it is given to them.

They are only mortals speaking to mortals, and confound the thoughts which as spirits we hold as truth, with the errors which the wrong interpretation of the records has generated in their minds. I speak earnestly to all those who are thus mistaking the laws of spiritual powers now operating in material relations.

I am the spirit, who when a mortal, reproved Ahab, and since as a spirit, inspired John the Baptist. I am speaking now through various sensitives on earth, without partiality to any individual. I am not the God of Israel, nor was Elijah my true, earthly name. It was as the prophet of Eloihim Yahwah, that I received it from the school of prophets at \*Bethel, for I spoke for him only, discarding all other gods as unworthy of respect.

As for the licentious deities of the surrounding nations, I abhorred them as corruptors of the moral life of the people, and sought to stamp out their worship in Israel; but when I took the lives of the priests in my zeal, I transcended the law of Moses, and lost power over the people which would have followed the fire exhibition, had I spared them.

\* 2 Kings: II, 8.

If ever the taking of life was justifiable by mortals, the fate of the priests of Baal was deserved, for they were the instigators of vice and licentiousness as religious duties. I now see that violence toward evil counselors is wrong and should be discarded by all who would work effectively in the field of moral reform.

Evil is overcome by the power of truth spoken in love, rather than by the spirit of wrath and blame, but I did then as I thought best, to stem the tide of evil which was undermining the worship of Eloih in Israel.

I have given this testimony about my former life-work, because I am intimately connected with the spirit bands of ancient prophets and seers who are now preparing the way for a greater influx of pure, spiritual revelation from the highest heavens than the world has received since I came to John in the desert, centuries ago.

**ELIJAH.**

## REVELATION VIII.

### REVELATION OF JEREMIAH. PROPHETIC SPIRITS.

As one to whom the word of the Lord came when a child\* in knowledge, I am asked to tell how I was able to foretell the destruction of Jerusalem by the Chaldeans, so many years† in advance of its occurrence, and also the fate of other nations‡.

History has preserved my predictions with no serious changes in their meaning: for a special interest was taken to preserve them when the captives went to Babylon. Upon the return of their children, the prophecies were deemed worthy to be held in remembrance and were placed among the sacred writings of the nation.

When the hand of Yahwah was upon me, it seemed as if every fibre of my body was imbued with a force that compelled the words to come from my lips. I was always conscious, and the approach of the power was heralded by an inward sensation of being taken possession of by an irresistible conviction of the truth of what I was to proclaim.

I never knew why I felt so at the time, for there were no external signs of the fulfilment for many years after the predictions began to be given. There were some exhortations to reform, but I never inwardly felt that they would be heeded: and then would come the overwhelming sense of death and disaster beyond hope of prevention.

\* Jer. I, 6.

† 27 years.

‡ Jer. I, 10.

While my predictions were never satisfactory to the people and rulers, they were truthful, and I always felt that Yahwah was speaking to me as truly as he spoke to Abraham or Moses. With that inner conviction of the soul that it was He, I never faltered from uttering what I felt, even when every other prophet stood against me before the king and the people.

I have long since learned the secret of true prophecy, and like my successor, Daniel, I know that there is a God in the heavens, Who is a revealer of secrets, and sets up and casts down kings and princes in His own way and for His own purposes.

No one can be a true prophet of Yahwah unless he places His words as the first to be held sacred in the sanctuary of his heart. Yahwah usually calls the prophet to the office directly : but He never fails to impress upon one's inmost soul, the sanctity of all truth as the condition of His presence. The prophet must ask for truth as the only thing desired if he would have the truth revealed to him.

Many spirits assume to speak through prophets of their own training, but their predictions at best, are but guesses, and often are from the desire of the mind rather than from knowledge of the truth. There were many prophets in Israel who were the mouth-pieces of these spirits, who never knew the difference between the voice of Yahwah and the voice of the spirit of a decarnate mortal. Their predictions and dreams were worthless, and they stood in shame and confusion when their weakness was made manifest to men.

But when Yahwah touched the lips with His power there were no uncertain or untruthful utterances. He knows, for He is the Maker of the Earth and Man\* and had his own plans and purposes concerning them to be fulfilled. All the kingdoms and peoples of this world for all generations are in His keeping, and nothing can occur to change His designs for the ultimate welfare of all humanity.

The children of Israel were favored to a great degree in having the thought of the presence of Yahwah as a protector, but they presumed altogether too much on his nature and their own importance, when they placed Him upon a level with the gods of the other nations, and disobeyed the precepts of the Law.

