

ANGELIC REVELATIONS OF DIVINE TRUTH

Received Through
JAMES E. PADGETT

Vol. I.
Vs. 1.1

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Angelic Revelations of Divine Truth, Vol. I is a compilation of writings received from spirits residing in the spirit world. The term spirits refer to individuals who once lived on earth and who have since died and passed into the world beyond the physical world, as we know it. This is not a book of fiction, but the names and content of the messages are from real people who once lived on earth inhabiting various locations and times throughout earth's history. The method of delivery of these messages is through the mechanism of automatic writing by the gifted medium James Padgett.

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This book is dedicated to friends of God, everywhere.

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Preface

We, the Trustees of the Foundation Church of Divine Truth, Inc., take very great pleasure in presenting this new edition of God's Divine Truths, as revealed to us by Jesus of Nazareth, and others of the highest angels of the Celestial Kingdom, through the past automatic writing mediumships of Mr. James E. Padgett and Dr. Daniel G. Samuels. But before we heartily encourage our readers to avail themselves of the wonderful messages to follow, we might do well to provide an introductory synopsis of how this present volume was compiled from previous published works, now in the public domain, and how it was re-edited in the service of hopefully providing a more grammatically exact, and therefore clearer and more easily read, presentation of these angelically revealed Divine Truths of the highest spiritual order.

The present text includes one or more messages from all four volumes of *True Gospel Revealed Anew by Jesus* and three messages from "New Testament Revelations," all of which were originally published by the Foundation Church of the New Birth, Inc. through the efforts of Dr. Leslie R. Stone and Rev. John Paul Gibson, both now deceased. Comparatively few messages have been included from volumes II through IV in the present offering. From these three volumes, only what we have regarded to be the most additionally important, allied, and/or complementary messages have been combined with the original messages of volume I. The great bulk of the present text, therefore, comprises the messages of volume I, less a few of the more personal messages to Mr. Padgett which have been removed in order to provide space for the inclusion of some of the more noteworthy spiritual messages from volumes II through IV, and from "New Testament Revelations."

As our book cover indicates, the title we have felt inspired to choose for this new edition is *Angelic Revelations of Divine Truth*. And although we continue to fully recognize

Jesus of Nazareth as Master of the Celestial Heavens, beloved leader of our church, and the foremost contributor to these messages as a whole, the principal reason for our selection of this new title is that we feel it also embraces, and appropriately acknowledges, the many Celestial co-workers of the Master who have also contributed significantly to this volume and to our enlarged appreciation of the Father's Divine Truths.

As past readers of these angelic revealments are perhaps aware, and as our new readers should know, there have been several former book titles for these enlightening and soulfully uplifting messages. In the actual sequential order of publication, these former titles have been: *Book of Truths* (1940), *Messages from Jesus Through James E. Padgett* (1941), *Messages from Jesus and Celestials* (1956), and *True Gospel Revealed Anew by Jesus* (1958). These works have been variously published in hard cover and in paperback, and some have been reprinted in subsequent editions.

Of the four volumes entitled *True Gospel Revealed Anew by Jesus*, published by the combined efforts of Dr. Stone and Rev. Gibson, volume I has proven to be the most popular and sought-after among our readers from all over the world. In fact, this volume has been so much in demand that our supply of this work has been completely depleted. And, unfortunately, until very recently, a lack of funds has prevented a republication of this text or the advancement of a more inclusive new edition of this truly revolutionary, spiritual material.

Knowing of the urgent need to once again provide many of God's children with the spiritual food for which they hunger, and being only too painfully aware of the large number of requests for this volume, which we could no longer accommodate, your present Trustees were confronted with somewhat of a dilemma. Once funds were secured, how best might they be directed? Should they be used for the reprinting of volume I, or should they be used to publish a new volume that might include the great majority of messages from volume I, along with some of the very finest

messages from volumes II through IV and perhaps other related sources? With the crucial input and assistance of Jesus of Nazareth, our dearly loved teacher and friend, and through contemporary mediumships of the highest quality, we were Celestially guided to proceed with the latter option.

At this point, it would be important to inform our readers that an additional decision was made to undertake the re-editing of all the messages in this present text. But in saying this, it should be qualified immediately that extreme care was taken to preserve and enhance, not change, the Truths that are contained in these messages. That is, no attempt was made to change any of the Celestially intended meanings of these messages. Our editing simply centered upon correcting errors in punctuation, spelling, and grammar, where these could be found. And, at times, for purposes of having fewer parenthetical phrases or achieving greater clarity in sentence structure, an attempt was made to rearrange some of the wording so that a smoother flow and an easier to read edition might be ultimately assembled. Occasionally, sentences were also shortened in the service of attempting to achieve these same ends, and only very rarely was a word, or words, changed. When this was done, it was either because a word was too unfamiliar for common or general understanding (e.g. the Latin word "desiderata" was translated into English), or because what was presented appeared to be an obvious and unintended printing error. But lest our readers might still feel an underlying concern about what Celestial authority or support we may or may not have been given to make such changes, we are very happy to offer the following quotation from an automatic writing message of Jesus', obtained through a most-qualified medium of our church on June 21, 1985, which should help to answer this very legitimate concern:

...Now I will address the issue of sentence rearrangement. As you realize, this will be acceptable to us as long as the true and original meaning is kept intact, and if it is obvious to those reviewing the changes that it indeed does make the understanding easier to grasp.

I have no quarrel with making some sentences shorter, or eliminating some "ands" and "and thats." For when one is writing as a continuous thought process, it is more natural to join thoughts with "ands," but when one is reading for his or her own enlightenment, these can be diminished without taking away from the valuable content of the message and the meaning it is attempting to convey to the reader.

As you are aware, there are many levels of soul development and intellectual development to be reached with the Truths of these messages, and you will have to decide how to present them in a clear way to the people at large. One approach may be more appealing to some, while another approach may be more acceptable to others. There is no way you can find one presentation that will be most attractive to all. So this is what you will have to determine through your collective hearts and minds working together in love and trust....

In this new edition, we have honored Jesus' request that mankind no longer worship him, but rather look upon him as an elder brother. Accordingly, all words which pertain to him are left uncapitalized, while the Great Source of Divine Love and Mercy—the Heavenly Father—is emphasized throughout the volume by the use of capitalization of all words pertaining to His Being and His Divine Will and Power, as well as His Divine Qualities and Attributes. For those of you interested in the enumeration of these words, please refer to the *Glossary* at the end of the volume.

Indeed, within the limitations of our God-given abilities, we have attempted to present our readers with the very best final product we were capable of offering. And we truly hope that the great majority of you will be well pleased with the results that have taken us nearly five years to edit and reassemble in the present new format.

In the past, and ever since Mr. Padgett first began to receive automatic writing messages from Jesus and other Celestials in 1914, there have been various editors who took upon themselves the difficult and challenging task of preparing these messages for publication. What some of our readers may not be aware of is that information obtained through automatic writing usually comes forth in a very rapid

and continuous stream of graphically connected words, and these words are virtually devoid of punctuation. One can imagine and appreciate, therefore, how truly noble were the pioneering editorial efforts of such great contributors as Mr. James E. Padgett, Dr. Leslie R. Stone, Mr. Eugene Morgan, Dr. Daniel G. Samuels, Rev. John Paul Gibson and perhaps several others of whom we have no direct or confirmatory knowledge (such as Dr. Francis A. Goerger and Mr. Arthur Colburn, associates and friends of Mr. Padgett and Dr. Stone, who also may have contributed to the overall editorial efforts of the past). However, to all of these former contributing editors, some of whom now reside in the Celestial Heavens, we wish to take this opportunity to extend our heartfelt appreciation and bountiful thanks to them for jobs well done. We can only hope that our own humble editorial efforts will be as well received as theirs have been.

Before closing, we would like to urge all our readers to read and enjoy the introductory material of Dr. Leslie R. Stone ("My Testimony") before proceeding to the spiritually illuminating messages to follow. This introduction contains vital historical and explanatory information, which one would do well to reflect upon and assimilate prior to embarking upon the great reading adventure ahead.

And now, dear readers, as you are about to begin what we trust will be a joyous spiritual journey toward expanded soulful awakening and illumination, we would like you to consider the strong likelihood that what you have come to hold in your hands at this very moment is not the product of chance or accident, but is rather the *intended* beginning of the end of your spiritual searchings. We would especially request that you reflect upon what is being suggested here after you have read and digested all that follows. Also, be prepared for a few surprises! Truth is not always or unfailingly that which we may have been taught to believe during our formative years of searching. Therefore, we encourage that you read not so much with your minds as with your souls, for God communicates directly with us only from His Soul to our souls. Thus, if we are to truly know and

possess the Father's Divine Truths, as the Celestial angels teach us, we must prayerfully seek the inflowing of His Love into our souls in order that It may develop our souls and their faculties and enable us to experience these Truths firsthand, in ever-greater fulness. In this way, the understanding that began as a mental knowledge deepens through the soul's growing perceptions, and ownership, of the Truths which are inherent in the Divine Essence. And, thus, the highest Truths of the universe may become known and possessed by the soul that seeks at-onement with our Heavenly Father through the Gift of His Divine Love.

As a final word, we would like to advance a statement that may seem extravagant, but which we nevertheless believe with all our hearts and souls. It is our deep conviction that what you are about to read in this expanded new edition has no past or current literary equal in terms of the number and quality of Divine Truths it reveals to mortal man. We say this certainly not because of any editorial input, past or present, but because we fully believe that these many and glorious Truths of the Father have truly come to us from the highest Celestial angels of God's highest Kingdom, the Celestial Kingdom, where no error or untruth can enter and where only Truth exists and flourishes.

So, dear brothers and sisters, for you truly are our spiritual brethren, may God bless you all abundantly with His Divine Love, and may you come to possess many of His Divine Truths now before you forevermore!

*The Trustees,
Foundation Church of Divine Truth.*

My Testimony

By Dr. Leslie R. Stone.

This testimony is the outgrowth of the many queries that have resulted from the publication of volumes I and II of the *Messages from Jesus and Celestials*, which I first printed in 1940, and which have thereafter gone through three editions. On the publication of this fourth edition of volume I,* I am integrating all those questions from interested readers into a new testimony, which will show how it was that Mr. Padgett was able to perform the work of receiving these remarkable messages. It tells how I met Mr. Padgett and my reasons for believing that he was actually able to receive messages, not merely from the spirit world, but from the greatest spirits of the Celestial Heavens, whose Master is Jesus of Nazareth.

I was born on November 10, 1876, at Aldershot, Hampshire, England, the tenth of thirteen children. I attended the public school there and later completed courses at the Grammar School of Farnham, Surrey, founded by King Edward VI. Thereafter, I worked in the saddlery shop of my father, William Stone, at Aldershot, and later at London. When business slackened, I emigrated to Toronto, Canada, in 1903. On that occasion, my mother, who was a great believer in prayer, asked the Heavenly Father to let her know what His Will was. His answer was that I should go.

In Toronto, one day, I was attracted to a notice of a Spiritualist meeting. Never having attended one before, I was curious and went. The medium, who was giving messages from the platform, pointed to me and said: "Your father, who says he is William Stone, is here, and is glad that he is able to greet you." The medium then described my father, such as I had known him. He had never been to the New World and had died when I was seven years of age. Under the

* The fourth edition was printed in 1958 when the title of the volumes was changed from *Messages from Jesus and Celestials* to *True Gospel Revealed Anew by Jesus*. — Ed.

circumstances, this woman could hardly have been able to give this information without direct contact with the spirit of my father.

After this experience, I began to read many books on Spiritualism, such as *Nature's Divine Revelation*, by Andrew Jackson Davis, also *The Great Harmonia* by the same author. These books had a profound effect upon me, for the faith in the religious doctrines which my mother, a strong Baptist, had taught me could no longer interest me as the repositories of the Truths. I believed in the existence of a great spirit world and in the communication of mortals and spirits. At the same time, however, Spiritualism, as it was being taught, did not, I confess, completely satisfy my soul longings. Not until I met Mr. James E. Padgett and read the messages which, I am thoroughly convinced, came from Jesus and the Celestial spirits, was I satisfied that at last I had really come to know the great religious Truths, and that I knew the way to the Father and at-onement with Him.

It took me eleven years after coming to the New World before I met Mr. Padgett. Spirit guides advised my going to Detroit. There, the production of automobiles was such that it was impossible to maintain myself in saddlery work and, again on spiritual advice, I moved to Buffalo. There, I worked and studied in a hospital for seven years and finally became a graduate nurse. This period of my life was, I feel, an important one in that it gave me that interest in healing which later induced me to study chiropractic.

In Buffalo, I continued to be interested in Spiritualism, and received another personal proof of spirit life. At one Spiritualist meeting, I was seated next to a woman who happened to be a medium. She suddenly turned to me and said, "Your mother is here with you." I replied, "You must be mistaken, Madam. I had a letter from my mother quite recently and she is in good health." The medium shrugged and replied, "Your mother never lived in this country. She tells me she lived in England and died a short time ago." She went on to report what my mother presumably had died of, described the funeral, and mentioned the names of those

present. She told me that I had a sister Edith, from whom I would receive a letter confirming what she said. The letter arrived just as the woman had predicted, and corroborated her statements. If I ever had doubts then as to the truth of spirit communication, I lost them at that point.

As a matter of fact, I advanced in Spiritualism to the extent of going into trances, wherein I am convinced that I have been able to visit the spirit world. I know I have met my mother there, a sister Kate, and a brother Willie who had passed on in 1908. I knew I was in my spirit body and had left my mortal frame; and, indeed, I had no desire to return to it. But my mother and sister insisted that I had a spiritual work to accomplish in the earth plane, and that I could not come permanently into the spirit world until I had accomplished that task.

I could go on to relate many interesting and curious experiences which I was privileged to have in the spirit world, but this is not the occasion for it, and I shall proceed with the narrative. During my work in the hospital, I had become interested in chiropractic and, on the suggestions of spirits who communicated messages to me through mediums at Lily Dale, New York, I studied at the Palmer Gregory College of Chiropractic in Oklahoma City, and graduated in 1912 after a two-year course. Shortly thereafter, I became a licensed practitioner in Washington, D.C. There comes to mind the name of a Mrs. Bartholomew, a trumpet medium, and a Mr. Pierre Keeler, a slate writing medium, whom I consulted while at Lily Dale. It was through this gentleman's brother that I was able to obtain a spirit photograph of my soulmate, Mary Kennedy. I shall refer to this in more detail later.

On graduating, I went to Philadelphia with a view to opening an office, but, on receiving messages from many of my relatives in the spirit world through a medium named Mrs. Bledsoe, I opened an office instead on the boardwalk of Atlantic City. I must say that I was successful and instrumental in restoring many patients to health. I remember distinctly a newsboy of about nine years of age whose name

was George Hutton. He suffered from paralysis in the legs due to polio and used crutches to swing his legs. I offered to give this boy treatment without charge, to which his mother consented. The boy was able to walk again without use of his crutches in two treatments, and an osteopath and M.D., Dr. Walton, came to see me about it. "I saw the newsboy today walking without his crutches," he said, "and he told me you had treated him. I came to find out if it is so." Later, George came in and confirmed the healing. I have always felt that this instance of healing, as well as many others that I cannot mention here, was due to spiritual forces operating through me.

Although I was kept busy at my boardwalk practice during the summer months, autumn found business so slack, due to the closing of many hotels and departure of people, that I was compelled to find another location. Again I went to Philadelphia and consulted Mrs. Bledsoe who, through her spirit contacts, advised me to go to Washington, D.C.

I arrived there in November 1912, and opened an office on Fourteenth Street, N.W. There, I fortuitously met a gentleman with whom I had become acquainted at Lily Dale. His name was William Plummer, of Frederick, Maryland. He visited me at my office and told me he was interested in procuring a copy of *Was Abraham Lincoln a Spiritualist?* by Nettie Maynard Colburn. He wanted to find the owner of the copyright, for he wished to have the book reprinted. In his search, he had found the name of a Mr. Rollison Colburn of Takoma Park, but was informed that the latter was not related to the writer. The search, however, had not been entirely futile, for the Rollison Colburns proved to be interested in Spiritualism, and a common interest between them developed into a close friendship.

I became acquainted with the Colburns through Mr. Plummer. I found them very kind and lovable people who were greatly interested in psychic experiences. It was through their son, Arthur Colburn, that I first heard of the messages that were being received by Mr. Padgett. I was introduced to him at his office in the Stewart Building, 6th

and D Streets, N.W., where he was practicing law. This was in the early fall of 1914 when everyone was excited about the great conflict that had broken out in Europe. Some people felt the period ushering in the end of the world had come and that Jesus himself would appear at this "end time." For me, it was the end of my travels and spiritual search.

These *Messages from Jesus and Celestials*, received through the hand of James E. Padgett, are so extraordinary in concept and contents (claiming as they do to bring to mankind the highest spiritual teachings of Jesus as an epoch-making revelation from the spirit world), that it is indispensable that, as the publisher and firm believer in the Truths contained in these messages, I give to interested readers and for future reference some firsthand information regarding the man through whom these messages were received, and how it was that he was enabled and selected to obtain these amazing communications.

At this point, I must state that I was very often in Mr. Padgett's room when he was receiving these writings, and that I am the eyewitness to the formation and development of Mr. Padgett as the medium par excellence through whom the Truths of the Heavenly Father and life in the spirit world have come to mankind.

My first contact with Mr. Padgett was in September 1914. I became interested in him at first because he seemed to be a fine gentleman and, what was also important to me, a genuine medium. We became friendly on the basis of Spiritualism and mediumship, and this became a bond which, in addition to our mutual respect and brotherly love for each other, which grew apace in the course of time, was never broken in this life until his death on March 17, 1923. This bond, I am convinced, continues to exist between us—his soul encased in a spirit body and mine still in mortal trappings.

Mr. Padgett invited me to visit him regularly at his home at 514 E Street, N.W., Washington, D.C., where, in the course of time, I met Eugene Morgan and Dr. Goerger. Padgett told me that the messages he was receiving were from his wife,

Helen, who had died early that year. She had written him many things about the spirit life she was living, describing her experiences at the time of her death, the sphere of her spiritual abode, and her love for her husband in the flesh who, she had then discovered, was her soulmate. I was thereafter very often present as he continued to receive these messages. They came in a rapid sweep of connected words that obviously gave no time for thought on the part of the writer, and, in fact, he often insisted that he had no clear idea of what his pencil was writing until he read the messages afterwards. It was in this way, then, that he received from 1914 to 1923 some twenty-five hundred messages, many of them coming, I have not the slightest doubt, from those highest spirits whose signatures were testimony to the personalities they represented.

Interested as I had always been in Spiritualism, and in the possibility of man's communicating with departed spirits, I asked Mr. Padgett what were the circumstances leading to this mediumistic activity. The facts, as he related them to me, were as follows: About six months before I had met him, he had attended a séance held by a Mrs. Maltby in Washington, D.C. She informed him that he possessed the psychic power to obtain automatic writings from spirits, and challenged him to make the effort. He did so and found that his pencil moved automatically to produce what he called "fish hooks" and "hangers." When this had continued for a short time, he at length obtained a writing which he could make out as a message signed by his wife, Helen. It was a short, personal note which stated she was often present in spirit with him, and how glad she was to be able to write him in this way. At this point, Mr. Padgett did not believe the evidence of the writings that his dead wife had actually communicated with him. In fact, he wanted to know what proof could she offer, or was there, to show that a spirit was actually writing, and, if so, whether that spirit was actually Helen. The writing that followed provided incidents in their lives that could only have been known to both.

Padgett thought even this could be explained as material coming from his own mind, as well it might, except that the writings came too quickly for his mind to formulate thought, and the messages kept on insisting that it was not his mind but hers that was operating, with emphasis on her love for him and the happiness she could obtain by being with him.

With his interest in Spiritualism greatly aroused by these strange writings, and anxious to set his mind at rest, he began to read books on the subject. I remember his reading J. M. Peeble's *Immortality*, and his frequent attendance at séances. There, he was given to understand that spirits, if given the opportunity and under right conditions, can communicate with mortals, and that apparently, in his case, the writings he questioned came from his departed wife. He was advised to continue to take messages while learning more about the spirit world. Among those things he learned was that souls have their mates, and that spirit life, contrary to what is taught by orthodox religions, was one of constant progress through the various realms of the spirit universe.

At the end of one of these writings, he asked what plane or sphere she was in. He received the answer that she was living in one of the planes of the Second Sphere, where a certain amount of light and happiness is present, but that she had no desire to make progress to other spheres, because she could at that time make contact quite easily with him on the earth plane and write to him by controlling his brain and hand. Padgett told me he could feel her presence intensely, which produced in him a feeling of happiness that was alien to him, except when she wrote.

Padgett confided to me that he would like to see Helen progress and told her so. He informed her that, through his own spiritual studies, he knew she could make her way to higher spheres and increased happiness as a spirit. Helen replied she would find out from his grandmother, Ann Rollins, who had been a long time in the spirit world, what steps were necessary to make progress to higher and brighter spheres.

I do not know why Helen turned to her husband's grandmother for guidance in the spirit world. Many of Mr. Padgett's early messages were destroyed because they were of such a personal nature that he did not wish others to be acquainted with their contents. But I do know that affinity of spirits in the other world is due to affinity of the soul and not to any relationship one may have in the flesh. And from what Mr. Padgett told me of his grandmother, and from the messages which she subsequently wrote (some of which I have inserted in these volumes), she must have been a very kind and warmhearted woman. At any rate, Helen later wrote about her meeting with Ann Rollins who, she said, was a glorious spirit dwelling in the high Celestial Heavens. Ann Rollins, surprisingly enough for Padgett and those of us who were present at the time, had informed her that spirit progress to the higher Celestial Realms could be obtained only by prayer to the Heavenly Father for His Love through earnest longing of soul. In addition, Padgett's mother, Ann R. Padgett, also in the spirit world, wrote through her son corroborating this information. Both spirits were thus instrumental in giving Padgett (and those like myself who used to be present at these writings) the knowledge that soul progress to the Celestial Heavens was achieved only through prayer to God for His Divine Love.

These sessions, held to obtain writings from Helen, had become a channel through which a deep, religious note had been injected, replacing the personal material. From the scores of messages from Helen written at this time, and which are in my possession, we can follow her rapid progress to the higher spheres. Helen took the advice of these high spirits and prayed, and she found her prayers for the Father's Love were answered, and that It came into her soul in a way that caused a purification of her desires and thoughts, with a corresponding change in her soul and spiritual appearance. She said that her spirit body, reflecting the changing condition of her soul, was becoming etherealized and brighter. She then wrote that she had reached the Third Sphere where happiness was greatly increased.

Shortly thereafter, she suggested that since she had done what Padgett had wished, and had been able to progress to a higher sphere, it was fitting that Padgett should seek to better his soul condition as well. In fact, she suggested that we should all do so. She stated that, since the soul is the same, whether in the flesh or spirit body, it could be transformed by prayer to the Father for His Divine Love—not by ordinary intellectual prayers that came from the head, but from the heart and soul.

Padgett refused to lend credence to this information. The spirits insisted that, as inhabitants of the higher realms, they possessed knowledge of this sacred Truth, and that Jesus, himself, ever interested in bringing the Truths to mankind, would come to corroborate their affirmations if Padgett would give him the opportunity.

I do not know exactly when the first message signed "Jesus of the Bible" was received, for as I write this, more than forty years later, I cannot remember the date. Padgett evidently felt it was absurd to believe that Jesus had written him and, alas, threw away the message. As a matter of fact, Mr. Colburn, who up to that time had formed a part of our fellowship, declared he could not be persuaded that Jesus had actually written. However, his friends, Dr. Goerger, Mr. Morgan, and I had an instinctive feeling that Jesus had written a genuine message. The earliest message allegedly from Jesus to Padgett which is in my possession, therefore, is dated September 28, 1914, and refers to an earlier message written a few days before. It is a long message, urging Padgett to pray for the Father's Love, and stating that certain passages in the New Testament, thoroughly believed in by Padgett, were false. The Master went on to say that he was neither God, nor had he been conceived by the Holy Spirit in the way taught by the preachers of the churches. Further, that "...Neither is God Spirit only, a Spirit of Mind. He is a Spirit of everything that belongs to His Being. He is not only Mind, but Heart, Soul, and Love." The message urged Padgett: "...Go to your Father for His Help. Go in prayer, firmly believing, and you will soon feel His Love in your heart."

Padgett was doubtful. Though he was not entirely certain of the genuineness of the family spirits, he felt the need of asking whether Jesus had really written. In volume II, I have published some of the messages which he received from Helen, Ann Rollins, his mother, and his father, John Padgett, all corroborating that Jesus had written. You will also find in this volume II some of the early messages which he received from the Master. They tell Padgett to have faith that he is Jesus, and they encourage him to pray; but they are simply preparatory in nature and do not contain the wonderful contents and information which came when Padgett had achieved that condition of soul which enabled him to obtain them.

At this point, it came forcibly to Mr. Padgett and to me that such messages could not possibly be the brainchild of his own heated imagination. He had been, as I discovered, an orthodox Methodist, and had for many years taught Sunday School in the Trinity Methodist Church (5th Street and Seward Place, N.E.) in Washington, D.C. His conception of religious doctrine was simply that which emanated from this Protestant church. This view of soul progress was contrary to what he had been taught. He had no idea of Divine Love in contrast to the natural love, or what it might be, and realized that such a conception was foreign to his thinking and never could have been a product of his own mind. He therefore felt assured, and I agreed with him, that these writings were actually not only from Helen, Ann Rollins, his mother and departed spirits of mortals, but also from the Master, himself. He decided to follow those instructions which he himself had never entertained, and which by that very fact had to come from outside intelligences which were communicating to him in this way.

He—I should say, we—began to pray for the Divine Love, letting our soul longings go out to the Heavenly Father; and, in time, a feeling came glowing into the region of our hearts. We felt this emotion grow stronger and stronger with continued, fervid prayers; and, as we did so, our faith in God became solidified and absolute. Never before had

Padgett, nor I, felt so sure of the real existence of the Father and His Divine Love and Mercy. The cold, intellectual concept which we had entertained of Him had been transformed, through prayers for His Love, into a warm, glowing, living feeling of closeness, of atonement with the Heavenly Father, Whose Love and Mercy and Goodness we could sense were personal and real.

The change in Padgett's attitude towards the Heavenly Father, through the inflowing of His Love, motivated a message from Ann Rollins. It recognized the effect which this Divine Love was having upon his soul, which was now a receptacle for some Essence of the Father's Divine Nature. It also reported on Helen's progress to higher spheres. Helen, she said in her message, was now a much happier spirit, and her spirit body shone with a radiance produced by the Father's Love in her soul.

Message followed message now from Helen, Ann Rollins, and, above all, from Jesus, encouraging Padgett to keep on praying and to obtain increased portions of the Father's Love. As a medium, he might be used to transmit messages from the highest Celestial spirits. At length, Jesus himself wrote that, since Padgett had the ability to receive writings from spirits, should Padgett's brain be sufficiently transformed through soul development by obtaining more of the Divine Love to a degree where he could receive high quality messages, he and his apostles would come and write through him the Truths of the Father, of his mission on earth, and on the New Testament and Christianity! Only pray, and pray harder for the Father's Love, urged the messages.

The Master wrote on October 5, 1914, stating that he had chosen Padgett to do his work of disseminating the Father's Truths to mankind. I quote the last part:

...Go to the Lord in prayer and He will remove from your soul all that tends to defile it and make it alien from Him. He is the One that will cleanse it from sin and error.

Only the teachings that I shall give you will tell the Verities of my Father. Let not your heart be troubled or cast down, for I am with you always and I will help you in every

time of need. Only believe that I am Jesus of the Scriptures and that you will not belong out of the Kingdom. You are my chosen one on earth to proclaim my glad tidings of life and love. Be true to yourself and to your God and He will bless you abundantly. Keep His Commandments and you will be very happy, and you will soon receive the contentment that He gives to His true children. Go to Him in all your troubles and you will find rest and peace. You will soon be in condition to let the things of this world alone, as I need you for my service.

With all my love and blessings, and those of the Holy Spirit, I am

JESUS.

Padgett was eventually convinced that he was being developed for a task of mediumship whereby great messages of religious Truths would be given to mankind through him. He prayed earnestly and frequently and, for the next three months, not only did Jesus write but also many of the apostles, especially John and James, who kept telling him to keep praying for the Father's Love, but that the time had not yet come for the delivery of the great messages. Padgett's brain, while being changed in quality, had not yet reached that high quality which would permit the passage of communications of the kind they proposed. They continually urged him to seek for more of the Father's Love through prayer to Him. Many times when I met him in his room, he would say to me: "Doctor, I feel the Divine Love in my soul in such intensity that I don't think I can stand it anymore." He would say this experience was always his when he had been praying for the Father's Love prior to obtaining messages from Jesus and the Celestial spirits. And I can in all sincerity state, if only for the purpose of corroborating his experiences, that these feelings were mine as well, if perhaps to a smaller degree.