#### CORRUPTION OF THE PRIESTHOOD AND COURT.

At the time of my prophesying, there was never a more magnificent temple service, or a more licentious priesthood to perform it. The whole court and nobility were corrupt at heart. They pretended to be religious externally, but so far were they from its internal precepts that deception, fraud and violence were distinguishing characteristics of the people and rulers.

The laws against usury and the observance of of the Sabbatic year were annulled† and the poor had no defence against the rapacity of the rich and powerful classes of the nation.

The worship of Baal opened the doors to hosts of heathen spirits, who spoke lying predictions through the lips of their prophets, and because they were pleasing, the people preferred to listen to them rather than to one who held to the Law and in-

\* Jer.: XXVII, 5.

† Jer.: XXXIV, 16.

structions of Moses. This worship of Baal also opened the doors to licentiousness in the Temple and it became an abomination in the sight of Yahwah and all who loved purity and decency.

Yet the external law of sacrifices as commanded by Moses was kept and the people forced, if unwilling to participate in the desecration, to furnish sacrifices to support the priesthood in their licentious debauchery.

It seems to me now, after so many centuries, to have been like a hideous dream of a night when the stars went out in darkness and no light shone through the deepest gloom. Such was the state of the nation at the time of its overthrow by the Assyrians, and such were the conditions under which my early life was spent as a prophet of Yahwah.

The nation perished as a nation because the people would not heed the warning voice and neglected to obey the conditions of its preservation, as given in the magnificent promises, when the House of David was chosen as its earthly ruling power.

I would say in conclusion, that it is a law of the spiritual nature, if once we are in line with any specific feature of spiritual work, we always retain the power if faithful to our trust. I was a prophet to the nations then, and I am still one of the channels here that can convey the truth of a nation's destiny to mortals, if it is given to my keeping by Yahwah.

I would no more send a false message now than I would bear one then, but, because the voice of the Eternal Spirit is sounding the trumpet in the spiritual heavens of this world for the nations to come to

judgment, I am sent to the earth again to call the nations to repent of injustice to even the humblest of mortals, and to warn them that the God of nations will hold each and every one in authority to a strict observance of His laws for the government of man, under the penalty of self-destruction as a nation if in no other way.

The decree has gone forth that the governments of earth must conform to the Supreme Law of the highest heavens, and while the hosts of the lower spheres of the spiritual world are waiting for the coming of Yahwah in power, the messengers of His covenant in the old dispensation are returning again to reinstate the spiritual kingdom of David, or the reign of justice among the nations of the earth.

**JEREMIAH.**

## REVELATION IX.

### REVELATION OF DANIEL. VISIONS AND DREAMS.

When you read in the later Jewish scriptures of the power of spiritual vision that came to some of the Israelites in captivity in Babylon, you may wonder why it was that in that country there should have been such a marvellous sensitiveness to the spiritual relations as given in the book of Daniel. I am requested by some of my companions of the captivity to relate some of the spiritual laws by which great spiritual truths are conveyed through the symbolism of visions and dreams, for it is one of the favorite channels through which these truths are transmitted to those dwelling in earthly life.

Visions differ in their nature from magical illusions that have often been mistaken for them, for the latter are purely of the psychical faculties and rarely if ever, extend beyond the range of the comprehension of mortal sensation. They are of the earth, and not of the order of higher spiritual vision. They never touch the great laws of predestined events, that are determined by the spiritual guardians of the earthly life, but are rather shadows of what may be projected into the consciousness of the individual as a possible event about to occur.

But spiritual vision of the Divine order is very different from this. It proceeds from the Source of spiritual wisdom and knowledge that causes worlds

to be, and that provides for their perfect fruition through the ages. No event is beyond the Omniscient Powers that govern worlds. All that seems so mysterious to mortal ignorance is clear and consecutive in the mind of the Maker of the earth. No event escapes His notice and no act however trivial but has its effect to be considered in the universal whole.

Therefore when it is necessary that the children of men should have examples of this Divine Omniscience to teach them their true relation to Him, it is permitted that some of the events that are to take place on the earth, may be presented in mystic symbolism to some seer who records them, so that in the time of their consummation they may be referred to as evidence of this department of spiritual guardianship over a world.

Not everything of a prophetic nature is given in symbols, or even mentioned by the controlling mind in the spirit, but some striking evidences are given occasionally that mortals may know that a Divine Power rules in the heavens of the earth. This Power I recognized as the God of the earth, and I depended upon Him for all prophetic ability of voice or vision I ever possessed. He never failed to instruct me in all that I then needed to know; but it must not be inferred from this that I was different from any other mortal by nature. It was necessary to have some one in the king's palace, who should be able to act for the children of Israel and keep the sacred fires of truth burning on the altars of their hearts, during their long captivity.

The overthrow of the nation by the Assyrians had annihilated the corruptions of the priesthood and the court, for most of the nobility and idolatrous worshipers were slain in the final destruction of the city. Only the poor and obscure were left, and the Light of Israel was extinguished for seventy years, except as we kept it alive in the temple of our souls.

But never did it burn brighter or shine clearer, than in the remnant of the nation who kept the law in their hearts, and although in the furnace of affliction, sought the God of Abraham with honest purpose to obey the law as given by Moses to the fathers. It was then that our prayers were answered in the plenitude of power, and our minds were filled with wonder at the responses that came from the Divine voice, teaching us the greater truths of the spiritual life, and showing us, how through the ages the same Eternal Power kept and held all the nations of the earth in His hand.

I had been taught this by the appointed teachers, but I realized it in its fullness, only when Yahwah spoke to me directly and gave me the matter and interpretation of the king's \*dream. In all the years afterwards the voice never failed nor did the vision cease until my earthly life was ended and my spiritual eyes were opened to view the splendors of the eternal realities.

No one can read the record of my life and prophecies and not see that there must have been some power that foreshadowed, even if imperfectly, events that are now historical in the annals of time. I would not by this have you understand that the fanciful interpretation of the visions on the material

\* Daniel: II, 36 to 46.

plane are realities, for the visions belonged more to the spiritual changes that were to come over the world through these national channels, but the latter is true and the time for the consummation of the great prophecy is at hand.

The great mistake made by the interpreters in this age is in materializing the symbolism and connecting it with mortal relations. It was never given for that purpose, and those who so interpret it will surely be disappointed. The Kingdom that is set up in these days by the King of kings, and that never shall be destroyed, is the Kingdom of the Spirit, and it is to govern the whole earth.

Earthly monarchs will bow before it, and their thrones will pass away, but no special sign from the heavens, visible to mortals need be expected to herald it to the nations. Nor will it be ruled by any one time mortal, who may once have voiced the truth in his earthly teaching.

All the glory of earthly redemption centers in ideas, not personalities, and the ideas to redeem, must be of the truth, free from error. The "King of kings and Lord of lords" is not a man or a man-god, but the Eternal Spirit from whom all life proceeds and in whom all life centers. His Kingdom is an everlasting kingdom and of His dominion there can be no end. Nothing can be added to His power and from His glory nothing can be taken away.

Kingdoms and empires may rise and fall, but the Source of souls is eternal and the souls of His offspring are eternal in their essence. There is no destruction of that which is eternal and that which has ever been, will be throughout the endless ages.

## INTERPRETATION OF THE STONE AND THE IMAGE.

This is the interpretation of the stone which in the king's dream, smote the image, and became a mountain and filled the whole earth. It symbolizes the power of spirituality to overthrow all earthly dominion and annihilate everything opposed to the full development of soul life throughout the world.

For this is the effect of a purely spiritual government over the soul life of all created beings. The establishment of a knowledge of spiritual laws of the heavenly order among men is the end of earthly dominion over mortals; and improbable as it may now seem for such a government to ever be established upon the earth, yet the foundation principles of all systems of government based upon the right of one mortal to govern another without his consent, are abhorrent to every lover of justice and equity dwelling on the earth or in the heavens.

A government of the spirit is always by consent of the governed in any world. No soul is forced to obey another by any law except that of love. The eternal Father of all souls permits no tyranny in His Kingdom nor does He sanction the usurpation of arbitrary power by mortals of earth.

## DESTINY OF EARTHLY KINGS AND PRINCES.

The destiny of earthly kings and princes in the eternal world is to serve their subjects until the latter are raised to an equality of soul powers with themselves. This is the price of wearing an earthly crown, and so burdensome does it appear to a soul who understands its true relation to soul life, that it loathes the thought of the responsibility it entails upon the victims.

In the dominion of the spiritual order now being established upon the earth, spiritual laws are to be understood in their true relation to earthly life. The real object of the latter is only preparatory to the eternal life, and proportionate to the spirituality developed in the soul while on earth, is its station after death in the life that never ends.

The soul life of earth need not be low and undeveloped or degraded. Ignorance of the higher laws of the spiritual nature need not exist among mortals who are willing to obey the Divine voice in the soul.

The gateway into the eternal verities, opened so many ages ago, has never been closed, or attempted to be closed, except by the craft of decarnate spirits and ambitious mortals; and then only temporarily and to a limited degree of success.