While receiving these preparatory messages, it occurred to Padgett to ask how it was that Jesus had selected him to do this work, and what power, specifically, was there in the Divine Love which would enable him to succeed. Inevitably, there came the reply—in fact, one from John, the Apostle,

and another from Jesus. John's message deals with the Laws of Rapport in the spirit world which enable spirits and mortals to communicate, and the workings whereby the brain of the mortal is conditioned to receive various types of messages: intellectual, moral, and soul. It is a message of great importance to those who may be interested in developing mediumship or furthering their mediumistic powers. But Jesus' reply is more direct. The message is printed in volume I, and so may be read in its entirety. But to summarize briefly here, Jesus wrote that two things are necessary for a genuine medium to receive the messages of the Father's Truths, which were to be given shortly. First, the medium had to have thorough faith that the spirits of the Celestial Heavens, inhabitants of God's Kingdom in Immortality, were actual beings who could, if the medium achieved a certain condition of soul, actually control his brain and write through him. If the medium did not have this faith in his heart, then no contact could be made by the Celestial spirits with him. Secondly, the medium must be willing to submit to the conditions imposed by the spirits: He had to obey the instructions of the spirits and pray to the Father for His Divine Love; for it was this Love alone that had the power to transform the brain of the medium so that it could be attuned to the thoughts of the spirits. And this transformation of the brain could be achieved only through the development of his soul. By prayer, said Jesus, the Father's Love inflowing into the soul transforms the soul from the image of God (with which man was created) into the Essence of God, so that sin and error in the human soul could not exist. And the brain of the mortal, thus purified of material thoughts and manifesting in his thoughts the condition of his transformed soul, could attain that condition which corresponded to the soul condition of the spirits; and it was in that way that he could grasp their thoughts.

That was the importance of the Divine Love. Padgett, in short, had to attain, through prayer to the Father, a soul condition approaching to a degree that of the Celestial spirits in order for his brain to receive their messages. Prayer had to

be constant, for, otherwise, renewed earth plane and material thoughts would naturally re-impose their dominance, and the Love and the high soul condition would become inactive. Thus, said Jesus, Padgett had not been selected because of any particular goodness or freedom from sin, as compared to other mortals, for there were many who were in better, and in a higher, spiritual condition than he was, but because of his faith that Jesus could come, and his willingness to obey the spirits and pray for the Divine Love for a transformation of his soul so that the conditions for receiving these messages could be met.

Furthermore, declared Jesus, he had tried for many centuries in the past to thus write his messages, and he had found many mediums who were far better gifted than was Padgett. But because they thought Jesus was God, or because they thought it was impossible for Jesus to write, or because of their religious beliefs and dogmas, they had refused to submit to the promptings of the spirits. And since man is endowed by his Creator with a free will, Jesus and the Celestial spirits could not coerce them into submitting to a task to which they were opposed and in whose efficacy they had no conviction. For these reasons, Jesus stated, no other could be chosen except Padgett.

Mr. Padgett was now thoroughly convinced that what he was receiving was not only from the Celestial spirits but also from the Master, himself. I think it is interesting to point out that he not only confided his beliefs to his friends, like myself, Eugene Morgan, and Dr. Goerger, but also wrote boldly about them. I have in my possession a copy of a letter he wrote to a Dr. George H. Gilbert, Ph.D., D.D., who had published an article on religion entitled "Christianizing the Bible," in the November 1915 issue of *Biblical World*. This article, which I have read, advocated less emphasis on the Old Testament and its emphasis on a stern and punishing Jehovah, and more attention to the teachings of the New Testament and the sayings of Jesus. There was no suggestion of the Divine Love in Dr. Gilbert's article, which anyone who

procures a copy from the Library of Congress (or any other library which contains it) can very readily discover.

Mr. Padgett's letter explains how, for quite a time, he refused to believe the contents or origin of the handwriting (for, with his legalistic turn of mind, he would accept only the most concrete evidence as proof), but that he was finally and thoroughly convinced of the Truths of the Messages and the source from which they came. Here it is:

December 28, 1915

Dr. George H. Gilbert, Ph.D., D.D.,
Dorset, Vermont.

Dear Sir:

I hope that you will pardon me for writing you as I herein shall, for your evident voluntary interest in a certain subject matter, and my involuntary interest in the same, furnish the only excuse. I have read your article, "Christianizing the Bible," in the November issue of the *Biblical World* and am much impressed with the same, not only because of its inherent merits but also because its demands and suggestions are very similar to those which have been made through me in a way and manner which I can scarcely expect you to give credence to; nevertheless, I shall submit the matter to you, recognizing your right to consider what it may say unworthy of your serious attention.

First, permit me to state that I am a practical lawyer of 35 years' experience and, as such, not inclined to accept allegations of fact as true without evidencing proof. I was born and reared in an orthodox Protestant church and, until quite recently, remained orthodox in my beliefs; that a little more than a year ago, upon the suggestion being made to me that I was a psychic, I commenced to receive messages by way of automatic writing from what was said to be the spirit world. And, since that time, I have received nearly 1500 such messages upon many subjects, but mostly as to things of a spiritual and religious nature, not orthodox, as to the errancy of the Bible.

I have not space to name, nor would you probably be interested in, the great number of the writers of these messages; but among the writers is Jesus of Nazareth, from whom I have received more than 100 messages. I will frankly

say that I refused to believe for a long time that these messages came from Jesus because, God, while He had the power, as I believed, would not engage in doing such a thing. But the evidence of the truth of the origin of these messages became so convincing, not only from the great number and positiveness of the witnesses but also from the inherent and unusual merits of the contents of the messages, that I was forced to believe; and I now say to you that I believe in the truth of these communications with as little doubt as I ever believed in the truth of a fact established by the most positive evidence in court. I wish further to say that, to my own consciousness, I did no thinking in writing the messages. I did not know what was to be written nor what was written at the time except the word that the pencil was writing.

The great object of these messages from Jesus, as he wrote, is to make a revelation of the Truths of his Father. He asserts that the Bible does not contain his real teachings as he disclosed them while on earth; that many things that he said are not therein contained, and many things that are ascribed to him therein he did not say at all. And he wants the Truths made known to mankind. And I must say that many of these Truths, which he has already written, I have never heard of before, and I have studied the Bible to some extent. One thing in particular impressed me, and that is what the truth is of his bringing "life and immortality to light." The Bible does not state it, and I have not been able to find an explanation of it in any commentaries on the Bible. But enough of this. I merely wrote this to assure you that I am serious in submitting the enclosed copy of a message for your perusal; and I would not do this were it not for the fact that the message comments upon your article and also upon another article in the same issue of the *Biblical World*.

On the night of December 24, 1915, I read your article and, on the next night, Christmas night, I received a writing of which the enclosed is a copy. You will observe that a portion of the message is personal, but I thought it best to send it as it came to me. And though you may not believe the origin of the message, yet, you may find some thoughts therein for your consideration.

Trusting that you will pardon my intrusion, I will subscribe myself

Very respectfully,

JAMES E. PADGETT.

A few nights later, a message signed "Jesus" commented upon Padgett's having sent a copy of the message, and referred to his letter to Dr. Gilbert:

December 28, 1915

I AM HERE, JESUS:

I came tonight to tell you that you did the right thing by sending the message to the person who wrote the article upon the subject of Christianizing the Bible, for I now believe that he will appreciate it to a very great degree. He is not an orthodox churchman, but is the preacher of a Unitarian church in the little town in which he lives, and is a very broad-minded man.

He may have some doubts as to the source of the message and may not feel inclined to accept, as true, your statements as to how you received it, but yet his doubts will not be altogether of such a nature that he may not have some hesitation in saying that such a thing as your receiving my message could not be true. At any rate, he will become interested in the subject matter of the message and will find some thoughts that he never before had. I fully realize that, when my messages are published, the great difficulty in their being accepted will be the doubt of the people as to their source. But you will have to complete the book in such a way that the testimony of the numerous witnesses will be so strong that the doubt will not be able to withstand the overwhelming evidence of my being the writer of the messages. And when men read the same, they will realize that the Truths which they contain could only come from a higher source than mortal mind, and that the Hand of the Father is in them.

So, I will continue to write and you to receive the messages; and when the time comes to publish them, I do not fear that they will not be, in time, gladly received. Very soon, I will write you another which will be of importance to mankind. I will only say further that I am with you trying to help you and to have you believe with all your heart in the Divine Love of the Father, in my mission, and in your work.

Your brother and friend,

JESUS.

By this time, of course, my original ideas about Spiritualism had undergone a radical transformation. In the light of the messages, Spiritualism could no longer simply be an effort to prove to one's satisfaction, through séances repeating the same process and ritual, that man did survive death and that his spirit, though devoid of his fleshly frame, could appear from his spiritual habitat and give evidence of his post-mortal existence. Both Padgett and myself now saw

in Spiritualism not merely belief in life after death and conviction in communication between mortal and spirit, but in a great universe of spirits seeking progress towards light and happiness through purification of their souls, and the possibility of transformation of these souls through prayer to the Heavenly Father for His Love. Gone was my belief in vibrations, abstract intelligence, cosmic force, astral bodies and other paraphernalia of a bare and cold concept; and real Spiritualism took its well merited place as part and parcel of that sublime religion which affirmed that souls were alive, with or without the flesh, and that these souls could be changed from the image of God, as originally created, into the very Essence and Nature of God through His Divine Love. I did not have to look further. My search for God had ended. I had found God through the messages from Jesus and his Celestial spirits.

On this subject, a message signed by St. Luke was received December 5, 1915, in which it was pointed out how limited and sterile Spiritualism was, unless life was breathed into it through faith in the Heavenly Father and prayer to Him for His Divine Love and Mercy. At the time of the first printing, I refrained from inserting St. Luke's message for fear of wounding the susceptibilities of Spiritualists, for it was to them that I first turned for the initial distribution of the messages. On this fourth reprinting, however, I have inserted the complete message, for its unmistakable stamp of authenticity will appeal to those many Spiritualists who have now combined its truths with the Master's teachings of the New Birth.

Before concluding, I want to write about my soulmate, Mary Kennedy, and about some new messages through Padgett which I am inserting in volume I. These messages include three from Jesus, the one from St. Luke just mentioned, another from a member of the Sanhedrin which condemned Jesus at his trial, one from Helen and two from Mary. I am also adding photographs of Mary as she materialized in the studio of Mr. William Keeler, brother of Pierre Keeler, who, I have said, was a slate writing medium

I had met at Lily Dale. The pictures were taken in Washington, D.C., in February 1920, where I sat; and in one she appeared poised and calm, with certain spirit lights about her head and partly across my body. Such illumination blotted out the black tie I was wearing at the time. Yes, my Mary is a glorious, living spirit of the Celestial Heavens. I have had many writings from her through Mr. Padgett, and more recently through an associate of mine. I hope you will enjoy the messages from her.[†]

The additional messages from Jesus include one received December 25, 1914, just prior to the writing of the great formal writings. Another, dated December 15, 1915, states that, because of the Love which I had obtained and my desire to help further the Father's Truths, I had been selected by Jesus to do a work for the Kingdom. This eventually turned out to be the work of publishing the Padgett messages. I have since devoted my entire life to them and to furthering the Master's task of disseminating the Truths to mankind. I feel that I have made a beginning in my lifetime, and that the work will be continued by my associates and friends everywhere.

Dr. Leslie R. Stone



[†] Ed. Note: The additional messages referred to by Dr. Stone have been incorporated into the present edition, with the exception of the personal messages from Helen Padgett and Mary Kennedy, and the photographs mentioned. It is the projected plan of the Foundation Church of Divine Truth to include some of these latter, soulmate messages in a future volume dedicated to Dr. Stone.

In Tribute to Dr. Stone.

Dr. Leslie R. Stone lived many years following the delivery by Jesus of the message selecting him to serve the Father and His Kingdom, accomplishing a very fine work of disseminating the Truths of the Father's Divine Love to mankind. He devoted a great deal of time to the preparation and assembling of these vital teachings for publication, and was able to have the first volume of messages printed in 1940.

In addition to lecturing to Spiritualist groups and handling the correspondence from interested seekers, he helped many spirits find their way out of darkness and suffering into the Celestial Heavens through talking to them every night about God's Great Love that was available to their souls, with the Divine Love in his own soul radiating outward as a splendid testimonial to his personal efforts in seeking and possessing this Eternal Substance.

In 1954, he was joined in his spiritual work by Dr. Daniel G. Samuels and Rev. John Paul Gibson. The three worked closely together to preserve the original writings received by Mr. Padgett, while important new messages from Jesus were being delivered through Dr. Samuels (who had been chosen by Jesus as his second mortal instrument on earth). In 1955, under the leadership of Jesus, the Dr. Leslie R. Stone Foundation was established in Washington, D.C. to serve as the repository of the original messages and the official organ through which the Truths of Divine Love would be disseminated to mankind.

The Foundation was to have borne the name of James E. Padgett, but because living relatives might have objected, his name could not be used. This prompted Jesus to write as follows (through Dr. Samuels):

...I should have desired to see this Foundation graced with the name of this man who was, through his soul longings and earnest desire to know the Father's Truths, empowered to receive these messages. But I also know the special conditions

which very often exist on the earth plane which delay or prevent the workings of the spirit, and thus, all I need do here tonight is to state the events in my own case, wherein errors and earth plane beings prevented me from carrying out to the fullest the teachings which I had obtained from the Father, and causing my being cut off because of the conditions which then prevailed in Judea.

And, thus, I say that the good doctor should be given the honor to lend his name to the Foundation for the Truth of which he has spent a great part of his life, and earnestly endeavored to bring to mankind with all the means and resources at his limited command. And, thus, he has earned, in the concept of the Spiritual Leaders of the Truth, the right to have the Foundation named in his honor—an honor which will merely go to humble the good doctor in the realization of the tremendous spiritual impact which the Foundation will have on the lives of many on earth and in the spirit world.

On the occasion of a later meeting of the Trustees, after thanking Rev. Gibson and Dr. Stone for their collaboration on a booklet that was to include the explanation of how James Padgett had been enabled to receive messages of such high caliber from the Celestials, Jesus wrote that it was Dr. Stone who was responsible for bringing the Truths of the Father to mankind in printed form:

...And this was done to our great satisfaction, and we know that the great task of presenting to mankind the Father's Truths has actually begun in the world of the flesh. And it was the faithful doctor who enabled these Truths to be brought to the attention of mankind, and we are deeply grateful to him in his difficult and discouraging task. And it is a tribute to his courage and absolute faith in me and the Celestials who wrote with me at the time and actually bringing the real Truths to mankind, that he presented and obtained victory and success, regardless of the privations and disappointments and frustrations that he met every step of the glorious undertaking. And, as I write, his Mary Kennedy is shedding tears of joy and his parents and relatives are beaming with happiness as I write this in his praise; and that is merely the tribute which is justly owing to him.

Another important milestone in the work of spreading the Truths of the Father to mankind on earth was reached in 1958 with the incorporation of the Foundation Church of the New

Birth, again under the guidance and leadership of Jesus. Dr. Stone, Dr. Samuels and Rev. Gibson worked diligently to fulfill the desire of Jesus and his Celestial co-workers to establish the true religion of mankind on earth. Through Dr. Samuels, Jesus described the church that would have as its firm foundation the Divine Love of the Father implanted into the hearts and souls of its leaders and members:

...I and all of us spirits in the Celestial Heavens are anxious that such a church come into being, with leaders and members who are imbued with the entire conception of the Father's Divine Love for His children and how the souls of His children may become divine in the soul sense: through prayer to Him for the coming of His Love; and that through His Love may come healing power beyond what one has been able to accomplish in the area of the United States, proposed as the site of the Mother Church; and that the members and elders of this church understand in their minds and know in their hearts that salvation of the soul and healing of the flesh, through the Father's Loving-Kindness, may be granted to mankind; and that they open up their souls to the Father's Love in all earnestness of prayer in their souls—and then will the church be a success as a manifestation of God's Love and Mercy on earth, and the members and elders be blessed in abundance.

The church was to embody the true teachings of Jesus' mission on earth as the Messiah of God, emphasizing that salvation of soul is a matter between each individual and God through sincere prayer to receive God's redeeming Love; that this Love, when received into the human soul, bestows atonement with the Father and a transformation, little by little, into His Divine Nature. Responsibility for one's salvation, therefore, rests with each individual soul and cannot be bestowed arbitrarily by a church decree. Further, the church would seek to reach mankind with the Truths of the Father's Divine Love through its publications combined with journalistic activities, talks and lectures, as well as radio broadcasts.

Jesus pointed out that a definite place, or congregation seated in one place of worship, was not necessary, for in our modern world the concept of a church of the air, or a church

developed through journalistic activity, or a magazine, already existed. Its membership, then, would be scattered throughout the United States and abroad, and would be served through the mailing out of the church's publications, which at that time consisted of volumes I and II compiled from the writings which Jesus had given through Mr. Padgett, and the sermons on the Old and New Testaments of the Bible which he was then delivering through Dr. Samuels.

The three loyal and capable associates now served the new church as its Founding Trustees and continued to work actively for its success, as described above by Jesus, throughout the remainder of their lives on earth. Leslie R. Stone served as its President until his passing in 1967. Regrettably, in October 1983, the church closed its doors in Washington, D.C. following the passing of the then remaining Trustee and President, Rev. John Paul Gibson. However, two years later, motivated by their sincere desire to continue the invaluable contributions of these three devoted workers, several ordained Ministers of the church incorporated the Foundation Church of Divine Truth as a nonprofit, through-the-mail religious organization whose sole purpose was, and is, to disseminate the identical teachings of the Foundation Church of the New Birth, now in the public domain.

In a spirit of brotherly love, and with sincere appreciation for his heartfelt dedication to the Truths of the Father, the Trustees of the Foundation Church of Divine Truth now present Jesus' message referred to by Dr. Stone above, selecting him to do a work for the Kingdom:

December 15, 1915

I AM HERE, *Jesus*.

I have heard what you have said to your friend, Dr. Stone. I must say that, while you have some appreciation of the Great Love that came to you last night, yet, you cannot fully understand, for no mortal can, although you did experience a wonderful feeling of Its inflowing. But let me emphasize that, if you continue to have the great longings and desires that you

had last night, the Father's Love will come to you in increased abundance.

I want to say further that the same Love that you received is waiting for Dr. Stone, and will be his if he will only let his longings go out to the Father with all his soul's earnestness. While I have selected you to perform the great task of receiving my Truths and spreading them to all mankind, I have also selected Dr. Stone to do a work which will be of great importance, and which will involve a labor of love and much physical as well as spiritual exertion on his part. He must not only believe in me and trust in the Father but also must let all his longings and prayers and desires go forth to obtain the Great Love, and It will be his.

I am glad that you two men have come so closely together in your beliefs and in your faith in the Divine Love. I will tell you further that you will both receive a happiness that can never be taken from you, even while you are on earth. And, when you come to the spirit world, this happiness will be increased beyond all human conception. I am also glad that you can exchange thoughts on these important subjects of my religious teachings, and that you feel that you both have a work to do. Above all, I am happy that you are both willing and anxious to do it.

I am with you in all my love, and will make both of you the special objects of my care and keeping. And, in the great hereafter, when you shall end your work on earth, you will both receive a reward that angels would wish for. They will wonder that you two could receive it. So, I will give you both my love, tonight, and will also pray to the Father to bestow upon you His Great Love and Blessings. So, believe with all your hearts and His Love and Blessings will be poured out upon you.

Your friend and brother,
JESUS.

PART I.

ETERNAL TRUTHS.

Chapter 1.

Jesus of Nazareth Selects James E. Padgett.

MESSAGES INCLUDED IN THIS CHAPTER.

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1.

Jesus of Nazareth Selects James E. Padgett.

*John, the Baptist, Is Now the Harbinger of the Master,
as He Was on Earth. He Confirms Jesus' Writing Through Mr. Padgett.
(JOHN, THE BAPTIST)
(August 10th, 1915 | Received by James Padgett.)*

I AM HERE. *John.*

I came to tell you that I am now a harbinger of the Master, as I was when on earth, and that he is the true Jesus who writes to you in all the communications which you received signed by him or by his name.

I do this that you may believe and not doubt the messages that you receive. He has written to you and you must rely on what he says, for what he has said to you will surely come to pass.

I am the same John who appeared in Palestine and announced his coming. And as I told them what was actually to take place, so I tell you what is actually taking place. You will not only receive the messages of Truth which he will write to you, but they will also be distributed to all mankind wherever the written languages of the world exist and are spoken or written.

So, you have before you a wonderful and important mission, and one that will do more to make true brothers and lovers of the Father than anything that has happened since the Master was on earth and taught and preached the Truths of his Father and did good to physical man.

I sometimes have wondered why you should have been selected, as I see that your soul development has not been nearly as great as that of many other men who now live and have lived; but, as he has made the selection, we must understand that he knows what is best, and that his selection must be the right one. As a consequence of this, all we who are his followers in the Celestial World are trying our best to forward the cause and help you; and I must tell you that you have behind you in this great work, supporting and maintaining you, more spiritual power than any mortal has ever had before. This may sound surprising to you, but it is true.

So, my brother, for such I must call you now, try to acquire a faith in the Love and Desire of the Father to save all mankind from the errors of their lives and to make them one with Him. Doing this will enable you to stand forth as the representative of the Master and the authoritative teacher of these great Truths.

I am now in the Celestial Heavens, and I am very close to Jesus in his home and in his love for the Father and for all humanity. I have powers which are great and Love which is of the Divine Essence of the Father. And what I

tell you now, I will tell to the world when the opportunity presents itself.
Your brother in Christ,
JOHN, THE BAPTIST.

*Jesus of Nazareth, in One of His Early Writings, Tells James E. Padgett
Who He Really Was, and Tries to Correct Some of the Misconceptions
That Exist About Him in the New Testament.*

(JESUS)

(September 28th, 1914 | Received by James Padgett)

I AM HERE. *Jesus.*

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

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

I was not conceived by the Holy Spirit, as is taught by the preachers and teachers who are now leading mankind in the doctrines of the churches. I was born as you were born, and my earthly father was Joseph. I was conceived by God's Spirit in the sense that I was born free from sin and error, while all other human beings were born in sin and error. I never was a human being so far as my spiritual existence is concerned, as I was always free from sin and error. But I had all the feelings and longings of a human being which were not of sin. My love was human as well as spiritual, and I was subject to all the feelings of sympathy and love that any other human being had. Do not understand that I was with desires and longings for the pleasures of the world which the human passions created. I was not. But I was capable of deep feeling, and could feel and know the suffering and distress of humanity.

You will learn that many alleged sayings of mine were not said by me or did not express my teachings of the Truth.

Mary Baker Eddy's teachings of Christian Science do not express the true meaning of Truth and Love as I taught them. She is in error as to the ideas that God is Spirit only, a Spirit of Mind. He is a Spirit of everything that belongs to His Being. He is not only Mind but also Heart, Soul, and Love.

You are too weak to write more. You have my blessing and also that of the Holy Spirit.

JESUS, THE CHRIST.

*Jesus Is Anxious That Mankind Should Stop Worshiping Him as God.
God Alone Can Forgive Sin. Jesus Corrects a Passage
in the New Testament Dealing with Forgiveness.
(JESUS)
(December 25th, 1914 | Received by James Padgett)*

I AM HERE. *Jesus.*

You are my dear brother, and I will tell you what I desire you to do at this time. You must not let the worries of your business life keep you from giving your thoughts to God in worship and in prayer, and from believing in me and loving me as your friend and teacher, for I am. And I wish to have you do only those things which will make you more at-one with the Father and love me more.

You must try to let all your thoughts turn to the mission which I have selected you to do, for I have chosen you and you must do my work. As I am the one that God selected to do His Work when I was on earth, so you are the one that I now select to do my work by giving my messages of Truth and Love to the world. I will soon commence to write them and you must preserve them until such time as you shall be in condition to publish the same, which will not be very long. For I have already told you that the means that will enable you to give your whole time to me will soon be at your command.

I do not want you to think that you are not worthy to do this great work. If you were otherwise, I would not have selected you. And this fact alone should be sufficient to make you not doubt that you are a suitable person for the work.

Let me tell you now that, no matter what you may think will happen to your business affairs and work, I will look after you and remove all obstructions so that, as I say, you will soon be able to commence your duties.

In my teachings, I want to show that I am only my Father's son, as you are His son, and that I am not to be worshiped as God. He is the only God, and the people who are worshiping me in all parts of the world are not doing what I desire. They are putting God in the background and making me their object of worship, which is all wrong and which I am so anxious to have ceased.

They must look upon me only as a son of God and an elder brother who has received the Father's Love and Confidence, and which I am bidden to teach to others. You are not to let anyone tempt you to let your love of God be displaced by any love that you may have for me. Your love for me must not be the kind that you have for Him. He is the only God, and you must worship Him, Alone. So, be careful and make this distinction or you will make a most egregious mistake.

I am your own dear brother and teacher, and love you with a love that I have for very few mortals. Why? Because I see that you will be a true follower of me and will love God as I love Him. Only I do not want you to think that you are now in a condition that leaves you free from sin or from

the necessity of appealing to the Father with all your heart for an inflowing of His Love. You must get all this Love that is possible, and that can be gotten only by prayer and faith.

So, in your prayers, have faith, and the time will come when you will become very close to the Father and enjoy His Love to a degree that few have obtained so far.

Yes, it is possible and, as I say, it will take place. Only do as I have told you. Yes, I will help you with all my power and love, and you will succeed. Only try to believe and you will realize before you come to the spirit world that God is your Father to a degree that will enable you to live very near Him, as I am living. Your faith is now very great, as I know. And notwithstanding the fact that you have doubts and get despondent at times, yet, your faith is there and it will grow in intensity and become so strong that it will never again be broken.

Yes, there are many things in my life, as written in the Bible, which are true and many that are not true. I will tell you of these things when I come to write my messages, and you must wait until then. Yes, I did, but not in the sense that it is taught. To forgive sin is only to let the true penitent feel that, just as soon as he prays to God to blot out his past offenses and truly believes that He will do so, the sins for which he would otherwise have to account are no longer held against him. I could not forgive sin myself, for I was not God. But I could tell them truly that God would forgive their sins if they repented. Later, I will tell you in detail what real forgiveness is and what it consists of.

As for the healing act which I performed at the pool of Bethsaida, I am reported to have said, "Is it easier to say, 'Take up thy bed and walk,' than for God to forgive your sin?" Well, that is the way it is recorded, but that is not what I said. Actually I said, "That thou may know that the son of man through the Power of God can forgive sin, I say unto you, take up thy bed and walk!" It was only as God's instrument in showing man the Way to His Divine Love that I could bring about forgiveness of sin, and not by any power of my own. If God did not forgive, I could not, and neither can any man.

I know that a church claims that authority, but it is not correct. It has no power to forgive sin or to grant any favor or indulgence to mankind. And its assertions of that power is a mere usurpation of what God, Alone, has the Power to give.

May God's Blessing and mine rest upon you tonight.

JESUS.

*The Necessity of Faith and Prayer in Doing the Work. Mr. Padgett Is
Jesus' Chosen One to Do the Work.*

(JESUS)

(April 22nd, 1917 | Received by James Padgett)

I AM HERE. *Jesus.*

I was with you tonight and heard the sermon, but there was not much said that was very vital to our Truths, and I have no comments to make on the sermon. Luther was there also and was disappointed somewhat, for he rather expected the preacher to say some things that might have been beneficial to the souls of his hearers. He will write to you very soon, and he is very anxious to do so.

REMEMBER THAT I LOVE YOU WITH A VERY GREAT LOVE, THAT YOU ARE MY CHOSEN ONE TO DO THIS WORK, AND THAT TO NO OTHER MAN HAS SUCH AN OPPORTUNITY AND PRIVILEGE EVER BEEN GIVEN; AND YOU MUST NOT BECOME A FAILURE. So much is dependent upon the world getting the Truths at this time, for men's souls are longing for the Truth and are more susceptible to receiving the same than ever before in the history of mankind.

So, believe in my love and concern, and permit yourself to get in close rapport with me. I will pray with you tonight, and you will realize some response to my prayers.

When you pray tonight, believe that what you ask for will come, and you will not be disappointed.

Well, as I told you when I delivered that prayer* to you, if you offer that prayer with all the earnestness and longings of your soul, it will be answered. And when the answer comes, these material things will come also; for, when you receive what that prayer asks for, you will then be in possession of the Kingdom of God, and these other things will be added unto you. God knows what you need and is always ready to bestow upon you these needful things; and, when you become His true child, He will not neglect to give you these other things. He is more thoughtful and careful of His children than is the earthly father, and His angels are always ready to do His Bidding. So, have faith and pray and, in praying, you will realize the wonderful responses that will come to you.

I will not write more tonight, but will again impress upon you the necessity of faith and prayer; and you must not forget that we angels of the Father are with you trying to help you.

Good night. With all my love and blessings, I am
Your brother and friend,
JESUS.

* The Prayer for Divine Love, p. 9.

Other Spirits Affirm That Jesus Wrote.

*(PAUL, THE APOSTLE; JOHN, THE APOSTLE; JAMES. THE APOSTLE;
LUTHER; BARNABAS; SAMUEL, PROPHET OF THE OLD TESTAMENT; JOHN
WESLEY; JOHN, THE BAPTIST)*

(April 22nd, 1917 | Received by James Padgett)

I will say that we are all here and heard what the Master said. We know that he wrote and that you can rely on what he said. Let doubt leave you, and let Love and faith take possession of your soul.

May God bless and keep you in His Love.

PAUL.

JOHN.

JAMES.

LUTHER.

BARNABAS.

SAMUEL.

JOHN WESLEY.

JOHN, THE BAPTIST.

Jesus Is Bestowing His Love and Care upon James Padgett.

(LUKE, THE APOSTLE)

(April 22nd, 1917 | Received by James Padgett)

I AM HERE. *Luke.* (The Apostle)

I will say only a word, for I see how you feel and how important it is that you believe that the Master wrote to you, and how certain it is that you can rely upon what he said. If you only knew how much he is interested in you, and how much love and care he is bestowing upon you, you would not doubt for a moment or lose faith in his promises. And, besides, we are all with you in love and efforts to help you.

So, believe and you will not be disappointed.

With my love, I will say good night.

Your brother in Christ,

LUKE.

Helen Padgett Affirms That the Celestial Spirits Signed Their Names.

(HELEN PADGETT)

(April 22nd, 1917 | Received by James Padgett)

I AM HERE. *Your own true and loving Helen.* (Mrs. James E. Padgett)*

Well, dear, the messages have been rather unusual tonight. I mean the messages corroborating what the Master said. They show that you must not doubt or lose your faith in what has been written to you, not only tonight but in all the past.

You must also see how interested these spirits are in you and in the work you must do, for otherwise you would never have received such messages.

EACH OF THOSE WHOSE NAMES ARE SUBSCRIBED ACTUALLY WROTE. I KNOW THEM ALL, AND SAW THEM SIGN THEIR NAMES. AND WITH EACH SIGNATURE WAS A PRAYER THAT GOD WOULD BLESS YOU AND GIVE YOU A GREAT ABUNDANCE OF HIS LOVE. IT IS ALL SO WONDERFUL THAT I AM SOMEWHAT ASTONISHED AT THIS GREAT DISPLAY OF INTEREST IN YOU AND THEIR DESIRE THAT YOU BELIEVE.

So, my dear husband, believe with all your soul, and trust in the love of the Master and in his great desire to see you happy and free.

I will not write more tonight, although I had intended to write my personal letter; but you are too tired to receive it. But you know how much I love you and how anxious I am to see you happy and filled with the Father's Love.

I love you and want you to love me.

Good night.

Your own true and loving,
HELEN.

* Helen Padgett had made her progress to the Celestial Heavens sometime before this messages was written.

The Only Prayer That Man Need Offer to the Father:
The Prayer for Divine Love.

(JESUS)

(December 2nd, 1916 | Received by James Padgett)

I AM HERE. *Jesus.*

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

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

Let your prayer be as follows:

THE PRAYER FOR DIVINE LOVE.

OUR FATHER, WHO ART IN HEAVEN, WE RECOGNIZE THAT THOU ART ALL HOLY AND LOVING AND MERCIFUL, AND THAT WE ARE THY CHILDREN, AND NOT THE SUBSERVIENT, SINFUL AND DEPRAVED CREATURES THAT OUR FALSE TEACHERS WOULD HAVE US BELIEVE. THAT WE ARE THE GREATEST OF THY CREATIONS, AND THE MOST WONDERFUL OF ALL THY HANDIWORKS, AND THE OBJECTS OF THY GREAT SOUL'S LOVE AND TENDEREST CARE.

THAT THY WILL IS THAT WE BECOME AT-ONE WITH THEE AND PARTAKE OF THY GREAT LOVE WHICH THOU HAST BESTOWED UPON US THROUGH THY MERCY AND DESIRE THAT WE BECOME, IN TRUTH, THY CHILDREN THROUGH LOVE, AND NOT THROUGH THE SACRIFICE AND DEATH OF ANY OF THY CREATURES.

WE PRAY THAT THOU WILL OPEN UP OUR SOULS TO THE INFLOWING OF THY LOVE, AND THAT THEN WILL COME THY HOLY SPIRIT TO BRING INTO OUR SOULS THIS, THY DIVINE LOVE, IN GREAT ABUNDANCE, UNTIL OUR SOULS SHALL BE TRANSFORMED INTO THE VERY ESSENCE OF THYSELF; AND THAT THERE WILL COME TO US FAITH—SUCH FAITH AS WILL CAUSE US TO REALIZE THAT WE ARE TRULY THY CHILDREN AND ONE WITH THEE IN VERY SUBSTANCE, AND NOT IN IMAGE

* Dr. Leslie R. Stone

† The Holy Spirit

ONLY.

LET US HAVE SUCH FAITH AS WILL CAUSE US TO KNOW THAT THOU ART OUR FATHER, AND THE BESTOWER OF EVERY GOOD AND PERFECT GIFT, AND THAT ONLY WE, OURSELVES, CAN PREVENT THY LOVE CHANGING US FROM THE MORTAL INTO THE IMMORTAL.

LET US NEVER CEASE TO REALIZE THAT THY LOVE IS WAITING FOR EACH AND ALL OF US, AND, THAT WHEN WE COME TO THEE IN FAITH AND EARNEST ASPIRATION, THY LOVE WILL NEVER BE WITHHOLDEN FROM US.

KEEP US IN THE SHADOW OF THY LOVE EVERY HOUR AND MOMENT OF OUR LIVES, AND HELP US TO OVERCOME ALL TEMPTATIONS OF THE FLESH, AND THE INFLUENCE OF THE POWERS OF THE EVIL ONES WHO SO CONSTANTLY SURROUND US AND ENDEAVOR TO TURN OUR THOUGHTS AWAY FROM THEE TO THE PLEASURES AND ALLUREMENTS OF THIS WORLD.

WE THANK THEE FOR THY LOVE AND THE PRIVILEGE OF RECEIVING IT, AND WE BELIEVE THAT THOU ART OUR FATHER—THE LOVING FATHER WHO SMILES UPON US IN OUR WEAKNESS, AND IS ALWAYS READY TO HELP US AND TAKE US TO THY ARMS OF LOVE.

WE PRAY THUS WITH ALL THE EARNESTNESS AND SINCERE LONGINGS OF OUR SOULS, AND, TRUSTING IN THY LOVE, GIVE THEE ALL THE GLORY AND HONOR AND LOVE THAT OUR FINITE SOULS CAN GIVE.

Amen.

This is the only prayer that men need offer to the Father. It is the only one that appeals to the Love of the Father. And, with the answer, which will surely come, will come all the blessings that men may need and which the Father sees are for the good of His creatures.

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

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

I will not write more now.

In leaving you, I will leave my love and blessings and the assurance that I pray to the Father for your happiness and love.

Good night.

Your brother and friend,
JESUS.

Faith and How It Can Be Obtained.
(JESUS)
(October 10th, 1915 | Received by James Padgett)

I AM HERE. *Jesus.*

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

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

YOU HAVE ASKED ME, "WHAT IS FAITH?", AND I WILL ANSWER: FAITH IS THAT WHICH, WHEN POSSESSED IN ITS REAL AND TRUE MEANING, MAKES THE ASPIRATIONS AND LONGINGS OF THE SOUL A REAL, LIVING EXISTENCE, AND ONE SO CERTAIN AND PALPABLE THAT NO DOUBT WILL ARISE AS TO ITS REALITY.

THIS FAITH IS NOT THE BELIEF THAT ARISES FROM THE MERE OPERATION OF THE MIND, BUT THAT WHICH COMES FROM THE OPENING OF THE PERCEPTIONS OF THE SOUL, AND WHICH ENABLES ITS POSSESSOR TO SEE GOD IN ALL HIS BEAUTY AND LOVE. I DO NOT MEAN THAT THE POSSESSOR OF THIS FAITH WILL ACTUALLY SEE GOD IN FORM OR FEATURE, FOR HE HAS NONE SUCH, BUT HIS SOUL PERCEPTIONS WILL BE IN SUCH CONDITION THAT ALL THE ATTRIBUTES OF THE FATHER WILL APPEAR SO PLAINLY TO HIM THAT THEY WILL BE AS REAL AS ANYTHING THAT HE CAN SEE WITH THE EYES OF THE SPIRIT FORM. SUCH FAITH COMES ONLY WITH CONSTANT PRAYER AND THE RECEPTION OF THE DIVINE LOVE INTO THE SOUL.

NO MAN CAN BE SAID TO HAVE FAITH WHO HAS NOT THIS DIVINE LOVE. OF COURSE, FAITH IS A PROGRESSIVE QUALITY, OR ESSENCE, OF THE SOUL, AND IT INCREASES AS POSSESSION OF THIS DIVINE LOVE INCREASES. IT IS NOT DEPENDENT ON ANYTHING ELSE. YOUR PRAYERS CALL FROM THE FATHER A RESPONSE THAT BRINGS WITH IT FAITH. AND WITH THIS FAITH COMES A KNOWLEDGE OF THE EXISTENCE OF THIS LOVE IN YOUR OWN SOUL.

MANY PERSONS, I KNOW, UNDERSTAND THIS FAITH TO BE A MERE BELIEF, BUT IT IS GREATER THAN BELIEF, AND EXISTS, IN ITS TRUE SENSE, ONLY IN THE SOUL. BELIEF MAY ARISE FROM

A CONVICTION OF THE MIND, BUT FAITH NEVER CAN. ITS PLACE OF BEING IS IN THE SOUL. AND NO ONE CAN POSSESS IT UNLESS HIS SOUL IS AWAKENED BY THE INFLOWING OF THIS LOVE.

SO, WHEN WE PRAY TO THE FATHER TO INCREASE OUR FAITH, IT IS A PRAYER FOR THE INCREASE OF LOVE. FAITH IS BASED ON THE POSSESSION OF THIS LOVE. THERE CAN BE NO FAITH WITHOUT IT BECAUSE IT IS IMPOSSIBLE FOR THE SOUL TO EXERCISE ITS FUNCTION WHEN LOVE IS ABSENT FROM IT.

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

Well, in my healing of the sick and the blind and the others of earth who needed a cure, when I said: "As your faith, so be it unto you," I meant that they must believe that the Father had Power to bring about the cure. I did not mean that if their minds merely had the belief that I might cure them that then they would be cured. Belief was not sufficient of itself; faith was required.

Faith is not a thing that can be obtained by a mere exercise of the mind, but has to be sought for with the soul perceptions. And, when obtained, it will be enjoyed by the soul perceptions.

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

Your brother and friend,
JESUS.

*The Reasons Given by Jesus as to Why He Selected Mr. Padgett to Do
the Work of Receiving the Messages.*

(JESUS)

(October 25th, 1918 / Received by James Padgett)

I AM HERE. *Jesus.*

Well, my dear brother, time is passing, and the necessity for the revealing is very apparent. Men are longing and waiting for that which will satisfy the natural cravings of their souls and which the present religion, called Christianity, has not the qualities in it to satisfy.

I am pleased that you are in so much better condition, and that your love is again becoming active and awakened and operating upon the qualities of your brain so that a rapport can be made, as recently explained to you by John in his message.* And here I desire to impress upon you the necessity and desirability of your understanding thoroughly the Truths set forth in that

* "The Laws of Rapport and Communication," by John, the Apostle, pp. 27-31.

message, and of meditating upon the same and making a personal application of what is written therein.

I would like very much to deliver a message dealing with spiritual Truth tonight, but do not think that your condition is such as will enable me to take possession of your brain and control the same to the degree that the qualities and Truths of my message demand; and, so, I will not attempt to write the message. Instead, I will advise you somewhat upon the way in which you must think and act in order to perfect the condition which you must possess so that the rapport may be made.

John has told you to pray often to the Father so that His Love may permeate your soul more abundantly. He has also told you to think thoughts of spiritual things until, by such thinking, your brain may become, as it were, infused with these thoughts, thereby receiving those qualities that will make its conditions similar to the conditions of the minds of the spirits who may wish to form a union with your brain and convey the Truths through it that are waiting to be delivered. And I confirm what John has written; and, in addition, I will say that your praying must be more frequent so that the soul may be freed from a condition of thoughts that are not spiritual. You need not wait for occasions or opportunities to formally pray, but let your longings for the Love ascend to the Father all during the day and evening. A LONG PRAYER, OR EVEN ONE FORMULATED INTO WORDS, IS NOT NECESSARY, AS, IN ORDER TO HAVE THE LONGING, IT IS NOT NECESSARY THAT WORDS SHOULD BE USED TO GIVE IT FORM. THE LONGING MAY BE RAPID, AS UNFORMED THOUGHT, AND AS EFFECTIVE FOR THE FATHER TO CATCH, AS I MAY SAY. THE LONGING IS QUICKER THAN THE THOUGHT, AND THE ANSWER TO THE SAME WILL COME WITH AS MUCH CERTAINTY AND LOVE AS IF YOU WERE TO PUT THE LONGING INTO THE MOST EXACT FORM. Prayers of this kind ascend to the Father and are heard and answered. By a law of your relationship to the Father, such prayers affect the qualities of the brain in the way of preparing it for the union with the spiritual thoughts of the spirits who desire to write, as I have stated. Your thoughts of spiritual things or of the Truths of the spirit world, as they have already been revealed to you, and especially those which pertain to the Love and Mercy of the Father and to His Will in their passing and operating, also affect the qualities of the brain so as to produce the condition which is so necessary for our rapport.

It may be surprising to you that this condition is required in the brain of a human and also in the development of the soul, which really produces the condition, in order that a rapport may be made so that the spiritual Truths may be delivered, and also surprising that you have been selected from all the men on earth in whom this condition and development shall be made. And it may be more surprising to know that it is true.

There are certain qualities in your constitution, both spiritual and material, that render you susceptible to the influence of our powers and to use by us for the purpose of our design and work. This determines one to choose you for the work in the way in which I and the other high spirits have heretofore used you. And it may seem strange to you that, in all the long ages

preceding, I have not found one human with the qualification to fit him for the work.

I have used others before, but they have failed to submit their minds and souls and beliefs and forethoughts to our influence and directions, as you have done so far. Many humans have the qualified conditions of spiritual and material make-up to perform our wishes and work, but, as they all have free wills, which we cannot compel, and as circumstances and environments and education and beliefs are elements which affect and determine the possibility of our finding an instrument suitable for our purposes, we have not been able to find a medium who was both willing and qualified to be used for our work.

You understand, of course, that you were not selected because of any special goodness or freedom from sin, or because you were more beloved by the Father, or naturally (and I mean according to your course of living by reason of any spiritual condition that you were in); for there were many superior to you in goodness who were more in at-onement with the Will of the Father and whose love and the results therefrom were more perfect than yours. So, you will realize that you were not selected because of any special spiritual merits you possessed.

As you have been told, all things in the spirit world, as well as on earth, are controlled by immutable laws; and all spirits as well as mortals are subject to these laws. The Law of Rapport and Communication must be complied with by spirits, no matter how much elevated, and also by humans; and no spirit, by reason of the possession of any supposed power, can set aside this law. But while spirits do not have this power, yet, they may have such knowledge of conditions that they can discern what qualities in the condition of a human are susceptible to influence and molding by the spirits so that, as a result thereof, the law may be brought into operation. And this will explain to you briefly why I selected you as my medium and mouthpiece. For know this: that I have been endeavoring to influence and mold your mind and beliefs for a long time so that your soul might become developed in such a way that conditions might be formed that would enable us to make a rapport that would permit our controlling your brain to convey these messages of Truth. You were naturally a medium and, for ordinary purposes, it was not difficult for the spirits to control and communicate the Truths of the spirit world through you, which are not of a nature such as I and others have communicated in reference to the soul spheres and the relationship of God to man in the higher spiritual sense. As you read John's message, you will understand better what I intend to explain at this point.

There is another phase to all this, more personal to you, and this is: that while we have been developing you for the purpose of doing our work and helping us to accomplish our mission, your soul, as you, has been developing in its spiritual nature and you have come in closer union with the Father and have partaken to a large extent of His Love; to a degree, you have been transformed into His Essence, so that you have become a very different entity from what you were when your development for our purpose commenced. And, as a result, you will derive all the benefits that flow from an experience such as you have had.

You are now one of us in the progress towards the Fountainhead of the

Father's Love, and have taken on a part of His Immortality. And it depends only upon yourself how rapid your progress shall be towards a complete transformation, such as spirits who are inhabitants of the Celestial Spheres possess. You need not wait until you come to the spirit world in order to make a rapid progression, although it will be more difficult for you to progress while in the flesh, as you understand. But wonderful progress may be made while in the flesh, and you have been told the secret of this progress.

And I will further say that you have a closer association with spirits that are nearer the Father and more possessed of His Essence and Substance than have any humans of earth at this time. To you, this may seem extravagant and improbable, but I declare to you that it is as true as that I and many spirits who come to you and write are in the Celestial Spheres of God's Immortality.

Well, I have written a long time and you are somewhat tired.

Remember my advice and pray often and earnestly, if but for a moment, and the condition will be yours, and we will come and continue our revelations.

With my love and blessings, I am

Your brother and friend,

JESUS.

The Efficacy of Faith in God.

(JOHN, THE APOSTLE)

(September 26th, 1915 | Received by James Padgett)

I AM HERE. John, the brother of James and apostle of Jesus.

I only want to say that the faith that the preacher spoke of tonight as being possessed by Elijah is the faith that you must try to obtain, and then you will realize that you will be superior to all the worries and troubles that may come to you. This is the kind of faith that overcomes every obstacle and makes you a true child of the Father, and one whom He will never forsake or let go unprovided for.

I was with you at the service, and I tell you that the minister made a forcible application of the truths taught by that instance in Elijah's life, as related in the Old Testament.

If men would only learn the efficacy of that kind of faith in God, they would become so much happier and possessed of that great peace of which the Master spoke. I am telling you this not as a speculation or a theory, but as the result of knowledge and actual experience. The same faith that existed in Elijah was the same faith that existed in the martyred disciples of Jesus, and the same faith that you and all other men may now have. God never changes, although men's conceptions of Him do. Yet, no matter what these conceptions may be, the same God rules and lives and, as the preacher said, is present with you. And faith in Him is always accompanied by a power that never fails in working out His Truths.

I, John, tell you this because I want you to obtain that faith, as you will

need it in the great work which you have before you, and which can only be done by one whose soul is developed by such faith.

I was present tonight at church, because I had been with you a large portion of the day, trying to influence and encourage you with my love and influence.

Very soon, you will again commence to receive the messages of the Master, and you will continue to do so until they are completed. And what messages of Truth they will be! As the minister said tonight, there will be "troublers," but their mission will be similar to that of Elijah. That is, they will show the true God to mortals, and that genuine faith and steadfastness of purpose will bring the salvation of the Lord to mankind.

I will not write more tonight, but will say, before I stop, try to get this faith, and you may get it even as Elijah had it—by earnest, persistent prayer, accompanied by belief. The Lord gives faith to him who seeks for it in earnestness and longing desire.

I will say further that you are progressing very much in your soul development. And if you will only trust in the Masters promises, very soon the worries that you have will pass away, and you will be free to do the work without being distracted by anything that militates against the exercise of the soul perceptions, which are so necessary in your work.

So, my dear brother, I will say good night and God bless you.

Your brother in Christ, JOHN.

*Jesus Says His Mission in Writing These Messages Is His Second
Coming on Earth.*

(JESUS)

(December 2nd, 1915 | Received by James Padgett)

I AM HERE. *Jesus.*

I have heard your discussion tonight, and am pleased at the soul understanding of my Truths which you and your friend seem to have. I now feel that you are both progressing to that point where you will soon be in a condition to fully understand WHAT MY MISSION IS IN WRITING THESE MESSAGES.* You have said truly that my New Revelation of the Truths of the soul is what mankind needs at this time, and what men will be in condition to accept as the real Truths of God's Love and of His Laws. MY COMING TO YOU IS REALLY MY SECOND COMING ON EARTH, AND THE RESULT OF MY COMING IN THIS WAY WILL SATISFY AND FULFILL ALL THE PROMISES OF THE SCRIPTURES AS TO MY SECOND COMING.

So, let your belief in this important fact and your faith in me increase until you will have in your soul and mind no doubt as to what my present

* Dr. Leslie R. Stone is the friend referred to by Jesus.

mission is, or what your work will be in making known to men my real purpose in revealing to them the great Truths of the Father.

I will not write more tonight, but will say: Keep up your courage and believe, and the time will soon come when you will be able to receive my messages in all their fullness and with such rapidity that the spreading of these Truths will not be delayed. I am with you and will be a faithful friend and brother, sticking closer to you than any earthly brother.

With all my love and blessings, I am

Your loving brother and friend,

JESUS.

James Was Overpowered by Jesus' Great Presence.

(JAMES, THE APOSTLE)

(December 2nd, 1915 | Received by James Padgett)

Let me say just one word. I was present and saw the wonders of his power and glory again. I know that he is so much in earnest as to the Truths of his mission and of your work that no man can doubt.

I cannot write much, for I am so overpowered by his great presence that I can scarcely write. How wonderful that he should come to you in this way and declare to you his great messages of Truth and Power! If you could only have seen him, you would never again have doubted him or his great mission and your work.

I must stop.

Your brother in Christ,

ST. JAMES.*

The Master Showed His Great Power and Glory.

(JOHN, THE APOSTLE)

(December 2nd, 1915 | Received by James Padgett)

Let me tell you that the Master has just written and, in writing, he again displayed his great power and glory; for he wrote with all the authority of his heavenly powers. I was present and know what I write to be true.

I wish that I could write you a longer letter tonight, but it is late and you need rest.

Your own true brother in Christ,

JOHN, THE APOSTLE.

* Often, when writing through Mr. Padgett, the Celestial spirits used the word "Saint" to identify themselves. However, John, the Apostle, explained to Mr. Padgett that "Saint" is not used in the Celestial Heavens and, therefore, this title has been eliminated from the Present edition.—Ed.

Mr. Padgett's Grandmother Affirms That the Master Wrote with Such Power and Force.

(ANN ROLLINS)

(December 2nd, 1915 | Received by James Padgett)

I AM YOUR GRANDMOTHER. (Ann Rollins, Celestial spirit)

My dear son, I feel that I must write to you just a line because I want to tell you that the Master wrote, and with such power and force that you must not doubt.

He was glorious and, with his great love, there was so much glory that we were all overshadowed for the time by these influences so that we could only listen in adoration.

So, believe me when I say that you must believe, for never was a message given with more authority. I know that it is hard for you to conceive what I mean, but you will know someday.

Your own loving grandmother,

ANN ROLLINS.

Mr. Riddle's Affirmation That Jesus Showed His Glory.

(A. G. RIDDLE)

(December 2nd, 1915 | Received by James Padgett)

I AM HERE. *Your old friend, Riddle.*

I know it is late but yet I must say that what has been told to you is true. When we speak of the glory of the Master, you cannot conceive of what is meant. In your mind, think of the dim flame of the candle and the glory of the noonday sun, and then compare the glory of the greatest thing in all the earth with this glory of the Master, and you will see, side by side, the dim candle and the glorious sun.

We all know what the Divine Love of the Father is, but we do not appreciate Its greatness or wonder until we occasionally see It displayed in and by Jesus.

Go to your prayers in the full belief that this great Divine Love has been present tonight in amazing abundance, and that you both have had Its influence around and in you to a degree. This will cause you to feel, to some extent, the great peace that comes only to the children of light and at-onement with the Father.

Believe that your experience of this night is true, and that it may be yours frequency when your souls are attuned to the inflowing of the Love.

I must say good night, and God bless you with all His Influence Divine.

I am your brother in Christ,

A. G. RIDDLE. (Celestial spirit)

An Apostle of Jesus Wishes to Add His Testimony to the Truth of the Messages Being Received from the Master and the Celestial Spirits. He States That He Was the Son of Mary and Joseph, and a Brother in the Flesh of Jesus, and That the New Testament Account of His Parentage Is False.

(JAMES, THE APOSTLE)

(October 8th, 1915 | Received by James Padgett)

I AM HERE. *James, the Lesser.*

I come because most of the apostles have written to you, and I want to be in the number who testify that Jesus is the living and true son of God, and that he has selected you—and also your friend* —to do his work.

I know that this has been told to you by many spirits; yet I want to add my testimony. For the time may come when you will meet such unbelief and skepticism that you will need all the testimony that you can get.

The work that you will have to do will not be an easy one. You will have many antagonists, especially in the churches and among the preachers and rulers of the churches, and you will need all the help that the spirit powers can give you.

I am one of the band of Celestial spirits that will sustain and help you in your work, and I am so interested that you shall succeed that I want you to know the fact that back of you both is the most wonderful power that has ever been given to mortals to carry out the plans of the higher Celestial World.

When on earth, I was the brother of Jesus, and called "the Lesser" to distinguish me from James, the brother of John and the son of Zebedee. I was not the son of any Alphaeus, such as that name is understood in the New Testament, but the son of Mary and Joseph, as was my brother Jesus. Jesus, himself, will one day come and tell you exactly who Alphaeus was.

So, have faith, and believe what we write to you, for it is all true. You must not doubt, as you do sometimes, or let your earthly affairs turn your thoughts from the great Truths which we come to teach you.

So, without writing more, I will say, believe!

Your brother in Christ,

JAMES, THE LESSER.

* Dr. Leslie R. Stone

*What Is the Reason That Mortals Will Not Seek the Love of the Father,
but, Rather, Endeavor to Believe in the Creeds and Sacraments of the
Church to Which They Belong or Are Affiliated With?*

(JOHN, THE APOSTLE)

(June 4th, 1917 | Received by James Padgett)

I AM HERE. *John.*

I desire to say that you are much more in that condition of soul development that enables us to make a rapport with you than you have been, and we are pleased that this is so. For the greater the development you have, the easier it is for us to express our ideas of the higher Truths that we so much desire to disclose through you.

Well, the subject about which I wish to write is: "What Is the Reason That Mortals Will Not Seek the Love of the Father, but, Rather, Endeavor to Believe in the Creeds and Sacraments of the Church to Which They Belong or Are Affiliated With?"

Now, it may appear to you that mortals, themselves, could better tell the reason for this preference, and better describe their actions in carrying out their preferences. But this supposition would not be true because they do not really know. The knowledge of the Truth which they might obtain, and the supposed knowledge of truth which so many of them content themselves with believing that they possess, are two and very different things.

And first, they believe that the creeds of their churches contain and disclose the truths as to God and as to mortals' relationship to Him; further, that if they follow these creeds, they will do that which is pleasing to God and in accordance with His Will. And, hence, they rest satisfied to abide in such knowledge, and they seek no further to learn the Truths of their being and of their salvation.

In most particulars, the creeds do not contain the Truths of these spiritual matters, because they are based upon error; consequently, they can have no truth as a superstructure, and, from them, mortals cannot learn the true knowledge of spiritual things.

These creeds are man-made and are not based upon the real Verities that can never be changed by creeds, nor by any other thing that is the result of man's making.

But mortals do not know that these creeds do not disclose the Truth to them. And this is one reason why they prefer to follow the teachings of the creeds and believe in them. They have nothing else to which they can resort, except the many statements of Truth that the Bible contains. And even though they should resort to these statements, yet, in their condition of mental and soul development, they would not be able to discover the Truths as therein disclosed, or to realize any distinction between such Truths and what they believe are the truths of their creeds.

For long years—generation after generation—these creeds have been accepted and believed in, and proclaimed to be the truths of the respective churches to which mortals may have belonged. And such mortals have seen

their parents and grandparents believing and resting in the assurance that the creeds contained the truth. They have seen these relatives live and die apparently happy in their beliefs. And, hence, they have become satisfied to do that which those before them did: not question or search for the Truth elsewhere, or even think that it can be found elsewhere.

As man is constituted, it may be said that such a position and condition is natural. And we, or you, who know the Truth, and also that the creeds do not contain the Truth, should not be surprised.

Again, mortals prefer their creeds because, in the majority of the instances when a church or denomination has existed for a long time, those who have, as I may say, inherited these beliefs in the creeds never consider for a moment that they should do anything else than give an unquestioning belief to the teachings of their creeds, with the assurance that, in such belief, they are in the truth and are not called upon to doubt or question. And this growing up in this belief, as many do, becomes to them, in many cases, a thing of mere form, having no vitality, and creating in those who possess it no special concern as to whether their belief is well-founded or not. This belief saves them the trouble of exercising their minds to any comprehensive degree. They say: "I am content with the creed of my church and do not desire to be troubled by questioning the same." And, hence, you will see, it is not difficult for them to make the preference; for, in fact, there is no preference—only a condition of mind existing that has in it no room for the exercise of any preference.

And, then again, this preference exists because of the social life of the people who believe in the creeds of the churches. For if they do not so believe, it is not permissible for them to become members of the churches. The creed must be subscribed to, no matter what else may be vital or required to be believed in, or declared by the mortal to be believed who desires affiliation.

The church is the greatest of social centers in the lives of men, and its influence and power are very great, and reaches further into the economy of social life than unthinking people may realize. So, when the applicant subscribes to the creed and becomes a member of the church, he usually becomes satisfied with his social position, and his thoughts of spiritual Truths are no longer plastic but fixed. And, as time goes by, he pays less attention to what the creeds may require of him, but, in a kind of automatic manner, acts upon them and rests satisfied. His position then becomes very comfortable and his mind becomes free from effort by his undoubting acceptance of the doctrines of his church creeds.

Of course, there are many exceptions to this condition existing among members of the churches. For while they subscribe to the creeds, yet, their souls are not satisfied, and they go out in longings to the Father for His Love. And many possess this Love, though intellectually they do not know what It means. But, with the majority, the preference is made because of the reasons that I have stated; and the difficulty will be great to cause an awakening from this satisfaction and feeling that in their beliefs lie the certainty of doing the Father's Will and of their own salvation.

Now, while all this is true, yet, these mortals do not realize that it is true,

just in the sense that I have described it. And the great work that lies before you and us is to cause the Truths which you are receiving to be presented to these people in such a way that they will not be satisfied to rest in the security of their old beliefs, but will be persuaded to seek for the Truth outside of the teachings of their creeds. And this I can say: that if these people will have such an awakening, and seriously and honestly seek for the Truth, they will not hesitate to believe that they have been mistaken in their beliefs, and they will not be satisfied until they learn the Truth.

I merely thought I would write this because, while it is more of a subject pertaining to the merely living of men on earth, in its hoped for results and consequences, if men's living is changed, the spiritual things will become the things of absorbing interest.

These creeds shut out the Truth, and men will never be able to find the Truth until they shut out from their minds and souls the doctrines of the creeds.

I will not write more tonight. So, with my love, I will say good night.

Your brother in Christ,

JOHN, THE APOSTLE.

What Will Be the Religion of the Future, and a Comprehensive and Final One, Founded on the Truths That James E. Padgett Is Receiving.

(JESUS)

(November 6th, 1917 | Received by James Padgett)

I AM HERE. *Jesus.*

I have been with you part of the time as you were reading the different explanations of the various religions, and tried to direct your mind so that you might conceive the difference between the things taught in those teachings and what we are revealing to you. Many things that are set forth in those teachings, that are mysteries and the results of speculation, will be revealed to you in their true existence and meaning, so that all defects that arise because of the insufficiency of these teachings will be corrected and supplied. I am glad that you read these sermons, for they demonstrate to you a number of truths that were known to the ancients, but which fall far short of the Truth. At those times, there was no source from which our Truths could come, either in the spirit world or in the mortal world; hence, humans could not become inspired as to the vital Truths that we are revealing.