Visions and dreams will always be open channels for the projection of spiritual knowledge among mortals, and if no other pathway ever existed, they would be very effective when intelligently used by the angelic hosts of the eternal world. In the night visions I had the greatest revelations of the spiritual laws governing nations, that were ever given to any mortal but one, and he had his revelation from the same source from which mine came.

#### REVELATIONS TO BE PERPETUALLY GIVEN.

The day of revelations is never to pass from the earth as long as the sons of men dwell upon it. The end of one cycle is the signal for a fresh tide of the divine influx to prepare the harvest of the next cycle

The constant surge of the forces from the higher heavens upon the earth, raises the latter to a higher grade of spirituality, and the generations yet unborn will respond to the efforts of the redeeming hosts who guard the worlds with ceaseless vigilance and untiring zeal to accomplish their labors.

Mortals know little or nothing of these efforts save as they feel the impetus to new and better ideas; but in that experience they may know that they are in the tide of the spiritual forces which belong to the Heavenly Kingdom.

These spiritual guardians always seek to establish the mind in truth and the heart in love. They are symbolized by the Lamb and the Dove, but they are more powerful than the forces symbolized by the savage beasts that contend for mastery of the earth.

All the symbolism presented to my spiritual vision at Babylon and elsewhere in Assyria, culminated when I stood before the beloved disciple\* on the isle of Patmos, and in mystic vision showed him the things that must surely come to pass in the Kingdom of the Spirit; which is now becoming like the mountain that filled the whole earth.

DANIEL.

\* John, the Revelator.

## REVELATION X.

### DISSERTATION OF JOSEPHUS THE JEWISH HISTORIAN.

After the lapse of centuries since the final dispersion of Israel among the nations, I come again to bear witness to what was really the central idea that held the Jewish people as a distinct body from all other races and religions.

The basis of the Mosaic revelations was the Divine unity of Spirit and its manifestation in all the forms and conditions of being. Other gods might reveal the spiritual mysteries in part, but the Hebrew Deity could reveal or withhold all knowledge as He willed. The fact that the prophets were divided into two classes viz. the true and false, showed that the same spirit could not be speaking through both, or the revelations would be truthful at all times.

The function of revelation was sometimes suspended but never was it permanently withdrawn until after the destruction of Jerusalem by Titus and the dispersion among the Gentiles. The prophet might arise in one generation and give his message, and then several generations might come and go, before another would appear\* and give evidence of the presence of the prophetic spirit.

For after the return from the captivity at Babylon, the nation for a long time was too insignificant to attract much attention from the surrounding nations, and the conditions that led the people into idolatry had departed in the interval of the captivity.

\*1 Sam.: III. 1

The coming of John the Baptist was the last of the old order of the prophets, and when he perished by the hand of Herod, no other arose to take his office among the Hebrew people. The kingdom never came in any material sense, nor will it come to Israel in any such manner, as the rabbins have taught for so many centuries. For Israel's work was to destroy all idol worship, spiritual or material, and to proclaim the Divine Unity of Spirit as the Source of all life.

It was not to arrogate to itself earthly dominion, nor rule the nations of the earth with a material sceptre from an earthly throne, but to give knowledge to the world of the great laws of the Spiritual World, as a foundation for the spiritual illumination of the life of the material world. This was the Kingdom of Heaven which John preached in the wilderness, and its laws are ever potent to guide and govern all nations upon the earth, lifting the soul life there to corresponding planes that belong to the world of spiritual realities.

Israel in the spiritual is the dominant power now on the earth, and when Israel is content to rule in the spiritual and discards the material, then shall the New Jerusalem descend to earth with a perfect manifestation of the higher relations of the spiritual, incarnate in the soul life of mortals. For this was the promise of the Angel of the Covenant to Abraham, and its fulfillment is in all ages and among all people who take the God of Abraham for their shield and protecting spiritual power.

The Uncreate Spirit that exists from all eternity is incarnate in all forms of segregate life and needs

no special representative to divide the honor of sovereignty with Him in His government of all the worlds in space. Without beginning or end, He is and ever shall be dominant in the worlds without end, as well as in those that appear in the transitory relations of form.

Myths and mysticism are open to His inspection and the secrets of the eternal powers of spirit with its transformations and transfigurations can be revealed to mortals by any of His chosen instruments to whom the knowledge may be imparted.

For the creative principles reside in Him, primarily, and their expression through the worlds moulded by the Demiurgos are but transient manifestations of them in all worlds of form. Israel was His first born in this age, for Israel was chosen to hold the birthright of the secret of causation and to impart it to the nations who had lost the primitive light, in the deification of decarnate mortals as the source of creative power.