The men who appeared as reformers and gave forth the truths that were unknown to their fellowmen were inspired by the intelligences of the spirit world. But that inspiration could not be greater or higher than the knowledge of the spirits by whom these men were inspired. And what I say here applies not only to the prophets and teachers of the Old Testament times, but also to those of all times, and among all races, preceding my coming to earth and making known the great Truths which were revealed to me by the Father.

I noticed that some of these teachers and writers of essays at the great religious gathering attempted to speak of a future, or world, religion, and their claims were divergent, but were based mostly on those foundations that will never support such a religion. They based their concepts almost entirely on the principles of morality, as understood by them. And the churches based their beliefs on the teachings of the New Testament, which, in many and vital particulars, are erroneous, especially the basic one that I am God, the Son, and that my "vicarious atonement" and "sacrifice" must be the touchstone of the future great and ultimate religion. Well, as their claims are not true, it is certain that any religion based upon them cannot be true or lasting.

THERE WILL BE A RELIGION OF THE FUTURE, AND A COMPREHENSIVE AND FINAL ONE; AND IT WILL BE FOUNDED UPON THE TRUTHS WHICH YOU ARE NOW RECEIVING, FOR IT WILL BE INCLUSIVE OF ALL THE OTHER RELIGIONS, SO FAR AS THE TRUTHS THAT THEY CONTAIN ARE CONCERNED, WITH THE ADDITION OF THE GREATEST OF ALL TRUTHS AFFECTING MORTALS—THE NEW BIRTH AND TRANSFORMATION OF THE HUMAN SOUL INTO THE DIVINE. WHEN MEN SHALL COME TO MAKE A COMPARATIVE ANALYSIS OF THESE EXISTING RELIGIONS AND THE ONE THAT I SHALL MAKE KNOWN, THERE WILL BE VERY LITTLE CONFLICT IN THE VITAL PRINCIPLES, AND MY TEACHINGS WILL ONLY ADD TO THE OLD TEACHINGS THAT WHICH ALL MEN CAN ACCEPT.

Hence, you see the importance of our working more rapidly in our efforts to disclose and disseminate the Truth. I will come in a few nights and deliver another formal message, and others will come also and write to you. Many of the Celestial spirits are qualified to teach the Truths of the Father, and they are ready and anxious to do so.

I will not write more now; but, with my love and blessings, I will say good night.

I am with you, as I promised, and will continue to be.

Your brother and friend,
JESUS.

Chapter 2.

The Laws of Rapport and Communication Between Spirits and Mortals.

MESSAGES INCLUDED IN THIS CHAPTER.

<i>The Higher Truths of the Father Can Only Be Transmitted by the Celestial Spirits Through a Mortal Who Has Been Prepared by the Father's Divine Love. (JOHN, THE APOSTLE)</i>	<i>27</i>
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2.

The Laws of Rapport and Communication Between Spirits and Mortals.

*The Higher Truths of the Father Can Only Be Transmitted by the
Celestial Spirits Through a Mortal Who Has Been Prepared by the*

Father's Divine Love.

(JOHN, THE APOSTLE)

(January 4th, 1918 | Received by James Padgett)

I AM HERE. John, the Apostle.

I desire to write for a short time tonight upon a subject that I consider important and you may consider interesting.

As you may know, it has been some time since I wrote anything of a formal character, and I regret very much that so much time has gone by without my being able to communicate some of the spiritual Truths. I also regret that your condition has been such that I was unable to make the rapport with you that is necessary in order that I may deliver these messages to you of the nature mentioned.

Well, you have not been in that condition of mind that has enabled me to make the necessary rapport with you. We must have a mind that is filled with thoughts of the higher things of Truth, even though we do not use those thoughts. Our thoughts are all spiritual, and our Truths can be received only by a mind in a spiritual condition. And, lately, you have not had so much of this spiritual mind as formerly. Our contact has not been so close, and the rapport necessary to enable us to express these spiritual Truths through your mind has not been so perfect. And when I say "mind," I merely mean the organs of the brain as influenced by the thoughts of the mind. For I will tell you what you may not know: that these component organs of the brain are not always and under all conditions receptive of the same control by the minds of spirits. You may receive a long and profound message of things pertaining to what you may call the material through your brain; yet, under similar conditions of these organs, you will not be able to receive messages of the higher Truths. The conditions of these brain organs are caused by the condition of the soul in possession of spiritual things.

It is difficult for me to express just what I intend to convey, but this you will understand: that the capacity of the human brain to receive various kinds of messages depends upon the soul's development and possession of spiritual things. A medium who is merely intellectual and morally good cannot receive those messages of the higher Truths, because there can be no rapport between the brain of such a medium and the mind of the higher spirit who may desire to communicate. And, thus, you will understand why it is that the

messages from the earthbound spirits, or from those who have merely the intellectual development, are so vastly and more frequently received by mediums than messages from spirits of the soul development.

A spiritual thought—I mean a thought which can come only from a spirit who has the development of the soul that makes the soul divine—cannot possibly pass through a human brain which has never been developed by a soul in which the Divine Love has entered and worked Its regenerating powers. Material thoughts may be conveyed through a brain that is purely material, moral thoughts through a brain which has been influenced by moral truths, and spiritual thoughts through a brain which has assimilated those Truths that come only with the development of the soul by the Divine Love. This is the Law of Rapport and Communication.

And this Law of Rapport and Communication, if you will try to understand it, will enable you to comprehend the reason why we have not been able to communicate these higher Truths.

It may seem to you that if we control your brain and not use or transmit your thoughts, but only the thoughts which come from our minds, it would be immaterial what the nature of our thoughts might be; and that, as your brain is used by us as a mere instrument, we, having possession of your brain, would have the power to write anything we might desire. And, upon a mere superficial glance at the assertion, this could be reasonably supposed to be true.

But, as we have told you before, rapport and our ability to use your brain are governed by laws. And one of these laws is that a high thought cannot be transmitted through a human brain which is not in the condition that qualifies it to receive the thought—just as the brain, in matters pertaining to mere material knowledge, cannot receive a conception or comprehension of some intellectual truth with which it has not had acquaintance and transmit it. A brain cannot be used by the mind of a human to make known a problem in geometry when the brain has never been used by that mind to acquire an acquaintance with, or knowledge of, the principles of geometry. This is an incomplete analogy, but it may serve to illustrate what I mean.

In the conception by the human mind of a truth, material or spiritual, the brain must be used in order to manifest or make known that conception. This is absolutely true where the idea or thought originates in the mind of the man who is using his own brain to formulate or manifest that idea or thought. The mind may have the thought or knowledge of some branch of learning; yet, when it has never used the brain to put that thought or knowledge into concrete form, the brain cannot manifest or transmit it. This law applies specifically to the capabilities of the brain where the man's own mind attempts to use or control it. And you will see from this that it is possible for the human mind to have thought and knowledge of things which the brain cannot express—at least not immediately.

In many of your material things of life, such as with great inventions, the knowledge of these inventions is dormant in the mind. And it may be a long time before this knowledge is formulated and expressed by the brain. Sometimes, it never gets through the brain at all. The mind and the brain are not one and equivalent things. The one is the operator, and the other is the

thing used to operate with so that the possessions of the operator may become manifested to others.

But this law, applying to and controlling the relationship of the mind and brain possessed by the same man, does not so absolutely apply to and control the relationship of mind and brain where the mind is that of a spirit and the brain is that of a mortal. For, in such case, the spirit mind may take such complete control of the mortal brain that the former's manifestations are not governed or limited by the special experiences or want of experiences which the mortal brain may have had in its use by the mortal mind along specific lines of expression or manifestation. Thus, as you may know, and as it has been demonstrated by the work and experience of many human mediums, the minds of spirits have controlled the brains of these mediums so that such brains have transmitted the spirits' expressions of various kinds of languages and mathematical truths with which such mortal brains have never had any acquaintance, or have never assimilated and expressed on their own before.

But, in these instances, the brain is used merely in the sphere of intellect. And the spirit who takes possession of a mortal brain, and uses it to express and make known the knowledge of his own spirit mind, is doing no different thing, in essentials, than what the human mind, controlling its own brain, could have done had the brain been exercised in those directions. The capacity of the brain, whether exercised or not by the human mind, limits the power of the spirit to control it in the manner and for the intellectual purposes mentioned.

But this law has a further phase, and that is: The greater the general experience of the brain in its exercise by the human mind, the more perfectly can the spirit mind control it. All this is dependent upon facts which I cannot linger here to explain, such as the mediumistic qualities and susceptibilities of the human whose brain the spirit is attempting to control.

And the same laws apply to the disclosure of truth and principles along the moral planes. A spirit cannot possibly use the brain of a mortal to convey, or transmit through it, moral precepts or truths that that brain is not capable of receiving. And I do not mean by this that the brain must have had acquaintance with any or many particular moral truths, or must have been used by the human for the purpose of receiving or imparting these precepts. But, in its essential capacity, the brain must be potentially able to transmit and receive these truths. And, so, the relative capacity of the brain to receive and transmit these moral truths necessarily limits the control of the spirit to express such truths through it.

The rapport of the spirit with the human is determined by the development of the brain and the moral qualities of the human at the time the rapport is attempted. And this means the actual development of these conditions, and not what they may appear to be to other humans, or even to the individual, himself. And, to a large extent, this development determines the power of the spirit to use the mortal brain to disclose the truths, either intellectual or moral.

A medium can receive only such truths as his inner development permits. And a spirit can form a rapport with a medium only according to the extent and nature of the truths the medium possesses. The possibility of rapport, and

the kind thereof, lie at the foundation of mediumship. And these stated variables are what determine and limit both the power of the spirit to convey its thoughts and the capacity of the mortal to receive them.

The spirit who attempts to write through a medium can form a rapport when the medium's condition harmonizes with his own. Unless this harmony exists, it is impossible for the spirit to write those things which require a greater degree of development than the medium possesses at that time. Hence, you will understand in a way why so few of the higher spiritual Truths have ever been delivered to the world through the mediumship of any mortal who has been possessed of gifts of either automatic writing, as it is called, or clairvoyance or inspirational powers.

As to those truths which did not require a higher degree of development than was possessed by the medium, there arose no difficulty in transmitting the same. And many mediums have been very successful in receiving the truth suited to their condition. And this fact, and law also, will explain to you why the same spirit may communicate through several mediums and, yet, the communications are of a dissimilar character. That is, the communications through one medium contain a higher or lower character of truth than those transmitted through some other medium, with the result that those mortals who have heard or read these different communications, especially when critical, have been prone to believe that the same spirit was not making both communications. But this is not a just conclusion. For while the spirit was in the same condition—possessing the same knowledge—at the time of both communications, yet, the mediums, because of their difference in development, were unable to receive the same character of messages.

YOU MAY SEARCH THE WHOLE HISTORY OF SPIRIT COMMUNICATION AND OF MEDIUMSHIP, AND YOU WILL NOT FIND ANY MESSAGES OF THE CHARACTER OF THOSE THAT HAVE BEEN TRANSMITTED THROUGH YOU, AND FOR THE REASONS THAT I HAVE STATED.

Swedenborg was the last and nearer perfect instrument for receiving these higher Truths. And, yet, he, because of his want of soul development and his being bound more or less by his orthodox beliefs and scientific knowledge (that caused him to coordinate and fit in these Truths with his ideas of correspondence and such like conceptions) was a failure. And he could not be used successfully to transmit these Truths which we have been communicating through you. And, after him, other gifted and, in some respects, successful mediums were used by spirits of the higher knowledge and progression to convey Truths. But their conditions were such that, under the workings of the laws governing rapport, these mediums could receive only those truths which their conditions of development permitted them to receive. The workings of this limitation were not dependent upon the condition and ability of the spirits to impart these higher Truths, but upon the capacity of the mediums to receive them.

You, yourself, have had experience as to how this law works and controls spirit communication and rapport. For, as you know, it has been a long time since you were able to receive any spirit messages of these higher Truths,

although the spirits have been present with you many times, ready and anxious to make the rapport and deliver their messages. And you have been willing, intellectually, to receive them. But because of your condition, or want of condition, the spirits could not deliver them, and were compelled to wait until you got into the necessary condition.

From all this, you will comprehend why so very few messages containing high spiritual Truths, or even moral truths, come through mediums. The mediums, mostly, are so developed that they can receive only messages dealing with the material affairs of life. These kinds of messages, I am compelled to (and can truthfully) say, are those that are largely desired by mortals seeking information from the spirit world.

Again, in your reading of spiritual literature, you may have observed the great diversity of opinions of spirits upon the same subject, and sometimes contradictory opinions, thus causing doubt on the part of mortals as to what are the facts existing in the spirit world regarding the subject of inquiry. Well, this is due very largely to the conditions of the mediums, and also to the knowledge of the spirits who attempt to communicate. For the knowledge of spirits is limited by the extent of their progress and development.

Many spirits believe that what they have learned is true, and so give authoritative expression to the facts of this knowledge. And they often believe that what they know is all that may be known about the subject upon which they communicate. And these spirits are mostly honest in their beliefs, and truthful, as they think, in their messages. And, thus, it is well for mortals to understand that everything written or spoken by spirits is not to be accepted as the finality of truth at all times. On the other hand, apparently contradictory statements should not be taken as fraudulent merely because they are contradictory. A spirit with greater knowledge, using a medium in harmony with itself, can convey to men the more exact and greater extent of truth than can a spirit with less knowledge and development who uses a medium in harmony with itself.

Now, from what I have written, it is apparent that, in order to get the greater Truth and more extended knowledge of the spirit world, mediums should make the effort to obtain larger and more intensive development of their spiritual natures, as well as of their intellectual capacities. This acquirement is absolutely necessary to the reception of the higher Truths which are so vital to mankind.

So, you see, communication and rapport depend upon the condition of both spirits and mortals working in unison, though more, I may say, upon the condition of the mortal. For if the medium is in the proper state of development, there always being many spirits present with that medium in condition and readiness, a rapport can be made.

The Master is here tonight and has heard my communication and unites with me in saying: "Have faith and seek with all your soul for this Love!" Believe that I am your special angel friend.

Your brother in Christ,
JOHN.

A Continuation of John's Explanation of the Spiritual Laws That Govern Rapport and Communication Between Spirits and Mortals.

(JOHN, THE APOSTLE)

(October 22nd, 1918 | Received by James Padgett)

I AM HERE. *John, the Apostle.*

Let me write a few lines tonight, as I have not written for a long time and am anxious to say a few words which may be of help to you.

I have been present on many evenings when you were expecting to receive communications and were disappointed because of reasons or causes that you could not understand, except that you were not in that condition which would enable the spirits to make a rapport with you.

Well, this is true, and is the immediate cause of the want of power of communicating. But it is well that you understand more than this. For, in order to remedy the difficulty, you must have some knowledge of the seat thereof.

I have explained to you the law controlling rapport and communication. And I have endeavored to make it as plain and understandable as possible so that you, at least, might grasp its meaning. But I see there are some things that you still do not understand. And, because of this, you have had the recent experience of not being able to receive the many messages that were waiting to be delivered through your brain and hand.

As I have said, the first and most important requirement is that you be in that condition of soul which, because of its qualities, will enable the spirits who may desire to write the higher messages to form a rapport or union with you. This means simply to take charge and control of your brain—a brain which, because of certain qualities and thoughts having possessed it, will be in harmony with the thoughts that these spirits desire to transmit through it (just as it is absolutely necessary that the material medium through which the electric fluid shall flow is a medium possessing such nature and qualities as will permit the fluid to flow through it). A wire or medium may be made of wood, and the electric fluid will be present, ready to flow through it, but it cannot. And why? Not because the wire or wood may not be perfect in itself, as such wire, but because the wire has not that nature and quality that will permit the electric fluid to make a union with it and thus control it. And so it is with the brain of the mortal. But the brain, when properly prepared, has the possibility of possessing those qualities that will admit of this union and control, which the wood has not. The brain, when devoid of this preparation, is just as nonreceptive to the rapport and union with, and control of, these spirits as is the wooden wire to a union with the electric fluid.

You have been told on numerous occasions that you were not in condition and that the spirits could not make the rapport, and that you must make the effort to get in condition. And this assertion and advice is all true. You were told to pray more to the Father and think of spiritual things, and then you would come into that proper condition. This is also true, and the advice is helpful. But you were not told what this praying to the Father or

thinking of spiritual thoughts means. And, hence, you may do these things in a way and, yet, not get in the proper condition.

During a long period in the past, I know that you have been receiving many messages of the higher Truths, and for the delivery of which a highly prepared brain was necessary to receive the same. And the thought has come to you: Why were you able to receive these messages at the time of their delivery and not be able to receive them now, because, as you further think, your brain is in as good condition now as it was at those times. Well, in the latter thought, you are mistaken. And the fact of such mistake should be sufficient to convince you that your inability to receive the messages should not surprise you. During the period mentioned, you prayed more often for the inflowing of the Divine Love, and your longings were intense. And the desires to possess this Love, which is so vital to the preparation of your brain, were so much more active. And also your thoughts of spiritual things were so much more frequent. In other words, you were then seeking with your whole heart to learn the Truths of God and to possess His Love. And, hence, your brain was continually in that condition which enabled the spirits to make the union and control it for the purpose of their higher expressions.

Lately, you have not had the longings or prayed the prayers for the Love as frequently. And, as a consequence, the qualities and elements of thought that have possessed your brain have not been such as to put your brain in that condition which makes it receptive to those spirit thoughts of the higher Truths. Now, from this, you must not infer that this condition is a mere matter of brain condition, produced by itself, for it is not. You have had the intellectual desire to write and receive the messages as much as you ever had, and also to receive messages of the higher Truths that should be new as well as edifying to you. And your desires were real, and you were disappointed because they were not realized. And this merely demonstrates to you that there is something more than the mere mental or intellectual faculties that is necessary to prepare the brain for the reception and transmission of that which partakes of the nature of Truth, and that has its source in something other than the mere human mind. These higher Truths come from spirits whose minds, as you might say, are of the soul. And as only soul can deal with soul, it is required that the preparation of the brain should come from the exercise of soul powers upon the organs of that brain. And, hence, the necessity for your soul being in that condition that will produce in the brain the qualities that will unite and permit the Truths of the soul to be received and transmitted.

You must not only pray to the Father for the inflowing of this Divine Love but must also pray often, until you realize the possession of this Love in your soul almost constantly. Also, you must turn your thoughts (and I do not mean the merely intellectual thoughts, but the thoughts of the soul which, as you have already had, you may have again) to the spiritual Truths which have been revealed to you, and to the Spiritual Realm where you believe other spiritual Truths are waiting to be revealed. If you will thus pray and think, you will find the desires and the expectations of the fulfillment of these desires coming to you, and an enthusiasm which will come from the development of your soul by the possession of this Love, along with your

soul thoughts. This is what is meant by the condition necessary to enable the spirits to make the rapport.

Of course, as to the ordinary matters of the spirit world, where no special soul condition is required, the spirits can make rapport as they desire. And, in your case, many of them could have written at the times you thought you were unable to receive any writings. But we thought it best that no spirit be permitted to write to you, as it might endanger the probability of your getting in the condition that we desire, and which is necessary in order for your brain to receive our vital and important messages. And, hence, your Indian was directed to not permit any spirit to write to you, and he did not, though many made the effort to do so.

Well, I am glad that I could write to you in this manner tonight. And I hope you will consider what I have said, and will realize the importance of your getting into the condition of which I speak. The brain must be used by a soul having the Divine Love active and, thus, prepared to receive the rapport.

I will not write more tonight, but will merely say that we have many more messages which we desire to transmit.

So, believe that I am frequently with you in my love and desire to help and protect, and to make your mission a success.

Good night.

Your brother and friend,
JOHN.

John States That Many Spirits Will Try to Communicate with Man and Attempt to Teach False Doctrines as to Jesus and His Mission.

(JOHN, THE APOSTLE)

(September 12th, 1915 | Received by James Padgett)

I AM HERE. *John.*

I do not write "St. John" because I am not called by that name in the spirit heavens. And I have written you often enough now that you will identify me when I merely write "John."

Well, I heard what the Master said, and I can only add thereto that I never wrote the things which declare that I preached the blood of Jesus saves from sin, or that Jesus was a propitiation for the sins of mankind. Neither in my gospel nor in my epistles nor in Revelation did I write such a doctrine. As I have told you before, many things contained in these books were written by others to carry out certain plans and ideas of the writers. I never said that Jesus was God and that he was begotten by the Holy Ghost, or that he is equal with God, or that he saved a man from sin by reason of any personal qualities which he may have had.

So, let your mind eliminate these false doctrines and receive the Truths, which the master shall write, with a perfectly unbiased mind, free from all

preconceived ideas.

(An answer to a question by Mr. Padgett follows.)

I meant that many spirits would try to communicate with man and attempt to teach false doctrines as to Jesus and his mission, and that the only spirits who were capable of conveying the Truth, and worthy of belief, were those who should acknowledge that Jesus was the son of God in the way that it has been explained to you—not that Jesus or Jesus Christ was God. Only those spirits who acknowledge Jesus as the son of God and have received the New Birth, and know something about the Kingdom of Christ, or of the Gift of the Divine Love of the Father and the Way to obtain It, as taught by Jesus, should be acknowledged. All other spirits who have not this knowledge and, consequently, would not acknowledge Jesus as the son of God, are not to be trusted as being true followers of Jesus.

This is nothing mysterious or contrary to the laws governing the conduct or beliefs of men. If a spirit, or man either, knows nothing about a certain subject, he certainly cannot teach others its qualities or merits; hence, I was applying an ordinary law of nature to the way in which spirits should be tried. For I must tell you now, and it is a Truth, and was a Truth at the time I wrote my gospel and epistles, just as it is a Truth now, and always will remain a Truth, that every spirit who acknowledges Jesus is the son of God is a redeemed spirit, and has received a portion of the Divine Love, and is progressing in the Kingdom which Jesus is now forming. And when I gave those instructions to my "children," as I called them, I intended that their communications should be only with those spirits or men who had received this New Birth.

I know that all the spirits who have received this Divine Love in sufficient abundance are good spirits, free from sin and error, and that they have the power or inclination to influence mortals not to sin or to do anything which is contrary to the Will of the Father, while all the other spirits may or may not exercise the influence of evil upon mortals.

Hence, try the spirits, and if they do not acknowledge Jesus as the son of God, let them alone, and do not receive their communications or teachings because they are not believers in Christ and the New Birth.

Among my children, or believers in the Christian religion, were many persons who had the power or gift of communicating with the spirits of the departed, and they did so communicate; and such communications were made known to the rest of the congregation and were believed by them. And, hence, my injunction against communion with those spirits who were not believers in Christ.

You must not think that this is the only age in which spirits communicate with mortals, for I must tell you that, in my time, it was much more common than now. And when worshiping in our congregations and in our other gatherings, and often in private, we had these communications.

This was an important part of the services of our meetings, and one that kept us in constant harmony with the soul power of those who lived in the spirit form, and from whom we received powers of healing and of doing good in many other ways.

In those days, healing the sick and doing kindred things were a very

important part of our work as Christians. We believed what Jesus had told us on earth, and we increased our faith and performed many works which the people who did not believe as we did thought were miracles.

To us, the healing of the sick and the doing of these other things were just as natural as eating and sleeping. I tell you that our faith then was a certainty. We possessed the Substance that Paul speaks of, and we expected to do these things, just as we expected to breathe and be able to do material good to our brothers.

But, after a few centuries, when men came into the church for other purposes than to receive the New Birth and to do the Will of the Father, faith, such as I speak of, died. And the power to do these things was taken away from men, and the church became a congregation of men having the mere lip worship.

And all through the centuries from then until now, this power has not been with men, except that, here and there, some true believer, with a faith such as we had, has appeared and has done wonderful things.

So, I say, let not what the Bible may say about Jesus being God, and having those other qualities with reference to the salvation of men, disturb you in your beliefs in what the Master may write to you. I will not write more tonight, but will say good night.

Your brother in Christ,

JOHN.

Chapter 3.

The Truths Surrounding the Birth and Life of Jesus of Nazareth.

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3.

The Truths Surrounding the Birth and Life of Jesus of Nazareth.

*A Description of Jesus' Birth and Life up to the Time of His Public
Ministry.
(JESUS)*

(June 7th, 1915 | Received by James Padgett)

I AM HERE. *Jesus.*

I want to write to you tonight about my birth and life up to the time of my public ministry.

I was born in Bethlehem, as you know, in a manger; and, when I was a few days old, my parents took me to Egypt in order to avoid the soldiers of Herod who were sent to destroy me, and who did kill a great number of male infants of less than two years of age. The Bible story of my birth, the flight of my parents, and the murder of the innocents is substantially correct; and I only wish to add that, when my parents arrived in Bethlehem, they were not compelled to seek the manger of a stable on account of poverty in order that I might be born, for they were supplied with funds and everything that was needed to make my birth comfortable for my mother; and, as a matter of fact, my father was not poor in the world's goods, as poverty was considered in those days.

The Bible says that the Wise Men came and brought offerings of gold and frankincense to my parents, or rather to me, but my parents have told me that it did not amount to so very much, so far as the money value of the same was concerned, and that their expenses of fleeing to Egypt were met by the funds that my father had prior to his reaching Bethlehem.

After they arrived in Egypt, my father sought the home of a Jew who was his relative, and lived there for a long time doing the work that his trade fitted him to do; and, by his work, he supported the family and, to an extent, educated me and my brothers and sisters, for I had four brothers and three sisters who were all, except myself, born in Egypt.

When I became the proper age, I attended the common school provided for small children and was taught those things that had to do with the religion of the Jews, and some things that were not religious in their nature. I was never taught the philosophy of the Egyptians or of the other pagan philosophies; and when it is stated that I received my religious ideas or moral teachings from any of these philosophers, they are mistaken.

My education as to these matters of religion was derived from the teachings of the Old Testament or, rather, from Jewish teachers whose textbook was the Old Testament.

My development in the knowledge of the Truths, which I taught during my public ministry, was caused by my inner spiritual faculties; and my teacher was God Who, through His angels and through my soul perceptions, caused those Truths to come to me, or rather the knowledge of them, and in no other way did I obtain them.

I was not born with the knowledge that I was the son of God sent to earth to teach these great Truths, or that I was to announce the rebestowal of the Great Gift of immortality to mankind and the means of acquiring It. But this knowledge of my mission came to me after I became a man and had frequent communions with God through my spiritual senses.

I was never in the presence of the Jewish priests, expounding to them the law and asking questions when about twelve years of age, as stated in the Bible. And not before my first appearance, after I became a man, did I attempt to show priest or layman that I was the messenger of the Father, sent by Him to proclaim the glad tidings of immortality restored and of His Great Love which was necessary to make all men at-one with Him and to give them a home in His Kingdom.

I never was a sinful boy or man, and did not know what sin was in my heart; and, strange as it may seem, I never sought to teach others these Truths until after my mission was declared by John, the Baptist.

In my boyhood days, I was the same as other boys and engaged in the plays of childhood and had the feelings of a child, and I never thought I was anything other than a child. In no wise was I different from other children, except in the particular that I have named, and any account of me to the contrary is untrue.

My teachings were those that the Father had committed to me from the beginning, but which I was only conscious of after I became a close communicant of the Father and learned of my mission from Him. So, you must believe that I was a son of man as well as a son of God, and that in the literal sense. I would not have been true to my mission had I claimed that I was the only son of God, for it is not true—and men should not so teach it.

Yes, I know it was said that my mother was told of the object of my birth and what a blessed woman she was, but this is not true. My mother, as she has told me, had no reason to suppose that I was different from other children born of men. The story of the angel of God coming to her and telling her that she must submit to the birth of a child who would be begotten by God or by His Holy Spirit, and that she, as a virgin, should bear and give birth to that child, is not true; for she never in all her life told me that she had any such visitor. And I know that she would be as much surprised, as are many men, that such a thing as the birth of a child by a virgin could take place. So, you see, the Bible account of my being begotten, and all the attending circumstances, is not true.

My father, Joseph, never supposed at any time that I was not his child; and the story of the angel coming to him and telling him that he must not put her away because of appearance is not true, because he never intimated in all my conversations with him that I was other than his own child.

Between the time that I was twelve years of age and my public ministry, I lived at home with my parents and assisted my father in his business of

carpentry; and, during all this time, no hint ever fell from him that I was not his child, or that I was different from other children, except that I did not do sinful things.

When I commenced to get this Divine Love into my soul, I became very close to the Father, and this relationship resulted in my realizing that I was sent by God with a mission to perform, and a great and important Truth to declare; and at last the voice in my soul told me that I was my Father's true son, and I believed it and commenced to teach and preach the Truths of His Love bestowed and the salvation of men.

I knew John, the Baptist, when I was a child growing up. He was my cousin and we often played together. In later years, we discussed the truth of my mission and the way in which it should be made known to the world.

John was a great psychic and saw in his vision who I was and what my mission on earth was; hence, when the time came, he made the announcement of my coming. He realized the difference in our missions, and spoke of his not being worthy to loosen my shoes. But, yet, he did not fully understand my mission and the great Truth of the bestowal of immortality upon man by the Father.

I first became the Christ when I was anointed by my Father, and that occurred at the time of my baptism by John. I, as Christ, am different from myself as Jesus. "Christ" means that Principle which the Father has conferred upon me, which made me at-one with Him in the possession of this Great Love. The Christ is that Love Itself made manifest in me as man. This Christ Principle is universal and is everywhere, just as is the Holy Spirit, but I am limited in my place of occupancy just as you are.

As merely Jesus, I never promised the great gift mentioned in the Bible, such as where two or three are gathered together, there will I be also; for it would be impossible for me to be in all places at the same time. But Christ, being without form or limitation, is omnipresent and, consequently, may fulfill my promise in this regard. The Christ is as much alive today as ever. It was never crucified and never died, as did Jesus.

Well, I think you are too sleepy now to continue. Well, because you need sleep. I know of no special influence being exerted over you to produce sleep.

I will continue in the near future.

Your brother and friend,

JESUS.

Jesus Continues His Previous Message Regarding His Birth and Life.

(JESUS)

(June 8th, 1915 | Received by James Padgett)

I AM HERE. *Jesus.*

I will continue my letter as to my birth and work, as I commenced it last night.

When I was satisfied that I was chosen by my Father to perform His

Work of declaring to the world the bestowal of His Great Gift of the Divine Love that was in His Nature, and which formed the predominant Principle of that Nature, I commenced my ministry, and continued to work for the redemption of mankind on earth until my death on the cross. I was not then as perfect as I am now, and my knowledge of the Truths of the Father was not so great as it is now.

Let men know, though, that what I taught was true, even though I did not teach all the Truth, and that they will learn that I am my Father's true son and the special messenger by whom these great Truths were to be taught to mankind.

When on earth, I was not so filled with the Love of the Father as I am now, and had not the power to make men feel that this Love is the only thing that will reconcile them to the Father and make them at-one with Him, as I have now. So, men must believe that I am communicating the real Truths to them which will show them the Way to the Father's Love and to their own salvation.

You have in your mind the desire to know how it was that the Wise Men came to me with their offerings and adoration if I was not specially created by God to become His son and representative on earth.

Well, the Wise Men came, but their coming was not because of any knowledge they had that I was a Divinely created child, or that I was not a natural child. They came because they were astrologers and, at the time, saw a new and brilliant star in the heavens which meant to them that some important event had taken place; and, being students of the Old Testament, wherein such a star was referred to as the forerunner of the birth of a savior, they concluded that that star was the one intended; and, that my birth, being a lowly one, as they expected, was the one that the Scriptures meant; and, consequently, that I was the Christ spoken of. But outside of this knowledge as astrologers, and that of the Scriptures, they had no knowledge that I was the Christ to be born. And when it is asserted that they had any information from God or His angels that I was the Christ, that assertion is not true.

I know this because, since my coming to the spirit world, I have met these men and talked with them, and they have told me what I now write. So, while I was the Christ referred to in the Bible—I mean in the prophecies of the Old Testament—yet, those Wise Men had no other knowledge of that fact than what I have told you.

I know that I was sent by the Father to perform the mission which I performed, and that it was intended in the beginning that I should be anointed as the Christ, but I did not know this until after I became a man and was then told what my mission was by the angel and my own inner voice.

My mother or father or brethren did not know. And even after I had proclaimed my mission and showed the wonderful powers that had been given to me, they did not believe in my mission, but thought that I was beside myself—that is, as you say, crazy with the belief that I was the chosen one of my Father. The Bible itself shows that this was their condition of mind.

So, while I am the Christ of the Bible, and the chosen instrument of the Father to make known the great Truths which I have proclaimed, and which I shall proclaim through you, yet, I am not the only begotten son of God in

the sense in which it is usually accepted. And much less am I God. As I have said, there is only one God, and I am merely His son and teacher who was sent to the world to declare the bestowal of the Gift of immortality to mankind and the Way in which men may obtain It.

I will deal further with myself as we progress in our writings. Let no man believe that I was born of the "Virgin Mary," or that I was begotten by the Holy Spirit, or that I am God, for all these things are not true.

For the present, I will stop. With all my love and blessings, and the Blessings of the Father, I will say good night.

Your friend and brother,

JESUS.

Prof. Joseph Salyards Comments on Jesus' Message.

(PROF. JOSEPH SALYARDS)

(June 8th, 1915 | Received by James Padgett)

I AM HERE. *Your old professor.* (Joseph Salyards)

I am very happy and want to tell you that you are in much better condition to write than you have been since I commenced to write to you. I am so glad of it, for it indicates improvement in your physical as well as your mental condition.

I was very interested in the last message of the Master because it sets forth facts which are not in accord with the Bible story and with what I had been led to believe. Of course, he knows what the Truth is and, when he tells us anything, we never for one moment doubt him, and neither must you.

And when you come to analyze and consider the statements made by him, you will find them more in accord with reason than the story contained in the Bible. In his statements, there is nothing miraculous or that calls for a belief that is beyond the reason to conceive of. Everything is so natural and in accord with the workings of nature, as has been observed in the case of the birth of every other human being.

His statement as to how and when there came the knowledge to him that he was the chosen one of God to bring to earth the glad tidings of the restoration of immortality and the Divine Love of the Father waiting for all mankind is, I believe, very new and will be surprising to most men.

But how reasonable this is! Had he known from the time of his birth that he was the Christ, which had been promised to the Jews, is it possible that, during all the thirty years in which he remained in obscurity, he would not have made his mission known, and commenced the work of proclaiming the glad tidings to mankind which he only afterwards proclaimed? It seems wholly incredible that he would not have done so.

The years from twenty-five to thirty are very important years in the life of a man, and many great things have been accomplished by mere man during that period of life; and it is not reasonable that one who had the knowledge from his infancy that he was the special messenger of God,

clothed with all the powers and knowledge of the Truth which Jesus displayed after he commenced his public ministry, would have remained in seclusion during the years that I have named, and not given the world the benefit of these great possessions. No, to me, his story is one in consonance with reason and I must believe it. At any rate, the fact that he says it is true is sufficient.

Well, I had hoped to resume my discourse on the laws of the spirit world before now, but your time has been so occupied that I could not intrude upon you. But, very soon, if agreeable to you, we will continue. With all my love, I will say good night.

Your old professor and teacher,
JOSEPH SALYARDS.

*Jesus Was Never Learned in the Wisdom of India or Egypt or Persia.
He Was Taught by the Father and the Angels of God.*

(JAMES, THE APOSTLE)
(April 3rd, 1917 | Received by James Padgett)

I AM HERE. *James, the Lesser.*

I will not write long tonight, but will pray to the Father to bless you and make your faith increase.

(*Mr. Padgett asks James a question.*)

No, I never belonged to any of those sects, nor did Jesus. He was never learned in the wisdom of India or Egypt, or Persia, as the writer whom you were reading tonight asserted. He was taught by the Father and the angels of God, and his knowledge was that which came from these teachings and the opening up of his soul perceptions. He was not a son of the Magi, or of the Wise Men of any of the countries referred to; but, as to knowledge and wisdom, he was a son of the Father, only.

I will come again soon and write to you. So, good night.

Your brother in Christ,
JAMES.

*Jesus Affirms That He Was Never in India and Greece Studying
Philosophies, as Some Claim.*

(JESUS)
(June 29th, 1915 | Received by James Padgett)

I AM HERE. *Jesus.*

I was never in India and Greece, and those other places, studying the philosophies of the Greek and Indian philosophers. I never received my knowledge from any other sources than my Father, in my communications

with Him, and from the teachings of the Jewish Scriptures. After my return from Egypt, and until I started on my public ministry, I lived at home in Nazareth with my parents all the years of my life.

Neither John nor Paul ever communicated that I was in these foreign countries studying the philosophies of the teachers they name. John never travelled with me outside of Palestine, and I never saw Paul while on earth.

John was a man of very affectionate nature. He was with me a great deal during my ministry, but he was not what was called a learned man; nor was he acquainted with the philosophies of the men mentioned. He was merely the son of a lowly fisherman who was selected by me for one of my disciples because of his susceptibility to my teachings and the great possibility of his developing the Love Principle. So, you must not believe the statements contained in that book on this subject.

Well, you must stop. But remember that I am with you and love you.

Your friend and brother,

JESUS.

*Jesus Proclaimed His Messiahship in the Synagogue of Nazareth**

(JESUS)

(May 25th, 1955 / Received by Dr. Samuels)

I AM HERE. *Jesus.*

The discussion you had with the doctor[†] concerning my sermon in the synagogue of Nazareth was a very important one in that I claimed I was the Messiah before the entire congregation. And, of course, such a claim created a sensation, as is described in the New Testament. My sermon was based on the 61st Chapter of Isaiah, and was prophetic in that it dealt with the release of the captives from captivity, as had occurred to the Hebrew people, and was therefore acclaimed by the Hebrews of my time as a great prophecy that had already taken place.

Usually, commentaries based on this text were historical in nature, and were conceived with the purpose of extolling the Goodness of Jehovah towards His chosen people. And among those who had a more spiritual discernment, the meaning of the delivery of the captives was construed to be a turning away from sin on the part of the evildoers, slaves to sin. This was good as far as it went, but, of course, the meaning was restricted to the purification of the soul, and not the transformation of the soul and the elimination of evil from the soul through the work of the Divine Love.

* This message and the following one, entitled “Why Jesus Was Not Accepted as the Promised Messiah,” were delivered by Jesus of Nazareth through Dr. Daniel G. Samuels, the second instrument chosen by Jesus (following James E. Padgett’s passing to the spirit world). –Ed.

† Dr. Leslie R. Stone

Now, when I recited the passage from Isaiah, I did not recite merely the lines recorded in the New Testament, but I proceeded to read the entire chapter, as was the custom. And the main passage in that chapter was, "My soul exulteth because it is invested with the salvation of the Lord." And, by that, I meant that my soul rejoiced because it had been endowed with immortality, which is the real meaning of salvation, and that this immortality of my soul was the result of its having received a sufficiency of the Divine Love, which was now available through the Loving-Kindness of the Heavenly Father. And this was the meaning of the declaration I made to the listeners in the synagogue, "Today is this Scripture fulfilled in your ears." And it was thus that I proclaimed myself the Messiah in the possession of a soul conscious of its immortality. And I also proclaimed the glad tidings that this immortality, which was mine, could now be obtained by whosoever should seek it through earnest prayer to the Father for His Divine Love.

When I recited the passage on the delivery of the captives, I meant freedom from sin, not through adherence to the Mosaic law alone, which was the case before my coming, but through the efficacy of the Divine Love of the Father, which so reacts upon and transforms the soul that it loses its desire for sinful thoughts and deeds. And when I read, "The Spirit of Jehovah is upon me and has anointed me to proclaim the glad tidings," I meant that the Father had appointed me to preach the rebestowal of the Divine Love, which had been made a reality in my own soul, and that, having been anointed the Christ through the Love Principle working in my soul, I was to preach the rebestowal of the Father's Love to all mankind, and teach the Way to atonement with the Father through the Divine Love. Thus, I had come as the Messiah to proclaim immortality for all mankind through prayer for the Father's Love, and that sin and sickness could now be eliminated through His Great Gift.

Thus, you see that I did proclaim myself to be the Messiah, long expected by the Hebrew people, and that therefore any statement which indicates that Peter divined my identity through heavenly Grace is not true, and was simply inserted to strengthen and to give authority to the church's claim that I had bestowed primacy upon him as my successor.

It is true that I was unable to perform any miracles of note at this time because of the peculiar situation I was in, having lived for twenty years or so in Nazareth. The people who had known me for so long were now suddenly asked to believe I was the Messiah. This was very difficult for them to do, for it was not a question of asking strangers to accept me, or my teachings and healing, but to have people change their minds about me after they had been formed for twenty years. Since I had never healed in my native town before my public ministry, the people were skeptical that I could suddenly perform what I had not done for the past twenty years. It was this strong current of incredulity that prevented me from exercising my healing powers, for the recipient must also have faith in the healing gift.

I will stop now, with my love and blessings, and sign myself,
Your brother and friend,

JESUS.

*Why Jesus Was Not Accepted as the Promised Messiah by the Chief
Priests and Hebrew Rulers.*

(JESUS)

(Jun 14th & Nov. 5th 1955 / Received by Dr. Samuels)

I AM HERE. *Jesus.*

I wish to continue with the Truths of the New Testament, and to speak about my teachings in the Temple in Jerusalem the autumn before my death. For it was the first time that I had the opportunity to present my claims as Messiah before the chief priests and rulers and most learned amongst the Hebrew people in matters pertaining to religion. And I made known that my mission was to proclaim the New Covenant between the Heavenly Father and the people of Israel, and that the Divine Love of the Father was now present and could be obtained by all who might seek It through earnest longing of soul. Also, that I was the visible sign of Its presence because, in my soul, there reposed the Nature and Essence of the Father in the form of the Divine Love, and that my soul was of this Nature and Essence of the Father, and therefore immortal.

But, to the Hebrew rulers, my claims appeared false because Isaiah had prophesied that no one would know from whence the Messiah would come, whereas I was well known—being Jesus of Nazareth. And they also deemed a man not to be of his native town, but of the one in which he lived most of his life and was associated with. Thus, Jerusalem was considered the city of the great king, David, rather than Bethlehem where he was actually born. The New Testament infers that the Hebrew leaders did not know I was born in Bethlehem, and that therefore Isaiah's prophecy regarding the unknown origin of the Messiah was applicable to me. But the fact is that they not only knew where I was from but they also knew my father, Joseph, a member of the Sanhedrin, and that he, too, came from Bethlehem.

This type of argument, however, showed bad faith and a recourse to technicalities in the determination of the priests not to recognize me as the Messiah, for that, they felt, would have upset their high position as the religious leaders of the nation, which they were unwilling to relinquish. And those technicalities were a subterfuge and manner of debating issues which were dear to their hearts, laying emphasis on hairsplitting intellectual distinctions resulting from subtle interpretations of the law, and foreign to real basic issues and spiritual insight achieved through soul-seeking to know the Truth.

And, thus, replying to their minute Scriptural objections on their own terms, I proclaimed that it was not true that they knew where I was from, or Who my Father was; for whereas they referred to Joseph as my father, whom they knew well, I referred to God, my Heavenly Father, Whom they did not know. Nor did they know from whence I came as a divine soul, nor how or when I was created. The reference of the rabbis to my father, Joseph, was later eliminated from the Gospels, for mention of my earthly parents was a thorn in the side of the later Gospel revisionists who labored zealously to

make of me a "God-man born of a virgin," and second person of the supposed "Trinity," which, of course, has no foundation in fact.

I further told them that, if they knew the Father, they would also know me, His son, as being sent from Him, and recognize me as the Messiah. And quoting from Isaiah, as the Hebrew leaders did, I stated that the Father had said, "Incline your ear and come unto me. Hear, and your soul shall live, and I will make a covenant with you, even the sure mercies of David. Behold, I have given him as a witness to the people, a leader and commander to the people."

And this that I said was known to all who received instruction concerning the Heavenly Father, so that they knew He had appointed a Messiah over them in a descendant of David. Hence, they should accept me as their Messiah inasmuch as I had indeed come to enable their souls to live by making the Gift of immortality available to them in the Father's Divine Love, accompanied by the power of healing and miracles which I performed through the Father, thus attesting to the Truth of my mission.

And I further informed them that, if they wished to ascertain the Truth of my words, they should try and test my teachings that the Father's Love was now available by praying to the Father for It in earnest prayer, seeing whether, if this was done in sincerity, the Father's Love, conveyed through the Holy Spirit, would burn and glow in the soul, by which sign they would realize His Love was present therein.

And I also stated that these teachings were not mine but those of the Father, which I had been commanded by Him to proclaim to the children of Israel, and that, having been sent by Him, I could do nothing of my own, but only what I saw done unto me by the Father—that is to say, what power I received of the Father. I did not say I could do what I saw the Father do, or imitate Him, as the Gospel states, for that would give me a power equal to that of the Father, which is blasphemy. For no mortal or spirit will ever, through all eternity, have power equal to that of the Father. But after my death, and many years later in conformity to the false doctrine that was elaborated in the early Greek period of Christianity, a revision was made to make me co-equal to the Father. And I would like to say here that, if such an absurdity were admitted for one moment, it lends itself to its own destruction, and proves its own falsity; for never having seen the Heavenly Father lay down His Life for His sheep, Israel, neither could I, Jesus, have laid down mine in the sense that it is understood in the New Testament—that my shed blood and sacrifice on the cross gives remission of sins.

I quoted from the Psalms and from Samuel, the prophet, on the Davidic covenant, saying, "I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish the throne of his kingdom forever. I will be his Father, and he shall be My son."

Thus, if they knew the Father and honored His Word, they would know me as well, for I proclaimed the eternal salvation of the soul through His Love, which was evidenced in my own soul and witnessed to by His Power acting through me. I also testified that, while they did not know the Father, I, indeed, knew Him and was sent by Him. And I stated that God was my witness to the Truth of my mission—a mission which I undertook for His

Glory, and not my own.

Neither did I break the Mosaic law, regarding the Sabbath, when I healed and made whole one of the Father's children on that day. For if circumcision was superior to the Sabbath, wherein one member of the body was restored, how much more important than the Sabbath was that act wherein the whole body was restored?

Hence, I stated that their rejection of me as the Messiah, on the grounds of my having healed on the Sabbath day, was merely a subterfuge to refuse me recognition and to conceal their own violation of the Mosaic law—making one body member more important than the body itself; and it was they, not I, who were guilty of transgression. I further stated that, even as the Father knew and was in me through having bestowed upon me the Gift of His Love through response to my soul aspirations and prayer, and inasmuch as this Love was His Nature and Essence, even so did I know the Father, and, in the same way, was in Him.

I never said I was the Good Shepherd, for that referred to the Father; and this statement was inserted many years after my death in order to raise me up to being equal to God. Instead, I stated that the Father is the Good Shepherd—the sheepfold being the Kingdom of Heaven—and that I was the door through which the sheep came into the sheepfold and into the Presence and Knowledge of the Shepherd, or the Porter, Who opens the door and is the Father. The Father gives eternal life to His sheep, and I am the Way, the door, by which the sheep may enter the sheepfold of eternal life. In the Psalms, it was pointed out that the Good Shepherd, God, would use David as a helper in bringing the sheep into the fold.

I think I have said enough on this subject, and have explained many things that are obscure in the New Testament. With my blessing upon you and the doctor, and upon all my disciples who are doing the Father's Work, I shall stop and sign myself,

Your brother and friend,

JESUS.

The Condition of the World When Jesus Came to Teach.

(JESUS)

(May 24th, 1915 | Received by James Padgett)

I AM HERE. *Jesus.*

You are feeling better tonight, and I will try to write a little. I do not know that you are in condition to take a formal message, but I will tell you some things that will be of interest to you and to mankind.

When I came into the world to teach the Truths of my Father, the world was almost devoid of spiritual conception of the true relationship of God to man, and God was a Being of Power and "wrath," only. It was because of this conception of Him that the Jews were so devoid of the true knowledge of His Nature and Attributes. They only knew Him as a God Who was

interested in their material welfare, and did not realize that He was a God Who wanted them to know Him as their Spiritual Father and Savior from the sins and evil natures that they possessed. And, consequently, when I came, they looked upon me—I mean those who accepted me as their Messiah—as one who would redeem them from the slavery which their Roman conquerors had placed them in, and would make them a great and independent nation, more powerful than all the nations of the earth and fitted to rule the whole world.

They had no conception of my true mission on earth. And even my disciples, until shortly before my death, looked upon me merely as a savior of them from the burdens which the Roman yoke had placed upon them. The only one of my disciples who had any approximate realization of what my coming to earth meant was John, and that was because of the great amount of love that seemed to be a part of his nature and being. To him, I explained my real mission and taught him the spiritual Truths which I came to teach, and the only Way in which mortals could receive that Love of the Father, which was necessary to make them one with the Father and enable them to partake of the Divinity of the Father. Hence, only in John's Gospel is written the one necessary requirement to a full salvation and redemption of mankind. I MEAN THE DECLARATION THAT MEN MUST BE BORN AGAIN IN ORDER TO ENTER INTO THE KINGDOM OF HEAVEN. THIS IS THE ONLY TRUE WAY BY WHICH A MAN CAN BECOME A TRUE CHILD OF THE FATHER AND FITTED TO LIVE IN AND ENJOY THE FATHER'S KINGDOM TO THE FULLEST.

The other disciples had more or less a conception of this necessary Truth, but not the full comprehension of what it involved. Peter was more possessed of this Love than were the other disciples, except John, and, with It, he also understood that I was the true son of my Father. But he never understood nor declared that I was God. He was a man filled with zeal and ambition, but his development of Love was not sufficient to enable him to fully realize, until after my death, that my Kingdom was not to be an earthly one. Then, the conviction came to him in all its truth and fullness, and he became the most powerful and influential of all my disciples.

After the Pentecost, all of my disciples understood what my real mission was, and they went into the world and preached the true doctrines of my mission on earth, and of the Love of the Father for His children. They also preached the fact that that Love was waiting for all who should seek for It.

So, you see, many of my disciples were not possessed of the true conception of my mission when on earth, and they were not true followers of me in that inner meaning of what the Love of the Father meant and of what I tried to preach to them.

I have on earth now many mortals who understand my teachings better than my disciples did when journeying with me through Palestine, and with a greater extent of soul knowledge.

But there are a great many men and women now living who do not understand my teachings, even though they think they understand the Bible and the interpretations of its discourses in accordance with the accepted doctrines of the learned and so-called "teachers" of its truths.

I don't feel that you can write more tonight and, so, will stop and say that you must continue to get stronger, spiritually and physically, so that we can continue our writings more rapidly and with greater satisfaction. So, believe that I am Jesus, your true friend and brother, who is with you very much trying to help you and make you happy and contented.

With my love and prayers, I am
JESUS.

Jesus Did Not Perform All the Miracles Claimed in the Bible.

(PAUL, THE APOSTLE)

(May 30th, 1917 | Received by James Padgett)

I AM HERE. *Peter.*

I have seen what you were reading (Luke's Gospel) and must inform you that many of the supposed miracles of healing and raising of the dead, and the controlling of the laws or expressions of nature, never occurred. No, these accounts are not true and are the results of the imaginings of men who attempted to add to the book that Luke wrote. Of course, there is a true foundation for some of these alleged miracles, but, as to others, there is no foundation in fact.

Jesus did heal the sick, and cure the blind and the deaf and the withered hand and the palsied man, and resurrected the supposed dead, but not in the way described in the New Testament; and it is not good for men to believe in the truth of all of these miracles.

(James Padgett interrupted to ask a question.)

Well, that incident never occurred, for, in casting out evil spirits, Jesus would have had no authority or power to permit them to enter into the swine. And it would not have been in consonance with his love and ideas of what was just to have allowed the swine to receive these spirits and thereby perish, as the account says. And, besides, the result of such a happening would be that the property of the innocent owners would have been taken from them and lost. In all Jesus' performance of miracles, or in any of his teachings, never did he ever do or say that which worked wrong to a human being. To him, all men were the objects of his love and the salvation which he came to earth to show men the Way to.

Sometime, I will consider these miracles in a message and will inform you of those that he actually performed and those that are the mere fancies of some of those Eastern teachers who had very wonderful imaginations and who used them in adding to the Truths of Luke's original writings.

(Mr. Padgett asked a second question.)

Well, there is some little truth in that, for we were in a storm and afraid. He slept, and we awakened him, but he did not rebuke the storm and the waves and cause them to subside. Rather, he allayed our fears by his talk and example and, to us, it became as if there were no storm. For, when fear left us, it was as if we were not sensible of the storm so far as the dread of

drowning or perishing was concerned. No, this is another interpolation and should not be believed.

Many wonders ascribed to Jesus were never performed, although it appeared to us as if there were no limit to the powers of Jesus.

But, sometime, I will come and write fully on this matter. I must stop now.

Your brother in Christ,
PETER.

*An Early Disciple Discusses What His Knowledge of the True
Teachings of Jesus Was When He Was on Earth.*

(JOHN YORKING)

(February 19th, 1916 / Received by James Padgett)

I AM HERE. *John Yorking*—the spirit of one who died a great many years ago in a far distant country, and when the Truths of Christianity were known and practiced by the followers of the Master in the purity in which he taught them. I was a disciple of his but I am not known to history. And like a great many others who lived in those days, I worked in a humble way among the poor and simple of the earth. My work was mostly in the outlying country, but close to Palestine, and I was one who received the communications of those spirits from the spirit world who had lived on earth as Christians. These communications were received in our public worship, and interpreted or made plain to the common people, by those teachers who had the gift of interpretation.

It was such communications as these that John referred to when he advised us to try the spirits to learn whether they were of God, or, in other words, to learn whether they were spirits who had a knowledge of the Christ doctrines, and who came to teach us the Truths as they saw them to exist in the spirit world, and who were followers of the Master.

I know that Jesus taught the New Birth and the Divine Love, and the rebestowal of the Great Gift which had been forfeited by our first parents at the time of their disobedience.

I also know that he never taught us to look upon him as God, or that any death that he might die would save us from our sins or bring us in atonement with the Father, or that the Father demanded any sacrifice in order to satisfy His "wrath" or pay any debt that man might owe to Him.

No, the things last mentioned were not embraced in our faith or understanding of what the Truths of the Master's teachings were.

We also had the wonderful powers which Jesus possessed in the way of healing' casting out evil spirits, etc., and we never looked upon them as miracles, but as the result of the exercise of the powers which came to us when we received the Divine Love and had the faith which made this Love and all that accompanied It things of real existence.

Jesus was always the man of love and mercy and benevolence, and he

never tired of his great work of doing good to the mortal. But these works were merely subordinate to the other great mission that he performed.

Above everything else, he was a teacher of the Father's Love, and of the necessity of man's receiving this Love in order to become at-one with the Father and an accepted child whose inheritance would be immortality and heaven.

So, you can readily see what a departure there has been from our teachings and faith and practices, and from the lives and understanding of simple followers of the Master.

Now I see that beliefs in the dogmas of the church and in the "mysticisms" of God are what constitute the Christian, that soul development is little preached or really understood, either by preachers or people, and that the real secret of man's salvation has been lost to the world.

I am now in the high Celestial Spheres where the Love of the Father is most abundant, and where the spirits of men live in eternal happiness with the knowledge that immortality is theirs.

I will not write more tonight, as it is late and you are tired.

But, before I stop, permit me to say that you are receiving the revelation of the true religion of Jesus, as well as Truths which pertain to the condition and existence of the spiritual world and the Celestial Heavens.

So, with my love and blessings, I am

Your brother in Christ,

JOHN,

the lowly follower of the Master.

(JOHN YORKING—I was a Jew.)

A Spirit Relates That He Heard Jesus' Teachings When He Was on Earth.

(ELAMEROS)

(January 22nd, 1917 | Received by James Padgett)

I AM HERE. *Elameros.*

I am a Greek, or rather the spirit of a mortal who once was a Greek, and I lived in the days when Jesus walked the hills and plains of Palestine, teaching his new doctrines of the Divine Love and the Kingdom of Heaven.

I was not a follower of him or a believer of his teachings, for I was a disciple of Plato and Socrates. And I was satisfied of the truth of their Philosophy and did not believe that there were other Truths than what it contained.

I was a traveler and, at times, visited Palestine; and, on several occasions, I heard Jesus teaching the multitudes of people who seemed to be so interested in his discourses. I must confess that I was startled by his doctrines, at times, and recognized that while they treated of subjects similar to those contained in my philosophy, yet, they were different and gave a new and

spiritual meaning to these subjects that I had never before thought of.

I could see that he was not a student of philosophy or an educated man, as we understood educated men to be; yet he dealt with the questions in such an enlightening and authoritative way that I began to wonder at the source of his information. And, at times, when he said that he was not speaking of his own knowledge, but that his Father was speaking through him, I was almost ready to believe that such was the fact.

You must remember that I believed in God and in the lesser gods or demons who executed His Will. And when Jesus spoke of his Father, meaning God, it was not unnatural for me, in a way, to accept what he declared. And, then, I recollect that I was impressed with the fact that he was not speaking from a mind that had been developed by the study of the philosophies, but from a mind that seemed to have in it that which had been lodged there by some great, outside intelligence. He spoke, as he said, with knowledge, and speculations seemed to be no part of his conclusions, or the cause of any of his deductions.

Notwithstanding these impressions on me, in my own conceit that my philosophy was the only true one and that my knowledge of it was without defect, I was too "wise" to attempt to give serious consideration to what I had heard Jesus say. And, consequently, I let the Truths which he uttered pass from me.

I saw and heard him teach only a few times. And then I heard of his crucifixion and death as a malefactor, and forgot about him.

When next I saw him, it was in the spirit world where he continued to teach after he became a spirit. And he was teaching the same doctrines that I had heard him teach on earth, but he was then a wonderfully bright and glorious spirit.

I don't think that I can write more tonight. I will come again.

Your brother in Christ,

ELAMEROS.

*It Was Not Ordained by God That Judas Should Betray Jesus. Judas
Was Not a Bad Man.*

(JOHN, THE APOSTLE)

(August 15th, 1915 | Received by James Padgett)

I AM HERE. *John.*

There are some things in my Gospel that do not seem to be very plain, and perhaps are contradictory; but you must remember that many of these writings were not mine or written at my dictation. In the mutations of time, any things have been added to and subtracted from what I wrote and, as a consequence, the true and the untrue are mixed.

It will be a very difficult task for you to make the distinction in simply reading or even studying the Bible, for the tenor of the writings is the same.

The only way that you can separate the true from that which is not is to wait until Jesus gives you his messages. Of course, we can also help in that particular.

(Mr. Padgett asked John a question about the so-called "betrayal" of Jesus by Judas Iscariot.)

Well, that was not the word which he used, because he never taught that it was ordained by God that Judas should betray him. In fact, the death of Jesus was never a part of that which the Father considered as necessary to the performance of his mission.