Israel held the key of knowledge through the revelation made to Abraham by the Maker of this earth. The processes and motives were not given then or at any subsequent time, but the laws for the spiritual unfoldment were, and that was all that the race required at that time to gain a perfect development of the spiritual nature while in the mortal life.

Eloih has not failed even if Israel has misunderstood her mission to the nations, but Israel is again called to proclaim its faith in Eloih as the only One who is able to restore the soul, in the incarnations, to its final home in the everlasting, yet ever conscious life in the spirit.

JOSEPHUS.

## THE COMING OF THE MESSIAHS.

### THEIR OFFICE IN THE WORLD. MESSENGERS OF NEW SPIRITUAL DISPENSATIONS TO THE EARTH.

In the Book of Isaiah you will read, "How beautiful upon the mountains etc.\* and in the Book of Deuteronomy† you will find where Moses is reported to have prophesied that "The Lord will raise up a prophet like unto me; unto him shall ye harken."

At certain periods in the history of nations, the feeling of expectancy, that something out of the usual order is about to happen, arises. People say "It is in the air," and they run here and look there for the signs and wonders that they think will mark the impending change. But nothing occurs out of the usual order as far as external vision can discern, and then the people settle down with the conviction that nothing has happened after all.

Yet something has happened, which were it possible to be seen by earthly vision, would often cause the exercise of the deepest emotions of the soul. Behind the veil of a mortal tabernacle, hiding one of the order of Master spirits incarnate, is being revealed and embodied in earthly language, principles and new ideas that shall change the destinies of nations and the whole course of future generations.

These mortal channels through which spiritual ideas of a new order come to the world, are the messiahs of the ages. They belong to an order of soul life that is as much a proof of Infinite Wisdom as any world is an evidence of Creative genius. From their

\* Isaiah: LI, 7.

† Deut.: XVII, 15.

birth they are devoted to this special work, and before their birth they are provided for in the Divine economy that brings them into the world.

They stand before the human race as messengers of the different dispensations, to state ideas that belong to the eternal realities of being. For their wisdom is not of themselves or of the world in which they dwell as mortals. They appear outwardly like ordinary people, but their inward life is not in the external world, but in the world which all are to enter after death. The laws of that world are revealed to them, and when they state them in earthly language, they are often the victims of a total misapprehension of their office in this world.

Hence they are persecuted and slain without mercy, and their truths are rejected, until in the course of time, generations arise that appreciate the truths taught by them, and then they are often apotheosized and worshiped as gods incarnate.

Such is the repeated history of all the god-men or man-gods that have been worshiped by the human race as gods. They are really the messengers of the spiritual guardians that create and control the worlds in space, and by them the race has received the greatest truths concerning the spiritual world that this world has ever had.

These messiahs come to different nations and in different ages, but their messages are always fundamentally the same, modified in some degree to coincide with the comprehension of the generations to which they appear. They are greater than prophets; for their messages are greater than those of the regular prophetic order. They reveal truths that pre-

vious messiahs omitted, thus making the order of their revelation to be perpetual.

Isaiah sang of the millennial age when the Law should be written in the heart, and knowledge of eternal verities should be a common heritage of mortals as well as angels. This age is dawning upon this earth now and the messiahs of previous dispensations are returning to usher in its advent.

Egypt shall give up her secrets of the resurrection powers of the spirit over matter which enables it to clothe itself in the semblance of flesh and appear as a mortal in visible form. India with its metaphysical knowledge of the incarnations shall contribute of her lore to the enlightenment of a materialistic age. Judea with the Christ of the Greek civilization shall come with her testimony, discarding the mythical allegories, by which the doctrines of the Nazarene were introduced into the Grecian worship of decarnate mortals, as gods.

And he who led the little band of humble fishermen by the sea of Galilee, revealing to them the Eternal Father's love, shall come again in the glory of a redemption greater than that wrought by the cross, in the minds of deluded theologians. For beyond the cross, beyond the sepulchre, he shall come forth again in the radiance of the resurrection\* life, showing that death holds no power over the immortal spirit, when humanity understands that death is only the gateway into the realms of everlasting life.

#### ONE OF THE MYSTIC BROTHERHOOD.

\* The Resurrection life of the decarnate spirits of mortals is not their coming to reside upon the earth, but rather the attainment of power over the elements to appear and disappear from the spirit state at will. Some spirits did this in former dispensations. It was like the modern etherealizations and materializations.