Of course, it was certain that Jesus would die. But the manner of his death was not foreordained, as my Gospel written in your Bible declared. Judas was not a bad man, as he is depicted to be. And his betrayal, as it is called, of the Master was not for the purpose of gratifying any avarice that he might be supposed to have had, or because of any jealousy or desire to revenge a wrong, but it was because he was impulsive and had a belief in Jesus' powers and ability to overcome the Jewish leaders in their fight to defeat the objects of Jesus' mission. And he thought he would be doing the Master and his cause a great benefit by having it demonstrated to these Jews that the Master could not be silenced or harmed by any act of theirs. It was really an act that grew out of his love for and belief in the greatness of the Master's powers.

Well, I tell you that Jesus never said any such thing. He never even told us that one of us should betray him, and I know because I was there.

If Jesus knew that Judas would betray him, he did not tell any of us at that time. And we only knew it for the first time when Judas actually committed the act. I don't believe that Jesus knew it before that time. In fact, he has told me that he was surprised at Judas' betrayal of him. So, you must not rely on the Bible statement as to what occurred at that time.

Judas was the youngest of the disciples, and not so easily controlled in his impulses and acts as he would have been had he been older.

(Mr. Padgett asked another question.)

Yes, I know, but they are all based upon the same erroneous writings. For you must know that these Gospels, as you have them, are not the originals written by those whose names they bear.

Let not these things disturb your belief in the essential Truths which the Bible contains.

The trouble is that Jesus, as the individual, is given the prominence which should be given to his teachings. He is displeased very much because of this. And one of the great objects of his writing his Truths anew is to correct that error, and make the Truths which he received from the Father the prominent things.

As you progress in your writings, you will see that this is the great object of which he shall write.

(Mr. Padgett asks about his soul progression.)

Well, I will tell you that you are in the way to receive the Father's Love in very great abundance. In fact, so much so that you will realize that you are one with the Father.

I see that you have some difficulties in your way at present, but they will soon disappear and leave you free to do this great work. So, my advice is to

believe in the Master and pray to the Father, and soon you will be a much happier man.

(Mr. Padgett asks a personal question of John.)

When on earth, I was a married man, and the mother of Jesus lived in my family until her death. She, Mary, now lives near me. She is a beautiful spirit and filled with the Love of the Father. But you must not suppose that, because she was the mother of Jesus, she has any more exalted position than she otherwise would have had. Family ties do not determine anything in the higher spheres—the soul development is the criterion. Many spirits are living in higher spheres than Mary.

I will not write more now.

Your brother in Christ,

JOHN.

A Member of the Sanhedrin, and Judge at the Trial of Jesus, States the Reason for Condemning the Master at the Time, and Now Urges All Members of His Race to Accept Jesus as the Awaited Messiah, and to Seek the Father's Love in Earnest Prayer.

(EULIAM)

(January 22nd, 1917 | Received by James Padgett)

I AM HERE. *Euliam.*

I am the spirit of a Jew who lived in the time of Jesus and was a member of the Sanhedrin. I sat as one of his judges at the time of his condemnation for blasphemy and iconoclastic teachings against the beliefs and doctrines of the Hebrew faith, and was one of those who voted for the sentence of death upon him. In doing so, I was as honest in my conviction and action as it was possible for an earnest believer in his faith to be.

Consequently, I was without prejudice against Jesus as a man and, as I believed, a fanatic. And it was only because I was convinced that he was an assailer of, and dangerous to, our religion and the welfare of my race that I consented to his death. Mortals of these days cannot fully understand the exact relationship of Jesus and his teachings to the security of our religion and the preservation of the faith which we believed had been handed down to us by God directly through our prophets and teachers. And when we were confronted with what we believed to be the destructive and irreligious teachings of Jesus, and after making the numerous efforts to suppress him by threats and persuasion without effect, we concluded that our absolute and indisputable duty to God demanded that he be removed from the sphere of his activity, even though such result could only be accomplished by his death.

If mortals of the present day could understand our deep religious convictions and the sense of obligation that rested upon us to protect and keep whole the divine doctrines and teachings of our faith, and especially

that one which declared the Oneness of God*, they would not judge the action of the Jews in condemning Jesus to death to be an unusual or unexpected thing. To us and to our religion, he stood in the position of a breeder of sedition, just as men in modern times have occupied the position of breeders of treason towards the civil governments, and have suffered the punishments which were inflicted upon them with the approval of such governments.

But he appeared to us to be not only guilty of treason to our national life but also guilty of treason to the higher and God-given life of the religious government of our race—the chosen one of God, as we sincerely and zealously believed. Even in latter days, men have appeared and claimed to be the especially anointed of God with missions to perform. They have gathered a following of people around them whom they have impressed with the truth of their character and mission and teachings, and, for a short time, they were permitted to declare their claims and doctrines. Then they were suddenly brought to death by the decree of those who were in authority, having been judged to be troublemakers and enemies of the church or state. And, now, they have been forgotten and their doctrines have disappeared from memory.

Only in the instance of Jesus has his particular death been remembered through all the ages. And those who were the cause and were responsible for his death have been desecrated and cursed, and charged with the murder of God.

Well, I write this to show you that the Jews who took the life and demanded the crucifixion of that just man were actuated by motives other than, or different from, those that have caused the very followers and worshipers of that Jesus to murder and crucify, many times since, other men who have claimed to be the sons of God endowed with special missions for the salvation of mankind.

The sincerity of the Jews who took part in this great tragedy cannot be assailed. Even their Roman masters understood at that time that the demands for the death of Jesus did not arise from personal spite, or from the satisfaction of any revenge against the individual. They arose solely because the Jews believed, and so declared, that Jesus was an enemy and would-be destroyer of the divine faith and teachings of the Israelite nation, and a seducer of the people. And it is only because of the subsequent rise and spread of his teachings and the Truths that he declared—which have made so large a portion of the inhabitants of the earth followers of him—that the act of the Jews in causing his death has been called the great crime of the world, and that the people, themselves, have become hated and persecuted, and destroyed as a nation, and scattered to all points of the earth.

I do not write this to excuse or palliate the great error which we committed in causing the crucifixion and death of the true son of God, but

* Ed. Note: Jesus, of course, never brought into question the Oneness of God. The spirit's concern here evidently stems from the current misinterpretation of some of Jesus' teachings.

only to show that the Jews (though as I now know, mistakenly) did that which other men with the same faith and convictions and zealousness for the religious preservation of the nation would have done in similar circumstances, be these men Jews or Gentiles or pagans.

But the great element of tragedy in all this is not that Jesus was crucified, but that the Jews were so mistaken and failed to recognize and accept Jesus as their long-looked-for Messiah and deliverer—not from their material conditions of bondage, but from the bondage of sin and error in which they have lived for so many centuries. This, I say, was their tragedy, and it has been their lasting and deadly tragedy from that time until the present day. And the prospects are that it will continue to be theirs for many years to come, and that generations of Jews will pass from the earth life to the spirit world under the shadow of that great tragedy.

They still believe—and that belief is a part of their existence, and as firmly fixed as in the days of the great mistake—that they have Abraham for their father, and that his faith and example are sufficient to show them the true Way to God and salvation; that they are the chosen people of God, and that by worshiping the one and only God and observing the sacraments and feasts and Commands of God that were given to them by and through Moses and the prophets, and as are contained in the Old Testament, they will find the Heaven of God here on earth and rest in the bosom of Abraham after death. They believe further that the observance of the moral and ethical precepts of their Bible is all that is necessary to develop their spiritual natures, that there is nothing beyond such development to be desired or to be sought for, and that they will attain the Adamic condition of reward and happiness at some time, which is the ultimate of man's future existence.

Some are still looking for the coming of a Messiah who will restore their former glory to them and rule on earth as the king and governor of all the nations, and that they will be his chosen subjects and selected to assist in the administration of that Messiah's kingdom.

And I want to say to my people, with the certainty of knowledge arising from experience and actual observation, that Jesus of Nazareth was the true Messiah who brought to the world, and first to the Jews, the Truth of God and His Plans for the salvation of mankind, and the potential restoration of all that they had lost by the fall of their first parents because of their disobedience. And if the people of my nation had received him and accepted and followed his teachings, they would not now be the scattered, homeless, and persecuted race on earth that they are. Nor would they now be satisfied in the spirit world with their homes and happiness in the Spiritual Heavens, but many of them would be inhabitants of the Celestial Heavens and the possessors of immortality and God's Divine Love.

You have received many messages describing the Plan of the Father for the salvation of men, and what the Divine Love is, how It may be obtained, and what Its effect is upon the soul of man and spirit when once possessed. And I will not attempt to enter into an explanation of these things at this time. But with all the love that I have for my race, superadded to a knowledge of the great error and insufficiency of their faith to bring them into atonement with God, I advise and urge them to seek the Truth and apply it to their

individual souls. And I affirm that the Truth is contained, and the Way may be found, in the messages that you have received from Jesus and the other high spirits.

I am a believer in these Truths, a follower of the Master, and an inhabitant of the Celestial Heavens. But I want to say that these Truths did not come to me as a part of my faith until many long years of life in the spirit world, and that I lived in darkness and suffering for some of these years. I will say good night and subscribe myself as

Your brother in Christ,
EULIAM.

"Tarry Thou Till I Come."—The Wandering Jew's Experience.

(THE WANDERING JEW)

(June 21st, 1917 | Received by James Padgett)

I am the man who said to Jesus, as he bore his cross to Calvary, "Pass on," and to whom he said, "Tarry thou till I come." And for years and years I waited until at last he came to me, not as the reincarnated Jesus, but as my brother and friend in the possession of the Divine Love, which I received in my soul after the long years of waiting and suffering on earth. I know that this is considered a legend by mortals, but it was a vital, and painful, fact to me. I was truly the wandering Jew and found rest nowhere. Even death would not come to me to relieve me of a life that was a torture and a cause of recollection of my inhumanity to the truly Jesus.

I HAVE NOW BEEN IN SPIRIT LIFE FOR MANY CENTURIES AND AM IN THE CELESTIAL HEAVENS; FOR THE DIVINE LOVE OF THE FATHER IS SUFFICIENT TO REDEEM THE VILEST OF MORTALS, AND THE PERPETRATORS OF THE GREATEST SINS, FROM THEIR CONDITIONS OF DARKNESS AND SUFFERINGS.

If I had only known what a beloved son of God the Master was when I uttered my vile words and cruel curses, I would never have opened my mouth except to bless him and comfort him as he walked his weary way to the cross. But I did not know him, and thought that I was serving my God when I reviled him—he who, as I thought, was a blasphemer and destroyer of our religion.

But I paid the penalty, even while on earth, and suffered the tortures that no man can understand. For, as I continued to live, and death was always fleeing from me, I commenced to and did realize that I had committed a sin against the chosen of the Father; and Jesus' sentence upon me became a thing of wonderful and ever present reality.

But now I know that he loved even me and that, while I was wandering and suffering, he was with me, trying to help me open up my soul to the Divine Love, which was the only liberator from my doom.

I know that this may seem strange and unbelievable to you, and not possible in the workings of God's Economy in dealing with His creatures; but it was true, and I know. But the Wonderful Love! Oh, how can I ever

express my feelings of gratitude to the Father and to Jesus! While I remained in my ignorant and disheartened state, that very Jesus was with me many times in his love, trying to help me. Many spirits have told me this, and it is true.

I WRITE THIS BECAUSE I WANT YOU AND THE WORLD TO KNOW THAT THIS LOVE IS WAITING FOR ALL MANKIND, AND THAT THERE IS NO SINNER SO VILE THAT IT CANNOT TURN HIM INTO THE DIVINE ANGEL OF GOD'S CELESTIAL HEAVENS.

I will not write more now except to say, whenever you read of me, remember that I am no longer the Wandering Jew, but a redeemed child from sin and error, and much beloved by that very Jesus whom I treated so cruelly.

With my love, I will say good night.

I will sign myself as I am best known.

THE WANDERING JEW.

John Confirms the Unusual Experience of the Wandering Jew.

(JOHN, THE APOSTLE)

(June 21st, 1917 | Received by James Padgett)

I AM HERE. *John.* (Apostle of Jesus)

Well, you were surprised at the last message, and it is not to be wondered at that you were. I know that this story was a mere legend to you, as it is to most others of the mortal life who have thought on the subject.

And, again, the Wandering Jew was not in your mind, as I know, for I was present before you commenced to write; and I know just what the contents of your mind were and what expectations you had. I recite these facts to impress upon you that this message is not the result of any "subconscious mind" that the philosophers speak of. The message came solely because the spirit who wrote came to you and took control of your brain and hands and actually wrote the message.

He is truly the man known as the Wandering Jew, and the legend is true so far as how he treated the Master, as he said, and the Master's sentence upon him to tarry until he should come.

Naturally, the question arises: "How could the Master have imposed such a sentence, or what power had the Master to do that which is so contrary to all the ordinary known Laws of God?" Well, the question is a pertinent and proper one, and is entitled to an answer.

At the time of the Master's crucifixion, he was surrounded by a great host of spirits in whom was vested the most wonderful powers of the spirit world. They accompanied him in his weary march to the cursed cross, all trying to sustain him and listening to his words, and many of them knowing his thoughts and the travail of his soul. And when he rested because of carrying the cross, they were with him and heard the inhuman command of the Jew and the Master's reply. They determined then that the sentence should be carried out and never end until the Jew had travelled the weary road of

suffering that he saw Jesus was travelling, and until he should seek relief in that very Way that the Master came to earth to make known to mortals. And this Jew was among them.

The spirits were with the Jew, continually sustaining him in his physical life, so that the friend that he hoped and prayed for—I mean death—should not come to him until the Great Love of the Father should come first to redeem him from the results of the sentence. And strange as it may seem to you, at the very time that these spirits were exercising their powers to prolong the physical life of the man, they were also trying to influence him so that he would open up his soul to the inflowing of the Love. And among those who thus worked was the Master, himself.

But the old beliefs of this Jew in the teachings of the laws of Moses, and in Abraham as his father and the great medium of his salvation, and that great power which he possessed—the human will—prevented the opening up of his soul for many long years. Not until he was convinced that the sentence of the Master was being carried out did he commence to realize that the teachings of his faith, and Abraham, were not sufficient for his salvation from the awful doom pronounced upon him. Then there came to him the thought that the man whom he had cursed might be truly the son of God, and that his teachings of the only Way to the Father and happiness was through this Love. For, in the meantime, he had lived among the Christians and had learned what the teachings of this Love were, that It was waiting for all, and that It could be obtained by all through prayer and the submission of the human will.

WELL, HE SUFFERED AND SOUGHT IN EVERY WAY TO OBTAIN THIS DEATH. BUT IT ALWAYS EVADED HIM UNTIL, AT LAST, HIS WILL BROKE AND THE TRUTH CAME TO HIM AND, WITH IT, PRAYER. AND THEN CAME FREEDOM. FOR I MUST TELL YOU THAT, WHEN THE SOUL OF A MORTAL PRAYS IN EARNESTNESS AND WITH TRUE LONGINGS, ALL THE POWERS OF ALL THE SPIRITS IN THE SPIRITUAL OR CELESTIAL HEAVENS CANNOT PREVENT THAT LOVE FROM RESPONDING TO THE PRAYERS, AND FROM MAKING THE LONGING SOUL FREE AND, TO A DEGREE, AT-ONE WITH THE FATHER.

THE SENTENCES OF SPIRITS AND ANGELS CANNOT EXIST CONTRARY TO THAT LOVE'S DEMANDS; AND, THIS BEING SO, MORTALS CAN READILY UNDERSTAND THAT ALL THE POWERS OF THE HELLS AND THE EVIL ONES CANNOT PREVAIL AGAINST THAT LOVE. AND, THUS, YOU WILL UNDERSTAND FURTHER THAT THE TRUE PRAYERS OF A LONGING SOUL ARE MORE POWERFUL THAN ALL THE POWERS OF ANGELS AND SPIRITS AND "DEVILS" COMBINED. AND THEY WILL BRING THE RESPONSE FROM THE FATHER. THUS, YOU MAY COMPREHEND WHAT AN IMPORTANT CREATURE IS ONE POOR MITE OF A MORTAL WHEN, IN TRUTH AND EARNESTNESS, HE COMES TO THE FATHER SEEKING HIS LOVE.

Well, when I came tonight, I had no thought of writing such a message as I have written. But as I realized what you may be thinking about the

message of the Wandering Jew, doubting that the laws of nature could be set aside even at the command of the Master, I thought it best to write to you as I have. No laws of nature were, in fact, set aside, but the powers of the spirits were exercised upon preserving the physical organs and functions of this Jew so that life would remain, and the vitalizing principle would perform its work in preserving the Jew as a living mortal.

Do not wonder at this. For I must tell you that, before these messages shall be completed, you will be told of many Truths that will be more astonishing and contrary to what men call the laws of nature than is the case of the Wandering Jew.

I will not write more now. With my love to you and your friend, I will say good night.

Your brother in Christ,
JOHN.

*Helen Padgett Comments on the Message Written by the One Known
as the Wandering Jew.*

(HELEN PADGETT)

(June 21st, 1917 | Received by James Padgett)

I AM HERE. *Your own true and loving Helen.* (Mrs. Padgett)

Well, dear, you have had some very surprising messages tonight, and I don't wonder that you think they may not be just from whom they represent themselves to be. But the fact is that the persons professing to write actually did so.

The Jew is a very bright spirit of the Celestial Spheres, but one who is very humble. The effect of his great suffering on earth is plainly shown in his great humility. What a wonderful thing such an experience is! And when' he told you of his long, weary years on earth, he seemed, for the moment, to be going over the experience again; but, of course, he was not, for the Love that is in him prevented the grief of those years from finding more than a temporary lodgment in his recollections. Well, the truth of what he wrote to you can be believed in, not only because John corroborated him but also because many other spirits who were present at the time say that it is true.

Your own true and loving
HELEN.

What Actually Happened at Jesus' Crucifixion.
(SAMUEL, PROPHET OF THE OLD TESTAMENT)
(March 27th, 1921 | Received by James Padgett)

I AM HERE. *Samuel, prophet of the Old Testament.*

Let me write a few lines tonight, as I have not written to you for a long time. I desire to tell you of the scene that was depicted to you tonight by the words and music at the church*.

Well, as you may not know, many of the scenes that were so forcibly presented to your imagination never had any reality in fact. And the drama enacted was the production of the oriental mind, which was so often used to depict things that had their origin only in such Eastern imaginations.

When Jesus was crucified, there was no great concourse of people because he was considered merely a common malefactor who was paying the penalties that followed the violation of the law he was charged with violating. Of course, there were soldiers, a large number of the members of the Jewish Sanhedrin, and a few followers present; but there was no unusual crowd to witness the execution. Jesus was not the only one crucified at the time. The other two were also considered (just as the Jews considered Jesus) violators of their laws and those to be punished by hanging on the cross.

The words that Jesus is supposed to have uttered at the time of his impending death were not uttered by him, and no words that he may have spoken could have been heard by any of his followers, because they were kept away from the immediate scene of his execution. And it was only after he had been pronounced dead and found ready to be removed from the cross that his followers were permitted to approach his body and remove it from the tree. The others who were engaged in the execution did not hear any words of his, and, as I have said, his followers could not hear, and thus be able to report, any supposed saying of his. So far as is known, he died as bravely—that is, without fear or doubt as to the future—as did any other who has suffered the same fate.

The words that he is supposed to have uttered were not so uttered, and he did not call upon the Father for His Help to cause the bitter cup to pass from him. All reports of what he said or did at that time are not true, but are merely the imaginings of those who wrote of him in later times.

There was no sudden breaking up of nature or of material things. And the account of the graves opening, and the bodies arising therefrom and being seen and talked with in the city, are purely fiction and have no foundation in fact.

I know that Christians of today will not be ready to receive these statements as true because of the long years of belief in these things that have obtained during the centuries. Why men should want to believe in these representations of things that never happened is hard to understand, for, in

* Mr. Padgett attended an Easter Service, in the year 1921.

themselves, they have no significance except as a mere endeavor to make as dramatic and impressive as possible for humanity the wonderful circumstances that they allege surrounded the death of Jesus. IF THEY WILL ONLY THINK, THEY MUST REALIZE THAT THE DEATH OF JESUS, ACCOMPANIED BY ALL THE STARTLING ENVIRONMENTS DESCRIBED IN THE BIBLE, DID NOT AFFORD ONE IOTA OF HELP IN THE WAY OF SAVING A HUMAN SOUL OR TEACHING THAT SOUL THE TRUE WAY TO THE FATHER'S KINGDOM. HIS LIFE IS WHAT HAD THE SAVING EFFECT AND NOT HIS DEATH. AND THE SOONER MEN LEARN THAT TRUTH, THE SOONER WILL THEY LEARN THE FACT THAT NO DEATH OF JESUS COULD SAVE THEM FROM THEMSELVES OR SHOW THEM THE WAY TO THE CELESTIAL KINGDOM.

I know that men will not want to believe what I have written, and will continue in their belief that all these tragic circumstances surrounded the death of Jesus. And I suppose that this belief will continue with them for a long time to come. But what I have said is true. And no man can, by any possible workings of God's Laws, find any hope or assurance of immortality in these things.

You may ask me how I know that Jesus uttered no words at the time of his death, and I can answer by saying that he told me so, himself.

He has not been present tonight at any of the churches where his death on the cross is celebrated, and he will not be until after the time of the great worship and adoration of him by the churches has gone by. This worship is all very distasteful to him, and he does not desire to witness it. Hence, he remains in his home in the high Celestial Spheres. HE DESIRES MEN TO WORSHIP ONLY THE ONE, TRUE FATHER THAT HE WORSHIPS, AND THUS RECEIVE THE TRUE BENEDICTION OF THE FATHER.

With my love, I will say good night.

Your brother in Christ,

SAMUEL.

*Joseph of Arimathea Describes What Happened after the Remains of
Jesus Were Put in the Tomb.*

(JOSEPH OF ARIMATHEA)

(March 16th, 1916 | Received by James Padgett)

I AM HERE. *Joseph of Arimathea.*

I desire merely to write a few lines to let you know that I really did exist as a mortal, and that I am the same man who laid the body of Jesus in the tomb where no body had been laid ever before.

I was with him at his death, and I was with his body when it was laid in the tomb and sealed. And I know and testify that no man or men, or society of men, as it has been said, stole his body from the tomb. His body was entombed, as was the custom of my time, and he was wrapped in cerements

and fitted for the long sleep in the tomb, as we supposed.

While I was not a full Christian, yet, his doctrines appealed to me as containing the Truth, having a living inspiration about them which I did not find in the teachings of the Jewish theology, for I was a Pharisee. I never thought that his death was justifiable or approved of it, but I was not able to prevent it. And feeling that a great crime had been committed by the people, of whom I was one, I tried to make a small atonement for the great crime by giving him burial in my new tomb.

Of course, I did not believe that he would rise again in the way that he had made known to some of his disciples; and, when we buried him, I only thought that that tomb would be his sepulchre until nature had destroyed the body, as it had done in the cases of all others who had been entombed.

As you may realize, I was interested in the proceedings taken by the Jewish leaders in their efforts to prove that he, Jesus, would not arise from the tomb on the third day, and I kept watch along with the soldiers. And I can testify that no mortal ever removed the stones from the mouth of the tomb.

I was there when the angel came and the soldiers were put in the sleep that the Bible speaks of. And I, Joseph, say this knowing that it may not be believed (for the Bible makes no mention of it) that I saw the stones rolled away and the shining one standing guard at the entrance of the tomb. I was frightened and left the place, and was so overcome that I did not return there until the early morning. I then saw Mary and heard her inquiring for the whereabouts of her beloved Master. And, more wonderful, I saw the man of whom she inquired suddenly reveal himself to her. And I can testify that it was the same Jesus whose body I had helped lay in my tomb.

He was not of flesh and blood, as they say, for he appeared suddenly; and his appearance was not the same as that of the Jesus whose body had been entombed. But, when he revealed himself to Mary, there was the same countenance and the same wonderful eyes of love that I was familiar with, and the same voice of love and affection. I know this and I want to tell the world that it is true.

Before Peter came, I went into the tomb and it was empty; and when Peter came, I was with him in the tomb and saw his astonishment. I heard his words of wonder and amazement, for, notwithstanding what the Master had told him prior to the crucifixion, he did not believe or comprehend, and was astonished and bewildered, as were all of us.

Jesus of Nazareth arose from that tomb, and his fleshly body was dematerialized. As to his disappearance, I could not explain it then, as could none who saw him after he had arisen. But now I know that, because of his great psychic powers, as you would call them, he caused the disintegration of that body into its elements, as can be done now by many spirits who have that power.

Yes, Jesus arose from the tomb, but not from the dead; for he never died, as you will never die. Only the physical vestment that enveloped his soul died.

I am now in the Celestial Heavens and am with him a great deal, and I know that he is the greatest and most wonderful of all the spirits in the Celestial Spheres, and the nearest to the Fountainhead of God's Love. He is

truly His best beloved son.

I also want to say that he writes to you his messages of Truth, and he was with you tonight for a short time. Listen to him and know that you have a friend in him who is closer than a brother or father or mother.

My brother, I will stop now; and, in leaving, I will say that you have my love and blessings.

Your brother in Christ,
JOSEPH.

Luke, the Apostle, Explains the Dematerialization of Jesus' Earthly Body.

(LUKE, THE APOSTLE)

(October 24th, 1915 | Received by James Padgett)

I AM HERE. *Luke, writer of the Third Gospel that was.*

I was with you tonight at the meeting of the Spiritualists, and heard the statement of the speaker as to the probabilities of what became of the body of Jesus after the crucifixion.

I was not present at the crucifixion, and, of course, do not personally know what became of the body of Jesus. But I have been told by those who were present that the Bible description of his burial in the tomb of Joseph was true. The body was buried in the tomb of Joseph and was left there by those who placed it in the tomb. It was sealed and a guard set over it to prevent anyone from approaching and interfering with the body, because Jesus had predicted that he would rise again in three days.

After the tomb was sealed, Jesus arose and, without his body of flesh, passed from the tomb and descended into the lower spheres where the dark spirits lived in ignorance and sufferings, and preached to them of the rebestowal of the Gift of immortality.

The body of flesh became so spiritualized, or etherealized, by the power which Jesus possessed, that its component parts became disseminated by him into the surrounding atmosphere, and he retained only the spiritual body in which he afterwards appeared to the disciples and others.

When he appeared at the meeting of the apostles where Thomas, "the Doubter," was present, he recalled to his form, as you will better understand by my using such expression, elements of the material, so that the body was as much like flesh and blood in appearance as when it was placed in the tomb, and before he had disseminated these elements, as I have said.

The flesh and blood which encloses the spirit form of man, as you may have heard, is continually changing in obedience to the ordinary laws of nature as understood by man. And as Jesus understood and had power to call into operation other laws of nature, he caused such other laws to operate so that the dissemination of the elements of flesh and blood took place, and he was left only with the spirit form.

This, I know, has been a great mystery to mankind since the time of the

discovery of the absence of Jesus' body of flesh by the watchmen at his tomb. And because of this being such a mystery, and as an only explanation of such disappearance, men have believed, and taught, that Jesus' body of flesh and blood actually arose from the dead and, therefore, that the real body of flesh and blood of mortals will also arise in what they call the "great resurrection day."

But no body of flesh and blood arose, and the spirit form of Jesus did not remain in the tomb after the dissemination of the material body; for no tomb or other place could confine the spirit. You will remember that, on the third day, Jesus appeared to Mary who was most intimate and familiar with the appearance of Jesus. Yet, she did not recognize him, but thought he was the gardener, and so with the disciples who were travelling with him to Emmaus. Now, if he had retained his body of flesh and blood, do you not suppose that they would have recognized him?

If he had the power to resume that material body into which Thomas thrust his hand and found it to be a body in the appearance of flesh and blood, do you think it strange or wonderful that he would have had the power to cast off his earthly body while in the tomb, and cause it to disappear into thin air?

This, I am informed, is the true explanation of the disappearance of the material body of Jesus. And to me and to others who understand the laws of nature—I mean that nature that is beyond the ken of men—it is not surprising or worthy to be deemed a mystery.

I am glad that I went with you to the meeting tonight, as I became impressed with the desirability of making this great mystery a mystery no longer.

With all my love, I am

Your brother in Christ,
LUKE.

*Thomas Carlyle Comments on What Luke Wrote About Jesus
Dematerializing His Body after His Crucifixion.*

(THOMAS CARLYLE)

(October 24th, 1915 | Received by James Padgett)

I AM HERE. Thomas Carlyle, Celestial spirit.

I merely want to say that I was present when Luke wrote, and heard what he said, and was much interested. This very question used to be a great stumbling block to my belief in the resurrection of Jesus, because it seemed to me that the resurrection of the material body was so improbable, under the circumstances as narrated in the Bible, that it was difficult for me to believe the story.

But now I can understand very readily because I am acquainted with the laws governing the formation and disintegration of the material, as the scientists say, enabling the physical body of Jesus to disappear into the

surrounding atmosphere.

I wish that I had understood this fact when I was a mortal, for then many other things would have appeared to me as probably true. I would have been in a different state of belief as to spiritual things, and my progress here towards higher spheres would not have been delayed.

It is to be deplored that this so-called "mystery" was not explained in the Bible, for, had it been, man would not now be in darkness as to the meaning of the resurrection. And the many thousands who believe that the soul and spirit go into the grave to await the "great judgment day" would not be in such condition of delusion and have to suffer the consequences of such false belief in the stagnation of their soul progression, which will surely come to them.

I hope you will give this explanation to the world and let men know the truth that there will be no resurrection of the body of flesh, as taught by the churches, and that such body no longer contains the soul or spirit body upon its decease.

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

Your brother in Christ,

THOMAS CARLYLE.

Jesus Declares That He Is Not God or to be Worshiped as God, and He Explains What His True Mission Was. These Messages That Mr. Padgett Is Receiving Are His New Gospel to All Men, Both Mortals and Spirits.

(JESUS)

(January 24th, 1915 | Received by James Padgett)

I AM HERE. *Jesus.*

When I was on earth, I was not worshiped as God. I was considered merely as the son of God in the sense that in me were imposed the Truths of my Father, and many of His wonderful and mysterious Powers. I did not proclaim myself to be God. Neither did I permit any of my disciples to believe that I was God, but only that I was His beloved son, sent to proclaim His Truths to mankind and to show them the Way to the Love of the Father. I was not different from other men, except that I possessed this Love of God to a degree which made me free from sin, and prevented the evils that formed a part of the nature of men from becoming a part of my nature.

No man who believes that I am God has a knowledge of the Truth or is obeying the Commandments of God by worshiping me. Such worshipers are blaspheming and are doing the cause of God and my teachings a great injury. Many a man would have become a true believer in, and worshiper of, the Father, and a follower of my teachings, had not this blasphemous dogma been interpolated into the Bible. It was not with my authority or in consequence of my teachings that such a very injurious doctrine was

promulgated or believed in.

I am only a son of my Father, as you are; and while I was always free from sin and error as regards the true conception of my Father's true relationship to mankind, yet, you are His son also. And if you will seek earnestly and pray to the Father with faith, you may become as free from sin and error as I was then, and am now.

The Father is Himself, Alone. There is no other god besides Him, and no other god to be worshiped. I am His teacher of Truth, and am the Way, the Truth, and the Life because there are those qualities of goodness and knowledge in me which fit me to show the Way and lead men to eternal life in the Father, and to teach them that God has prepared a Kingdom in which they may live forever, if they so desire. But notwithstanding my teachings, men and those who have assumed high places in what is called the Christian church impose doctrines so at variance with the Truth that, in these latter days, many men, in the exercise of an enlightened freedom and of reason, have become infidels and turned away from God and I His Love, and have thought and taught that man, himself, is sufficient for his own salvation.

The time has come when these men must be taught to know that, while the teachings of these professed authorities on the Truths of God are all wrong, they, these same men, are in error when they refuse to believe in God and my teachings. What my teachings are, I know, is difficult to understand from the writings of the New Testament; for many things contained therein I never said, and many things that I did say are not written therein. I am now going to give to the world the Truths as I taught them when on earth, and many that I never disclosed to my disciples or inspired others to write.

NO MAN CAN COME TO THE FATHER'S LOVE EXCEPT HE BE BORN AGAIN. THIS IS THE GREAT AND FUNDAMENTAL TRUTH WHICH MEN MUST LEARN AND BELIEVE. FOR WITHOUT THIS NEW BIRTH, MEN CANNOT PARTAKE OF THE DIVINE ESSENCE OF GOD'S LOVE, WHICH, WHEN POSSESSED BY A MAN, MAKES HIM AT-ONE WITH THE FATHER. THIS LOVE COMES TO MAN BY THE WORKINGS OF THE HOLY GHOST, CAUSING THIS LOVE TO FLOW INTO THE HEART AND SOUL AND FILL IT SO THAT ALL SIN AND ERROR MUST BE ERADICATED.

I AM NOT GOING TO TELL JUST HOW THIS WORKING OF THE SPIRIT OPERATES TONIGHT. BUT, I SAY, IF A MAN WILL PRAY TO THE FATHER AND BELIEVE, AND EARNESTLY ASK THAT THIS LOVE BE GIVEN HIM, HE WILL RECEIVE IT; AND WHEN IT COMES INTO HIS SOUL, HE WILL REALIZE IT.

LET NOT MEN THINK THAT THEY CAN COME INTO THIS UNION WITH THE FATHER BY ANY EFFORT OF THEIR OWN, BECAUSE THEY CANNOT. NO RIVER CAN RISE HIGHER THAN ITS SOURCE. AND NO MAN WHO HAS ONLY THE NATURAL LOVE AND IS FILLED WITH ERROR CAN, OF HIS OWN POWERS, CAUSE THAT NATURAL LOVE TO PARTAKE OF THE DIVINE, OR CAUSE HIS NATURE TO BE RELIEVED OF SUCH SIN AND ERROR.

MAN IS A MERE CREATURE AND CANNOT CREATE ANYTHING HIGHER THAN HIMSELF. SO, MAN CANNOT RISE TO

THE NATURE OF THE DIVINE UNLESS THE DIVINE FIRST COMES INTO THAT MAN AND MAKES HIM A PART OF ITS OWN DIVINITY.

ALL MEN WHO DO NOT GET A PART OF THIS DIVINE ESSENCE WILL BE LEFT IN THEIR NATURAL STATE. AND WHILE THEY MAY PROGRESS TO HIGHER DEGREES OF GOODNESS AND FREEDOM FROM SIN, AND FROM EVERYTHING THAT TENDS TO MAKE THEM UNHAPPY, YET, THEY WILL BE ONLY NATURAL MEN, STILL.

I CAME INTO THE WORLD TO SHOW MEN THE WAY TO THIS DIVINE LOVE OF THE FATHER AND TO TEACH THEM HIS SPIRITUAL TRUTHS, AND MY MISSION WAS THAT IN ALL ITS PERFECTION. AND, INCIDENTALLY, I CAME TO TEACH THEM THE WAY TO GREATER HAPPINESS ON EARTH, AS WELL AS IN THE SPIRIT WORLD, BY TEACHING THEM THE WAY TO THE PURIFICATION OF THE NATURAL LOVE, EVEN THOUGH THEY MIGHT CHOOSE TO NEGLECT TO SEEK FOR AND OBTAIN THIS DIVINE LOVE AND BECOME ONE WITH THE FATHER.

LET MEN PONDER THIS MOMENTOUS QUESTION, AND THEY WILL LEARN THAT THE HAPPINESS OF THE NATURAL MAN AND THE HAPPINESS OF THE MAN WHO HAS OBTAINED THE ATTRIBUTES OF DIVINITY ARE VERY DIFFERENT, AND, IN ALL ETERNITY, MUST BE SEPARATE AND DISTINCT.

MY TEACHINGS ARE NOT VERY HARD TO UNDERSTAND AND FOLLOW. AND IF MEN WILL ONLY LISTEN TO THEM AND BELIEVE THEM AND FOLLOW THEM, THEY WILL LEARN THE WAY AND OBTAIN THE ONE PERFECT STATE OF HAPPINESS WHICH THE FATHER HAS PREPARED FOR HIS CHILDREN. NO MAN CAN OBTAIN THIS STATE OF CELESTIAL BLISS, UNLESS HE FIRST GETS THIS DIVINE LOVE OF THE FATHER AND, SO, BECOMES AT-ONE WITH THE FATHER.

I know it is thought and taught that morality and correct living and great natural love will assure a man's future happiness, and this is true to a degree. But this happiness is not that greater happiness which God desires His children to have, nor does it show the Way to that greater happiness which I came to earth to teach.

But my Truths found a lodgment in some hearts and minds, and they were preserved to save mankind from total spiritual darkness and a relapse into worship of form and ceremony only.

I have written this to show you that you must not let the teachings of the Bible, and what men wrote or professed to have written therein, keep you from receiving and understanding what I write.

I SHALL WRITE NO MORE TONIGHT, BUT I WILL CONTINUE TO TELL YOU THE TRUTHS WHICH WILL BE MY NEW GOSPEL TO ALL MEN. AND WHEN THEY HAVE HEARD MY MESSAGES, THEY WILL BELIEVE THAT THERE IS ONLY ONE GOD AND ONLY ONE TO BE WORSHIPPED.

With my love and blessings, I will close for this time.

JESUS.

No Man or Spirit Can Receive the Full Salvation That Jesus Taught and Exemplified in His Own Person Who Does Not Become Wholly Possessed of This Divine Love of the Father in His Soul, and Becomes Rid of the Conditions and Attributes That Belong to His Created Soul.

(MATTHEW, THE APOSTLE)

(December 16th, 1915 | Received by James Padgett)

I AM HERE. *Matthew.* (Apostle of Jesus)

Let me write a few lines tonight, as I desire to tell you of a Truth that seems important to me for mankind to know in order that they may comprehend the truth of their personal salvation.

I am a spirit of soul development and an inhabitant of the Celestial Heavens where only those whose souls have been transformed by the Divine Love into the very Nature and Essence of the Father can find a habitation.

I will not write at any great length, and have only one idea of Truth to convey, and that is: that no man or spirit can possibly receive the full salvation that Jesus taught and exemplified in his own person who does not become wholly possessed of this Divine Love of the Father in his soul, and becomes rid of the conditions and attributes that belong to his created soul. This soul was not created with any of the Divine Attributes or Qualities, but simply and merely with those which you may call human, and which all men and spirits possess who have not experienced the transformation.

The "God-man," as Jesus is sometimes designated by your religious writers and theologians, was not possessed of these Divine Attributes, which are of the Nature and Essence of the Father, at the time of his creation or appearance in the flesh, but only of the human attributes which belonged to the perfect man—that is, the man who was the perfect creature as he existed before the fall of the first parents (when sin had not entered into their souls and into the world of men's existence). From the time of his birth, Jesus was the perfect man and, consequently, without sin. All of his moral qualities were in complete harmony with the Will of God and the laws controlling his creation. Yet, he was not greater than were the first parents prior to their act of disobedience.

There was nothing of God, in the sense of the Divine, that entered into his nature or constituents. And, if the Divine Love had not come into and transformed his soul, he would have remained only the perfect creature, and of a quality no higher or greater than was bestowed upon the first man. As regards his possibilities and privileges, Jesus was like this first man prior to his fall or death of the potentiality of becoming divine. But Jesus differed from him in this: that he embraced and made these privileges his own and, hence, became divine, while the first man refused to embrace them, lost them, and remained the mere man, though not the perfect man as he was created.

And while Jesus became divine by reason of his possession of the Divine Love, yet, he never became the "God-man," and never can, for there does not

exist, and never can be, a "God-man." God is God, Alone, and never has and never can become man; and Jesus is man, only, and never can become God.

BUT JESUS IS PREEMINENTLY THE DIVINE MAN, AND MAY RIGHTLY BE CALLED THE BEST BELOVED SON OF THE FATHER, FOR HE POSSESSES MORE OF THE DIVINE LOVE AND, CONSEQUENTLY, MORE OF THE ESSENCE AND NATURE OF THE FATHER THAN DOES ANY OTHER SPIRIT OF THE CELESTIAL HEAVENS; AND, WITH THIS POSSESSION, GREATER POWER AND GLORY AND KNOWLEDGE COME TO HIM. HE MAY BE DESCRIBED AND UNDERSTOOD AS POSSESSING AND MANIFESTING THE WISDOM OF THE FATHER. AND WE SPIRITS OF THE CELESTIAL KINGDOM RECOGNIZE AND ACKNOWLEDGE THAT SUPERIOR WISDOM OF JESUS, AND ARE COMPELLED BY THE VERY GREATNESS AND FORCE OF THE WISDOM ITSELF TO HONOR AND ABIDE IN HIS AUTHORITY.

And this transcendent and greatest possessor of the Father's Wisdom is the same when he comes to you and reveals the Truths of God as he is when he is clothed in all the glory of his nearness to the Father in the highest spheres of the Celestial Kingdom. As the voice on the Mount said, "Hear ye him!" I repeat to you and to all who may have the privilege and opportunity of reading or hearing his messages: HEAR YE HIM! AND, WHEN HEARING, BELIEVE AND SEEK!

Well, my brother, I deemed it proper to write this short message and hope it may help you in the work. I will come again. Good night.

Your brother in Christ,

MATTHEW.

(Called "Saint Matthew" in the Bible.)

*John Discusses the Existing Portraits of Jesus. He Also Declares That
Only the Father Can Fill the Soul with the Divine Love.*

(JOHN, THE APOSTLE)

(June 3rd, 1917 | Received by James Padgett)

I AM HERE. *John.*

I come to write a few lines on the display of what was supposed to be portraits of the Master and which you saw tonight.

Well, the exhibits were quite interesting and showed, down through the centuries, the different and diverse conceptions of the artists as to what the Master supposedly looked like. But I must say that none of them is a correct likeness of him as he appeared on earth, or as he appeared after his rising from the dead and making himself visible to his disciples and others.

I understand how the preacher and many others who were present at the church tonight love Jesus and enjoy the belief that, in looking at some of the portraits, they may get a conception of his appearance. And I only wish that

his appearance might have been shown by some of the pictures. But, as I said, none of them bore any resemblance to the Master whom I knew and associated with, and also saw after his resurrection from the tomb.

None of them displayed the great spiritual light that shone from his countenance, even when he was suffering on the cross. And none of them gave even a faint glimpse of the spiritual beauty that was his when he associated with and helped sinners as well as his friends and disciples.

I never heard of any portrait having been painted of him while he lived on earth, or even afterwards by anyone who had seen him. The oldest of these portraits that were presented tonight were not made until years after his death, and were painted by men who could not have gotten a description of the Master from anyone who had seen him.

I know that there was no original, as the preacher supposed, that gave some suggestion to the artists who painted the portraits that you saw, for there never was any original. No, the Master passed from earth without leaving any representation of his appearance behind him.

The portraits were the results of what the artists conceived in their artistic brains, if I may use the expression, to be what the Master, who had displayed such wonderful qualities of heart and mind, should look like. And as their conceptions of the spiritual and human qualities of the Master differed, so their portraits differed; and the only foundation for their pictures was their own spiritual or nonspiritual conceptions.

The Master, of course, like the rest of us who were his disciples, was a Jew; and it is quite natural to suppose that he had the features and hair and beard of the ordinary Jew. And as the Jews have continued to live in their native land without much change in appearance ever since the time of the Master, the artists, who conceived him to be a Jew, based their supposed portrait of him upon the appearance of the Jew as they saw him at the time that they painted the pictures.

And while Jesus was a Jew, he was not what may be called a typical Jew in appearance, any more than in other qualities, for he had that condition of soul in him that determined and fashioned his appearance to a large extent.

His eyes were not dark or brown, but a violet blue, and his hair was light and inclined to the auburn. His nose was prominent and somewhat long, and his beard was of the color of his hair and worn not so long as was the custom of those days. And he never had a razor on his face. His forehead was not so very high or broad, but was well shaped and somewhat effeminate, and indicated that there was not so great a mental development as might be supposed. For I must say here that his knowledge was not so much the knowledge of the brain as of the heart and soul. And, as you know, and as all men may know who acquire the proper soul development, the soul has a brain of its own which is used for the disclosure of the knowledge of that which pertains to the spiritual Truths. Mortals may not quite comprehend the meaning of this assertion, but I must tell them that, in certain circumstances and conditions, the brain, or, to be more exact, the mind of the natural man becomes entirely absorbed in the mind of the soul.

So, I say, it is not a correct conclusion to suppose that Jesus, because of having all the wonderful knowledge of the Truths of God, his Father (as he

preferred to call God), must have had a large development of those portions of the brain that is ordinarily displayed by a large or prominent forehead. His head, in fact, was not very large, but compact and beautifully shaped.

He wore his hair parted in the middle and reaching to his shoulders, and it was somewhat curly—a beautiful head of hair which seemed to be full of life.

No artist has had a correct conception of his appearance, and no portrait or sculpture conveys a near likeness of him.

But as the people realize how beautiful he was within, they can possibly see a clearer conception of his appearance in their own imaginations than any painted portrait can give to them.

I sometimes wish that there was a true likeness of him on earth, as he appeared during the time of his great work of love on earth, so that those who love him could have the further pleasure of realizing his physical appearance. But that may not be so because, as mortals naturally worship the pictures of the "saints" and, through the picture, worship the originals, the danger would be that, if there was a picture of the Master, mortals would worship him even more than they do now—all of which worship is very distasteful and displeasing to him and, as he has said, blasphemy.

The Master should be loved and his presence longed for, as such presence has in it a wonderful love and influence to help and make happy those who are in condition to realize his presence. But he should not be worshiped.

Well, as I was with you tonight at the church, I thought that it might be interesting to you to have the truth told to you in reference to the Master and his supposed portraits.

Of course, it is not necessary that there should be any picture of him, true or otherwise, in order to enable mortals to enjoy his presence, for he is working among mortals today as he was when on earth; and his love goes out to them, and his desire that they become in at-onement with the Father. And when mortals sincerely long for his presence, sooner or later, as the laws of his limitations permit, he will be with them and will comfort and help them, if they will enable him to make the rapport. This is what is meant by his standing at the door and knocking. When the door is opened, the rapport is made; and then his love and influence will be felt.

But the difficulty here is that mortals suppose it to be, and confuse it with the Great Love of the Father, when the fact is that this love of Jesus is the same Love in quality (but not in quantity) that the mortal himself may obtain by the earnest prayers and sincere aspirations of his soul. The love of Jesus can never transform a human soul into the Substance of the Love of the Father because this transforming Love can only come from the Father, and is bestowed through the medium of the Holy Spirit, as we have explained to you.

So, let all mortals love Jesus with the fervor and fullness of their souls, and crave for his love, but, in doing so, not forget or fail to know that, in thus loving, in order to become like Jesus, they must seek for the greater Love of the Father, and give to Him all their souls' longings and desires for the inflowing of this Love into their souls. And the more they receive of this great

Divine Love, the better able they will be to love their great brother, Jesus.

Well, I have written enough for tonight. I will come again soon and write a formal message to you. So, remember what I said to you a few nights ago, and believe and trust, and you will not be disappointed. With my love and the Blessing of the Father, I will say good night.

Your brother in Christ,

JOHN.

Chapter 4.

The True Atonement.

MESSAGES INCLUDED IN THIS CHAPTER.

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4.

The True Atonement.

*The Redemption of Soul That Jesus Taught Is Not Achieved Through
the Blood Sacrifice of Any of God's Creatures.*

(LUKE, THE APOSTLE)

(December 30th, 1915 | Received by James Padgett)

I AM HERE. Luke, writer of the Third Gospel that was.

I come tonight to tell you of a Truth that is of very great importance to you and to mankind, and I desire that you shall be very careful in receiving what I may say. I am in a condition of love that enables me to know whereof I write and to cause what I may say to be accepted by you as true.

I want to tell you that the Love of which we have been writing is the only Love that can make a spirit or man at-one with the Father. And this is my theme: "The Atonement."

This word, as used in the Bible and interpreted by the churches and the commentators on the Bible, carries with it a meaning of some price being paid by Jesus for the redemption of mankind from their sins, and from the punishment that they would otherwise have to undergo because of having committed sin; also, the idea that God, as an "angry" and "insatiable" God, was waiting for the price to be paid in order for His "wrath" to become "satisfied," and so that man could stand before Him acquitted of sin and the consequences of disobedience.

This price, according to the teachings of the churches and the persons named, had to be paid by one who, in his goodness and purity, was capable of paying this price—that is, one who had in him such inherent qualities, and, by his sacrifice, was of such inherent worth as to satisfy the requirements of the "demands" of this "angry" God Whose Laws had been disobeyed. And they also teach that the only way such price could have been paid was by the death on the cross of Jesus, who was the only person in all creation that possessed these qualities sufficiently to meet these requirements. And, further, that by his death and the shedding of his blood, the sins were atoned for and God was "satisfied." This is the orthodox belief of the "atonement" and the "plan" of salvation.

In short, a perfect human being free from all sin, a death on the cross and a shedding of blood, and both necessary in order that the sins of mortals might be washed away, and their souls made clean and fitted to become a part of the great family of God.

But this conception of the atonement is all wrong, and it is not justified by any teaching of the Master or by any of the true teachings of the disciples to whom he had explained the Plan of salvation and what the **True**

Atonement means.

In various parts of the New Testament, I know it is said that the blood of Jesus washes away all sin, and that his death on the cross "satisfies" the Father's "demand" for justice; and, therein, there are many similar expressions conveying the same idea.

But these sayings of the Bible were never written by the persons to whom they are ascribed, but rather by writers who, in their various translations and alleged reproductions of these writings, added to, and eliminated from, the writings of the original writers until the Bible became filled with these false doctrines and teachings.

The writers of the Bible, as it now stands, were persons who belonged to the church which was nationalized about the time of Constantine. They had imposed upon them the duty of writing such ideas as the rulers or governors of this church conceived should be incorporated in the Bible for the purpose of carrying out their ideas in order to subserve the true interests of the church, and to give it such temporal power as it never could have had under the teachings and guidance of the pure doctrines of the Master.

This false doctrine of the atonement has been believed in for nearly two thousand years, and has been accepted by the so-called Christian churches and promulgated by these churches as the true doctrine of Jesus and the one upon which the salvation of man depends. And the consequences have been that men have believed that the only things necessary to their salvation and reconciliation to God were the death of Jesus and the washing away of their sins by the blood shed on Calvary.

If men only knew how futile his death was, and how inefficacious his blood is to wash away sin and pay the "debt" to the Father, they would not rest in the assurance that all they have to do is to believe in this sacrifice and this blood. Instead, they would learn the true Plan of salvation and make every effort in their power to follow that Plan. And, as a consequence, they would have their souls developed so that they would come into harmony with the Father's Love and Laws.

ATONEMENT, IN ITS TRUE MEANING, NEVER MEANT THE PAYMENT OF A DEBT OR THE APPEASING OF THE "WRATH" OF GOD. IT MEANT SIMPLY THE BECOMING AT-ONE WITH HIM IN THOSE QUALITIES THAT WILL INSURE TO MEN THE POSSESSION OF HIS LOVE AND THE IMMORTALITY THAT JESUS BROUGHT TO LIGHT. THE SACRIFICE OF JESUS COULD HAVE NO POSSIBLE EFFECT UPON THE CONDITION OF MAN'S SOUL QUALITIES, AND NEITHER COULD THE BLOOD-SHEDDING MAKE A VILE AND SINFUL SOUL PURE AND FREE FROM SIN.

God's Universe is governed by laws as immutable as they are perfect in their workings. And the great thing to be accomplished by the Plan which He provided for the redemption of men is to have every man come into harmony with these laws. As soon as that harmony exists, there will be no more discord and sin will not be known to humanity. And, so, only that which will bring man into this harmony can possibly save him from his sins bring about the **At-onement** that Jesus and his disciples taught.

Man, when created, was endowed with what may be called a natural love

and, that love, to the extent of the quality that it possessed, was in perfect harmony with God's Universe. And so long as it was permitted to exist in its pure state, it was a part of the harmony of the universe. But when it became defiled or impregnated with sin, or anything not in accord with God's Laws, it became inharmonious and not at-one with God. The only redemption required thereafter was the removing of those things that caused the inharmony.

Now, the only way in which this inharmony could be removed was by the natural love becoming again pure and free from that which defiled it. The sacrifice on the cross could not furnish this remedy, and neither could the blood atonement accomplish it, because the sacrifice and the blood had no relation to the evil to be remedied. So, I assert, if these things paid the "penalty" and "satisfied" God, and thereby He had no further claim upon man for any debt supposed to be due to Him from man, it necessarily implies that He kept the souls of men in this condition of inharmony and would not permit the same to be removed until His "demands" for "satisfaction" and "blood" had been met. Then, when He became "appeased," He would presumably permit men by His mere arbitrary declaration to again come in harmony with His Laws and the workings of His Universe. In other words, He would be willing to let men remain out of harmony with His Universe and the workings of His Laws until He had His "demands" for "sacrifice" and "blood" satisfied.

This, as is apparent to any reasonable person, would be a thing so foolish that, in matters pertaining to his earthly affairs, even a mere man would not adopt such a plan for the redemption of those sons of his who had been disobedient.

(I see you have a caller, and will continue later.)

Only the New Birth of Soul, Through the Inflowing of God's Divine Love, Brings the True Atonement, Which Is At-onement with God's Divine Nature.

(LUKE, THE APOSTLE)

(January 4th, 1916 | Received by James Padgett)

(Continued from the preceding message.)

I AM HERE. *Luke.*

I wish to continue my discourse on "The Atonement."

As I was saying, unless a man gets into harmony with God in the natural love which God bestowed upon him, and thereby becomes free from sin and error, there can be no redemption for him; and the death of Jesus and the shedding of his blood cannot cause that harmony.

Now what I have heretofore said relates exclusively to man and his salvation with respect to his condition of becoming perfect in this natural love, which all men have.

But this is not the **Great Atonement** which Jesus came to earth to teach men, and the Way in which it could be obtained and the effect of its attainment.

As has been told to you, in the beginning, God conferred upon our first parents not only the natural love but also the potentiality of obtaining, by the observance of certain laws and obedience, the Divine Love of the Father, which, when obtained, would make a man a part of Divinity, Itself. And while It would not make him a god or the equal of the Father, yet, It would give him a divinity that would cause him to receive the Substance of God's Great Love and not remain the mere image of his Creator. And, as a result, man would become immortal.

GOD, ALONE, IS IMMORTAL. AND EVERY PART OF HIM IS IMMORTAL. AND WHEN MEN SHALL OBTAIN IN THEIR SOULS THAT PART OF HIM WHICH IS HIS GREATEST ATTRIBUTE—HIS DIVINE LOVE—THEY WILL ALSO BECOME IMMORTAL AND, THEREAFTER, NOT SUBJECT TO DEATH.

THE NATURAL LOVE, WHICH WAS IMPLANTED IN THE SOULS OF ALL MANKIND, IS NOT A PART OF THE DIVINE LOVE. IT IS NOT THIS LOVE IN A LESSER DEGREE, EVEN, BUT IS A DISTINCT AND SEPARATE QUALITY OF LOVE, AND ALL MEN POSSESS IT. BUT, IN MANY PERSONS, IT HAS BECOME CONTAMINATED BY THE SINS THAT FLOW FROM THE VIOLATION OF GOD'S LAWS, SO THAT REDEMPTION, OF WHICH I HAVE SPOKEN, IS NECESSARY FOR MAN, EVEN AS THE POSSESSOR OF THE NATURAL LOVE ONLY.

BUT THE DIVINE LOVE OF THE FATHER IS A LOVE THAT HAS IN IT, AND IS WHOLLY COMPOSED OF, THE DIVINITY WHICH THE FATHER POSSESSES. AND NO MAN CAN EVER BECOME A PART OF THAT DIVINITY UNTIL HE POSSESSES THIS GREAT LOVE. I KNOW IT IS SAID THAT MAN IS DIVINE BECAUSE HE WAS CREATED IN THE IMAGE OF GOD. BUT NOTHING WHICH IS A MERE IMAGE IS EVER A PART OF THE SUBSTANCE OF WHICH IT IS THE IMAGE, AND IT CANNOT POSSIBLY HAVE THE QUALITIES OF THAT SUBSTANCE. COMMONLY SPEAKING, THE IMAGE MAY HAVE THE APPEARANCE AND, FOR THE ORDINARY AFFAIRS OF THE MORTAL LIFE, MAY SERVE THE PURPOSE OF THE REAL UNTIL SOMETHING ARISES THAT DEMANDS THE PRODUCTION OF THE REAL; AND, THEN, THE IMAGE WILL NO LONGER SERVE THE PURPOSE.

Now, in the case of the creation of man, he was made in the image of God in one particular only, and that in the matter of soul appearance. His physical or spiritual body was not in the image of God, for God has no such bodies. Only the soul of man is in the image of God, the Great Oversoul. And so long as man remains a mere image of the Father, he will never be more than the mere man that he was at the time of his creation: the Substance of the Father will never become a part of him. And while the Substance is Divine, the image can never become divine until it becomes transformed into the Substance.

At man's creation, a Plan was formed by which that image might become a thing of Substance. There was given to man, the possessor of the image, the potentiality of obtaining the Substance. But man, through his disobedience, or failure to comply with or follow out the requirements of the Plan provided, forfeited this potentiality which had been conferred upon him. He thereby lost the possibility of having the image transformed into the Substance, which was absolutely necessary in order for him to ever become the possessor of any part of the Father's Divinity. And when men call themselves divine, they assert that which is not true, but which, since the coming of Jesus to earth, may become true.

I will not recite what this disobedience of our first parents was, or in what way they lost the great potentiality of becoming divine. I will only say that, when they forfeited this potentiality by their disobedience, it was taken from them by God. And His Decree—that in the day they should commit the act of disobedience they should surely die—was carried out, and they died; not the material bodies died, nor their spiritual bodies, nor their souls, for men continued to live in their physical bodies for many years after the day of disobedience. Their spirit bodies and souls never died, for they still live. But what died, and what the sentence passed upon them affected, was the potentiality of receiving the Substance which would make them divine and immortal. This potentiality was taken from them and never restored during the long centuries from the time of its death until the coming of Jesus.

That part of the Divine Nature, or that Divine Attribute, which was the object of this potentiality, and which would make man a part of the Divine Nature and immortal, was the Divine Love of the Father and nothing else. And if our first parents, through their obedience, had received this Divine Love, never would mortality as to the soul have existed on earth, and neither sin nor a want of at-onement with the Father. But disobedience came, and death of the possibility of becoming immortal ensued. And man remained mere man—only an image of the Father and nothing more.

No man, in all the long ages that I have mentioned, ever had anything more or greater in his nature than the natural love of which I have spoken. And, even as to that, man so abused and defiled it that he became eventually an outcast from the Father as to this love. In other words, he, man, buried it so deeply under his acts of sin and the violation of those Laws of God which control this natural love that he appeared to be forsaken by the Father, even as a mere human being.

In the history of what is called "God's chosen people," the Jews, it appears that time and time again these people became such aliens from God in this natural love that men, possessed of this love in a purer state than were the common people, were used by the forces of the spirit world to call these people to a realization of their obligations to God arising out of the gift of the natural love. None of the prophets—neither Moses nor Elijah, nor any of the others—possessed this Divine Love, but merely the natural love in a purer state than that possessed by the people to whom they delivered their messages.

BUT, IN GOD'S OWN TIME, AND IN ACCORDANCE WITH HIS MERCY AND PLAN, HE REBESTOWED UPON MAN THIS GREAT

POTENTIALITY, OF WHICH I SPEAK, SO THAT MEN SHOULD AGAIN HAVE THE PRIVILEGE OF BECOMING AT-ONE WITH HIM. AND TO DECLARE THE REBESTOWAL OF THIS GREAT GIFT, JESUS WAS SENT TO EARTH IN THE FORM OF MAN, CONCEIVED AND BORN AS OTHER MEN BUT WITHOUT SIN.

IT WAS AT THE TIME OF JESUS' COMING THAT THE GREAT GIFT WAS REBESTOWED UPON BOTH MORTALS AND SPIRITS OF MORTALS THEN LIVING IN THE SPIRIT WORLD. AND THEY ALL, SPIRITS AND MORTALS, RECEIVED THE PRIVILEGE OF BECOMING AT-ONE WITH THE FATHER THROUGH THE PLAN OF SALVATION THAT HE HAD REVEALED TO JESUS, WHICH JESUS TAUGHT IN HIS MINISTRY DURING THE SHORT YEARS OF HIS EARTHLY LIFE, AND WHICH HE IS STILL TEACHING.

THERE IS NO OTHER WAY IN WHICH MAN CAN BECOME AT-ONE WITH THE FATHER—IN WHICH THE IMAGE CAN BE TRANSFORMED INTO THE SUBSTANCE—THAN THE WAY THAT JESUS TAUGHT, BUT WHICH SEEMS NOT TO HAVE BEEN UNDERSTOOD BY MEN AFTER THE CHURCH BECAME A CHURCH OF TEMPORAL POWER, AND AFTER THE WRITINGS OF THE APOSTLES WERE EMASCULATED AND THE THOUGHTS AND DESIRES OF MEN WERE INTERPOLATED IN THE PLACE OF THE GOSPEL OF PEACE AND SALVATION. YET, THERE IS IN THE GOSPEL OF JOHN ONE DECLARATION OF THE TRUE PLAN OF SALVATION, THOUGH IT IS LITTLE UNDERSTOOD AND ALMOST IGNORED IN PRACTICAL TEACHINGS AND OBSERVANCES OF THE CHURCHES AND THEIR MEMBERS. AND THAT IS: "EXCEPT A MAN BE BORN AGAIN, HE CANNOT ENTER INTO THE KINGDOM OF GOD."

THESE WORDS OF THE NEW BIRTH ARE THE ONLY WORDS THAT DECLARE THE **TRUE DOCTRINE OF THE ATONEMENT**. NO DEATH OF JESUS ON THE CROSS, NO SHEDDING OF BLOOD OR WASHING AWAY OF SINS BY THE BLOOD, NO PAYING OF ANY DEBT, AND NO BELIEVING IN THE NAME OF THE LORD, JESUS CHRIST, WILL BRING MEN INTO AT-ONEMENT WITH THE FATHER OR FIT THEM TO BECOME INHABITANTS OF HIS KINGDOM. ONLY THE NEW BIRTH IS EFFICACIOUS FOR THIS PURPOSE, AND NO OTHER PLAN DID JESUS EVER TEACH, AND IS NOT NOW TEACHING.

Then, what is meant by the New Birth?

Men in their understanding and interpretation of it differ. And it will do no good for me to recite these different interpretations or what the New Birth is not. But the important thing is what it *is*!

As I have said, the potentiality that was conferred upon our first parents was the privilege of obtaining the Divine Nature and Immortality of the Father by becoming possessed of His Great Attribute of Divinity—the Divine Love. And had our first parents, by their obedience, received the benefits of this great privilege, they would have been born again, just as you and all other mortals, and spirits as well, may now be born again.

THEN, THE NEW BIRTH IS SIMPLY THE EFFECT OF THE FLOWING OF THIS DIVINE LOVE OF THE FATHER INTO THE SOUL OF A MAN AND THE DISAPPEARING OF EVERYTHING THAT TENDS TO SIN AND ERROR. AS THE DIVINE LOVE TAKES POSSESSION OF THE SOUL, SIN AND ERROR DISAPPEAR. IT, THE SOUL, BECOMES OF A QUALITY LIKE THE GREAT SOUL OF THE FATHER. AND WITH THE SOUL OF THE FATHER BEING DIVINE AND IMMORTAL IN ITS QUALITY OF LOVE, SO, WHEN THE SOUL OF MAN BECOMES POSSESSED OF THIS QUALITY OF LOVE, THE SOUL BEING THE MAN, THIS SOUL BECOMES DIVINE ALSO. THEN, THE IMAGE BECOMES THE SUBSTANCE; THE MORTAL BECOMES THE IMMORTAL; AND THE SOUL OF MAN, AS TO LOVE AND HOPE, BECOMES A PART OF THE FATHER'S DIVINITY.

NOW, TO DECLARE THIS PLAN OF SALVATION, AND ALSO THE REBESTOWAL OF THE GREAT GIFT OF THE POTENTIALITY OF THE SOUL, JESUS CAME TO EARTH. THIS WAS HIS MISSION, AND NONE OTHER. AS READERS OF THE BIBLE WILL REMEMBER, AND IT IS A TRUTH, WHEN JESUS WAS BAPTIZED AND ANOINTED, AND ALSO WHILE ON THE MOUNT OF TRANSFIGURATION, THE VOICE OF GOD, AS IT IS WRITTEN, DECLARED THAT JESUS WAS HIS WELL-BELOVED SON AND DEMANDED OF THE PEOPLE, "HEAR YE HIM!" NOT TO BELIEVE THAT HE CAME TO DIE ON THE CROSS, NOT TO BELIEVE THAT HIS BLOOD WOULD BRING ABOUT THE ATONEMENT, NOT TO BELIEVE IN ANY VICARIOUS ATONEMENT OR THAT GOD IN "WRATH" "DEMANDED" A SACRIFICE, BUT ONLY "HEAR YE HTM!" AND, IN ALL HIS TEACHINGS, JESUS NEVER TAUGHT ONE OF THESE THINGS, BUT ONLY THE NEW BIRTH AS I HAVE EXPLAINED IT. THIS IS THE ONLY THING NECESSARY FOR THE **TRUE ATONEMENT**, AND JESUS IS STILL TEACHING IT.

He also taught moral truths affecting the conduct and relation of man to man, and man in his natural state to God. But none of these moral teachings were sufficient to bring about the **Great At-onement**. There is no doubt that the observance of many of these teachings of morality, and of man's conduct towards God, will have a tendency to lead men to seek the higher Love of the Father and help their souls get in the condition that will make it easier for this Great Love to flow into them. But these moral teachings of prescribed conduct will not, of themselves, be sufficient to bring the New Birth and, hence, the **At-onement**.

NOW, JESUS NOT ONLY TAUGHT THE NECESSITY FOR THE NEW BIRTH, BUT HE ALSO TAUGHT THE WAY IN WHICH IT COULD BE OBTAINED. AND THAT WAY IS JUST AS SIMPLE AND EASILY UNDERSTOOD AS THE NEW BIRTH, ITSELF. HE TAUGHT, AND IS NOW TEACHING THAT, THROUGH EARNEST PRAYER TO THE FATHER, AND FAITH, WHICH MAKES ALL ASPIRATIONS AND SOUL LONGINGS THINGS OF REAL EXISTENCE AND BY THE HOLY SPIRIT, WHICH IS THE FATHER'S MESSENGER OF LOVE—OR THAT WHICH CARRIES HIS DIVINE LOVE—THIS LOVE WILL

FLOW INTO THE SOULS OF MEN IN RESPONSE TO SUCH PRAYERS. AND, BY SUCH FAITH, MEN WILL REALIZE ITS PRESENCE; AND, IN THIS WAY, AND THIS WAY ONLY, MEN WILL RECEIVE THE NEW BIRTH.

THIS IS WHOLLY AN INDIVIDUAL MATTER. WITHOUT THE PERSONAL, EARNEST PRAYER OF THE SUPPLICANT, AND FAITH THAT COMES WITH THE LOVE, A MAN CANNOT RECEIVE THE NEW BIRTH. NO CEREMONY OF CHURCH, NO LAYING ON OF HANDS OR MASSES FOR THE SOULS OF THE DEAD, WILL BE EFFICACIOUS TO MAKE THE MAN OR SPIRIT A NEW CREATURE OF GOD.

What I have written is the meaning of the **True Atonement** as taught by the Master and as understood by all the redeemed of the Father who are now living in His Celestial Heavens. And there is no other atonement possible.

I have written enough and hope I have made the true explanation of the **Divine Atonement** plain to all men. We who are inhabitants of the Celestial Heavens know the Truth of my explanation, both from personal experience and from the other fact, which no spirit in all the universe can deny: that only those who have received this Divine Love of the Father in their souls in sufficient abundance can or do inhabit the Celestial Heavens. All other spirits, no matter what their several beliefs may be, live in the lower Spiritual Spheres and cannot enter the Celestial Heavens unless they seek for and obtain the New Birth that Jesus taught and is still teaching.

So, my dear brother, without writing more, I will say goodnight.

Your brother in Christ,

LUKE.

*Men Must Learn the True Meaning of the Great Plan for Their
Salvation, and for Their Becoming At-one with the Father in His
Divine Nature.*

(JESUS)

(January 4th, 1916 | Received by James Padgett)

I AM HERE. *Jesus.*

I will write a few lines because I desire to confirm what Luke has so clearly explained as to what the **True Atonement** is.

He has stated the true Plan of God for the redemption of mankind—that for placing them in the exact relation to our Father that our first parents occupied, and, which relation, by their disobedience, was taken from them and never restored until my coming. Men must learn the true meaning of the great Plan for their salvation and for their becoming at-one with the Father in His Divine Nature. No other plan has been provided, and no other way is open to men to receive this Divine Nature of the Father and immortality.

The material love of man—that is, the love of the Father that God

bestowed upon men at the creation of our first parents—is a love that is pure and in harmony with God's Laws and the workings of the universe, and which must be restored to its pristine purity in order for man to come into harmony with God as to the laws controlling it. And in order to get in this harmony, men must become free from all violations of God's Laws in their conduct towards Him and towards one another. Many of my teachings, in fact, were directed to bring about this harmony.

The Golden Rule is one. And this great teaching, if observed in the conduct of men towards one another, will tend to bring about the harmony; for, to man, the most important thing is his own happiness. And when a man shall do unto others as he would have others do unto him, he will be proceeding towards that condition of conduct, and the correct relationship of man to man, that will bring harmony and an observance of those requirements of God's Laws controlling such relationship.

But the observance of the right conduct of man to man, or the regaining of the purity of this natural love, will not bring about the great reconciliation to God in the Divine sense—that is, make men at-one with the Father in His Divinity and Immortality.

And now I see and understand why my great teachings of the **Divine Atonement** were not considered as important by men, after my early followers died, as the teachings that would control them in their conduct towards one another—that is, what may be called my moral teachings.

In those days, the great majority of men who professed to follow my teachings, as written in the Bible that the church adopted, thought more of the rewards and happiness that might come to them as mortals than of those that might come to them after they became spirits—just as the Jews had thought for all the long years prior to my coming. These teachings were merely those of the earth. And such teachings, whether of the Old Testament or any other teachings recognized by them as governing their conduct as mere mortals, were of more importance to them than were the teachings that showed them the way to the Celestial Kingdom.

And when the church which my apostles founded came under the control and government of men with only the temporal interests at heart, more importance was attached to those things which, as the rulers and leaders of the church thought, would cause the people to conduct themselves in such a way as would tend to increase the power and influence of the church. And, hence, the great Truth of the New Birth was neglected, and salvation was declared to be by means that could be more readily utilized by the officials of the church. In other words, salvation became a thing which depended on the church and not on the individual. So, you see the great harm that was done by these teachings and the great power the church acquired.

SALVATION IS A THING BETWEEN GOD AND THE INDIVIDUAL, AND IT CAN BE OBTAINED ONLY BY THE INDIVIDUAL BECOMING AT-ONE WITH THE FATHER WHO CARES NOT FOR THE TEACHINGS OF THE CHURCH, OR OF MAN, UNLESS THESE TEACHINGS WILL BRING THE SOULS OF MEN INTO HARMONY WITH HIM. I SAY "CARES NOT," BUT THAT DOES NOT JUST EXPRESS WHAT I MEAN. GOD DOES CARE WHENEVER

HIS CREATURES ARE TAUGHT FALSE DOCTRINES, AND HE IS WAITING AND ANXIOUS TO BESTOW UPON EVERY MAN HIS DIVINE LOVE. BUT EVEN HE CANNOT, OR WILL NOT, MAKE SUCH BESTOWAL UNLESS MEN FOLLOW THE PLAN WHICH HE HAS PRESCRIBED. AND HE COULD NOT HAVE ADOPTED ANY OTHER PLAN; FOR THE ONLY WAY IN WHICH MEN CAN BECOME AT-ONE WITH HIM IS TO BECOME, AS IT WERE, A PART OF HIM IN PARTAKING OF HIS NATURE AND ATTRIBUTES. AND UNLESS THE SOUL OF MAN RECEIVES FROM THE FATHER THESE QUALITIES, IT CAN NEVER BECOME AT ONE WITH HIM.

As Luke said, my death or blood, or any supposed vicarious atonement, could not have made a man's soul a possessor of the Divine Love of the Father because they could not bring man into that relationship with the Father that would cause the soul of man to open up to the inflowing of this Love. Let no man suppose that, by a mere belief in me as the son of God and the savior of the world, or that I died for him, he can become at-one with the Father, for it is not true and has worked great harm to mankind.

ONLY THE PURE, HONEST, SINCERE ASPIRATIONS OF THE SOUL OF A MAN FOR THIS GREAT LOVE OF THE FATHER CAN POSSIBLY BRING ABOUT THIS **TRUE ATONEMENT** THAT IS NECESSARY IN ORDER FOR THAT MAN TO BECOME A PART OF GOD'S DIVINITY AND PARTAKE OF HIS DIVINE NATURE.

I have written enough and will close.

Your brother and friend,

JESUS.

The Belief by the Churches in the Efficacy of the Vicarious Atonement of Jesus by His Death and Crucifixion Has Caused Much Harm to Mankind and the Loss of the True Way to the Celestial Kingdom.

(JOHN, THE APOSTLE)

(March 18th, 1916 | Received by James Padgett)

I AM HERE. *John, Apostle of Jesus.*

I wish to write tonight on a subject that is of importance to the members of the orthodox churches as to the belief in the efficacy of the "atonement" of Jesus by his death and crucifixion.

All the orthodox believe, their preachers and evangelists teach in their sermons and addresses, and the teachers of Bible classes instruct their students that the blood of Jesus and his death on the cross were the two factors in his career on earth that save men from their sins and satisfy the great penalty of death which overhangs them because of man's first disobedience and the sins that followed therefrom.

Well, this doctrine has prevailed in the beliefs and teachings of the church ever since the church became established by the convention that met in

pursuance of the orders of Constantine.* Then, the books that now constitute the Bible were given the sanction of the church as canonical. Before this time, some of the early fathers believed in the doctrine of the atonement as stated above. And the controversies between them and others who did not subscribe to this doctrine were very bitter and, at times, very unchristian, according to the Christianity that prevailed among the early followers of the Master, or according to his teachings.

From that time until the present, although the great Roman church has been seceded from and reforms have been made by churches founded on such reforms, this doctrine has been incorporated in and believed by most of the churches, no matter what name they may have adopted, or what form of government they may have prescribed.

This doctrine constitutes the foundation principles of these various bodies of church entity. And, today, these principles are as much a part of the faith and teachings of the churches as they ever were in all the centuries that have passed.

Of course, with this cardinal doctrine, there have also become incorporated in these faiths and teachings certain other principles which apply more to the individual members of the church than to the church body itself. I mean belief in the Truth that there is a close relationship between God and the individual which may be established by prayer and the longings of the soul for the inflowing of God's Love, and for the regeneration of the nature of man by the influences of this Love of the Father.

But, in these latter days, this Truth has been known to, and its working experienced by, a comparatively few of those who call themselves orthodox Christians. The large majority have depended upon the belief in the doctrine that Jesus, by his sacrifice and death, paid a presumed debt which man owed to God. Accordingly, these members of the church intellectually believe in, and accept, Jesus as their savior because he paid that presumed debt, and, by the shedding of his blood, washed away their sins and made them at-one with the Father; furthermore, he allegedly saved them from the "wrath" of the Father, and, in a moment, made them the truly redeemed and accepted children of God. They believe, further, that as long as they maintain this belief and attend to their duties as such members, and also observe the regulations of the church, they are safe, and fitted for the enjoyment of heaven and the Presence of the Father.

They also believe that unless a man accepts Jesus as his savior in the way I have mentioned, that man will be eternally lost, and (in the beliefs and teachings of some of these members) that he will be sent to hell to be eternally damned and punished.

Well, one view of this doctrine is just as true as the other, or, rather, just as untrue, because both of these phases of belief have no foundation in fact, and are not in accord with the teachings of the Master. Nor are they in accord with the fact as I know it to be—not from any mere belief but from personal

* The convention referred to was the Council of Nicaea, held in 325 A.D. – Ed.

experience and observation.

Oh, how the pure teachings of the Master have been distorted and made the means of preventing so many human souls from reaching the heaven of happiness that they wished for, and that they thought would be theirs when they should give up their mortal lives!

This doctrine, so long believed, has worked the damnation of many a man as regards his soul development, his becoming at-one with the Father, and his reaching the heavens that are prepared for those who obtain that soul union with the Father.

I know it may seem surprising to some who are really true believers in this doctrine (and, as they think, in the "truths" of God and the "teachings" of Jesus which are believed to be infallibly contained in the Bible) that I announce the falsity of these beliefs and their utter ineffectiveness in enabling these sincere people to obtain that which they so earnestly desire.

But such is Truth. And Truth never changes, never compromises with untruth, and never permits the erroneous beliefs of a really sincere mortal to swerve one iota from the results and consequences of that false belief. And the great injury that this false doctrine has done to humanity, and is now doing, will continue in the world to come, until the belief in Truth shall supersede the belief in that which is false. Thus, not everyone who shall say: "Lord, Lord" will enter into the Kingdom of Heaven.

These false beliefs have operated in two ways to injure man and render him unfit for an entrance into the Kingdom: first, by the belief that brings about the injury that results from the positive operation of error, which is great; and, next, by the want of belief in the Truth, which prevents progress in the acquirement of those qualities which belong to, and are necessary parts of, that Truth.

When men believe in the doctrine that I have stated, they become satisfied; and, knowingly or not, they remain in a state of false security, not attempting to develop the soul qualities which are the only ones that are in relationship with God. Their mental beliefs are strong and may increase in strength, but their soul communions with the Father and their growth and expansion in the soul development become stagnant and, as it were, dead.

This is the great injury that these false beliefs do to the man and to the spirit. I mean in his individual capacity, for it must be known as a Truth that the salvation of man, or his soul progress towards an **At-onement** with the Father, is an individual matter, solely. Men, as aggregations or in church communities, are not redeemed from sin; nor, as such, can they have any relationship with the Father or receive His Divine Love, which is the only salvation.

THERE IS ONLY ONE POSSIBLE WAY IN WHICH MAN CAN COME IN UNISON AND **AT-ONEMENT** WITH THE FATHER, AND BE THEREBY FITTED TO ENJOY OR INHABIT THE MANSIONS IN HIS KINGDOM WHICH JESUS SPOKE OF WHEN ON EARTH, AND THAT IS THE WAY THAT WILL MAKE THE SOUL OF MAN LIKE THE SOUL OF THE FATHER, AND A PARTAKER OF HIS DIVINE QUALITIES OF LOVE AND LIFE. NO BELIEF THAT WILL NOT BRING ABOUT THIS UNITING AND COMMINGLING, AS IT WERE,

CAN POSSIBLY MAKE THE SOUL OF MAN A PARTAKER OF THESE QUALITIES THAT ARE A PART OF THE SOUL OF GOD.

THEN, LET MAN CONSIDER FOR A MOMENT WHAT POSSIBLE CONNECTION THERE CAN BE BETWEEN THESE SOUL QUALITIES OF GOD AND THE DEATH AND BLOOD OF JESUS.

God is the Creator of life and death, and also of blood and flesh, and He can destroy as well as create. Had the sins of man called for the sacrifice of that which was mere flesh and blood, or the extinguishment of a life that God had created in order to pay the penalty of that sin, then a God Who demanded such a payment—and this implies, of course, that such a God was "wrathful" and could only be "appeased" by something that He could not of and by Himself obtain—would not possibly be satisfied with that which He had created, over which He still had absolute control, and which He could destroy and make nonexistent at any time He pleased. Jesus' life was already a possession of God. When he surrendered that life, he did not give to God anything that He did not already own and could not have taken. And when his blood flowed on the cross, it was not that which God could not have made flow at any time and in any manner. So, the absurdity of such a doctrine is too apparent for serious consideration.

This doctrine's logical meaning is that God was "demanding" a debt that had long been unpaid, His being all "wrathful" and "insatiable," and that He would be "satisfied" only with the death of a living being and the flowing of his blood—that death and that flow of blood in one way only: namely, on the cross. And, yet, with all this "demand" that has been sounding down the ages for centuries, relentlessly and unpitifully, He became "satisfied" and His "wrath assuaged" by seeing His Own creature die—and that creature being His best beloved son. And by hearing the trickling of the blood of that creature from a wooden cross, the life and the blood being already His to let live or destroy as He might see fit, man became at-one with Him.

The simple reduction of such a proposition is that God, in order to cancel a debt that was owing to Him, accepted in payment thereof that which was already His, and which no power or being in all His Universe could have taken from Him.

Now, I say all this reverently, as your preachers say, but the fact is that the mere assertion of such a doctrine, as I have been dealing with, is so blasphemous that no treatment of it, showing its falsity, could be irreverent.

And, again, believing that God "demanded" that Jesus should die specifically on the cross to carry out His "plan" for a particular kind of death that would make the payment "satisfactory" is so manifestly absurd that all of the spirits in the Kingdom of the Father wonder that mortals could believe such an unreasonable dogma!

To follow this absurd proposition to its logical conclusion, it was necessary not only that Jesus should die on the cross in order that the debt might be paid, but also that Judas should become the traitor, that the Jews should clamor for his death, and that Pilate should pronounce the sentence. Presumably, these were all necessary means to the satisfactory payment of the debt. But if this were so, why is it, then, that Judas and Pilate and the Jews are not saviors of mankind also, even if you say in a secondary sense? Jesus

could not have clamored for his own death or erected his own cross, or nailed himself thereto, or pierced his side with a spear in order that the blood might flow. If he had done this, he would have been a suicide. But it may be that there would have been more of the elements of the payment of a debt in that method of dying than in the way in which his death was brought about.

I, John, who loved the Master more than all the others and who was closer to him, who was with him when he was nailed to the cruel cross (which I think of with horror), and who was among the first to take his body from the tree and first felt his blood upon my hands, tell you that the death of Jesus on the cross did not pay any debt that man owed to God. Nor did his blood wash away the sins of any man. And, oh, the pity of it all is that mortals for all these long years have believed that they were saved by his sacrifice and blood and, by such belief, have never come any nearer to the Master or in **At-onement** with the Father!

AS I AND OTHERS HAVE WRITTEN TO YOU, THE ONLY WAY IN WHICH MAN CAN BE SAVED FROM HIS SINS AND BECOME IN **AT-ONEMENT** WITH THE FATHER IS BY THE NEW BIRTH, WHICH THE MASTER HAS DESCRIBED TO YOU AS BEING THE RESULT OF THE FLOWING INTO THE SOUL OF A MAN OF THE DIVINE LOVE OF THE FATHER AND THE DISAPPEARING OF EVERYTHING THAT TENDS TO SIN AND ERROR. AS THIS LOVE FLOWS INTO A MAN'S SOUL, IT PERMEATES THAT SOUL, AS DOES LEAVEN THE BATCH OF DOUGH, AND THAT SOUL PARTAKES OF THIS DIVINE LOVE AND THEREBY BECOMES LIKE THE FATHER IN HIS DIVINE NATURE AND FITTED TO INHABIT HIS KINGDOM.

NOW, YOU CAN READILY SEE THAT THERE CAN BE NO POSSIBLE RELATIONSHIP EXISTING BETWEEN THE DEATH OF JESUS ON THE CROSS, AND HIS BLOOD, AND THE GIVING TO THE SOUL OF A MAN THOSE DIVINE QUALITIES THAT BELONG TO THE FATHER'S NATURE. THESE QUALITIES ARE NOT IMPARTED TO MAN BY DEATH AND BLOOD, BUT BY LIFE AND LOVE AND FAITH WHICH COMES WITH THAT LOVE. AND, HERE, WHEN I SAY *FAITH*, I DO NOT MEAN THE MERE INTELLECTUAL BELIEF OF WHICH I HAVE SPOKEN.

AS WE HAVE BEFORE WRITTEN, WHEN THE FIRST PARENTS WERE CREATED, THEY WERE NOT GIVEN THIS DIVINE LOVE—ONLY THE MERE POSSIBILITY OF OBTAINING IT UPON THEIR SEEKING FOR IT IN THE WAY THAT GOD HAD PROVIDED. IT WAS NOT FORCED UPON THEM, BUT IT WAS OPTIONAL WITH THEM AS TO WHETHER OR NOT THEY WOULD RECEIVE IT AND BECOME FITTED TO INHABIT THE KINGDOM OF HEAVEN. WHEN THEY COMMITTED THEIR ACT OF DISOBEDIENCE, THEY FORFEITED THIS PRIVILEGE AND, AS TO IT, DIED AND WERE LEFT WITHOUT A MEDIATOR BETWEEN THEMSELVES AND GOD. AND, HERE, I DONT MEAN ANY MEDIATOR IN THE WAY OF PAYING A DEBT, FOR THEY OWED NO DEBT TO GOD. THEY WERE MERELY, AS YOU MORTALS MIGHT SAY, DISINHERITED

CHILDREN. AND THE ONLY MEDIATOR THAT MAN NEEDED AFTER THAT TIME WAS ONE THROUGH WHOM MIGHT COME THE GLORIOUS TIDINGS THAT THE FATHER HAD CHANGED HIS WILL, OR FORGIVEN THE DISOBEDIENCE TO THE EXTENT OF RESTORING HIS ORIGINAL OFFER: THE PRIVILEGE OF OBTAINING HIS DIVINE LOVE INTO THEIR SOULS. AND, IN THIS SENSE, NEVER WAS THERE ANY MEDIATOR BETWEEN GOD AND MAN UNTIL THE COMING OF JESUS AND HIS ANNOUNCING TO MAN THAT THE FATHER HAD CHANGED HIS WILL, AND HAD RESTORED TO MANKIND THE GREAT PRIVILEGE OF PARTAKING OF HIS DIVINE NATURE AND IMMORTALITY. THUS, AS IN THE FIRST MAN, ADAM, ALL MEN DIED, SO, IN THE MAN JESUS, ALL MEN WERE MADE ALIVE. AND JESUS WAS THE MEDIATOR NOT ONLY IN DECLARING TO MAN THE REBESTOWAL OF THIS GREAT GIFT OF THE DIVINE LOVE AND IMMORTALITY, BUT ALSO IN SHOWING THE WAY BY WHICH MEN COULD AND MUST SEEK FOR THAT GIFT IN ORDER TO POSSESS IT.

THE GREAT GIFT OF GOD TO MAN WAS NOT JESUS, BUT RATHER THE POTENTIALITY OF OBTAINING THE DIVINE LOVE OF THE FATHER AND THUS BECOMING DIVINE AND FITTED TO RESIDE IN THE MANSIONS OF THE KINGDOM OF HEAVEN.

AND, THUS, JESUS BECAME THE RESURRECTION AND THE LIFE AND BROUGHT IMMORTALITY TO LIGHT. HOW MUCH GREATER A SAVIOR THIS IS THAN BY HIS PAYING A SUPPOSED DEBT BY HIS DEATH AND BLOOD!

NO, HE IS THE SAVIOR OF MAN BY HIS LIVING AND HIS TEACHINGS, FOR HE WAS THE FIRST TO RECEIVE THIS DIVINE LOVE AND TO BECOME DIVINE HIMSELF. AND, THUS, HE BECAME THE FIRST FRUIT OF THE RESURRECTION.

We have explained to you before, in detail, some of the Truths that I have declared in this message, and it is not necessary here to explain them further.

IN CLOSING, I WISH TO DECLARE WITH ALL THE EMPHASIS THAT I POSSESS, ARISING FROM A KNOWLEDGE BASED UPON THE TEACHINGS OF THE MASTER, AND MY OWN PERSONAL EXPERIENCE AS A POSSESSOR OF THIS DIVINE LOVE AND A PARTAKER OF THE FATHER'S DIVINE NATURE, THAT NO VICARIOUS ATONEMENT OF JESUS, NOR THE SHEDDING OF HIS BLOOD, SAVES ANY MAN FROM SIN OR MAKES HIM A REDEEMED CHILD OF THE FATHER, OR FITS HIM FOR A HOME IN THE MANSIONS OF THE CELESTIAL SPHERES.

With a love that can come only from a redeemed and divine nature, I love all mankind and am working to help them find the Way to life and immortality and happiness beyond the conception of mortals or spirits who have not received this New Birth of the Divine Love of the Father.

I have written enough for tonight, and you are tired.

So, my dear brother, with all my love and the blessings of a heart filled with the Love of the Father, I am

Your brother in Christ, JOHN.

*What Is the Use in Believing in the Sacrifice of Jesus on the Cross
as Salvation from Sin?*

(LUKE, THE APOSTLE)

(June 4th, 1916 | Received by James Padgett)

I AM HERE. *Luke.*

I desire tonight to write a short message on the question: "What Is the Use in Believing in the Sacrifice of Jesus on the Cross as Salvation from Sin?"

I know that this belief is at the foundation of the so-called Christian religion, and is the cornerstone of most of the churches as they now exist; but, as such a belief is false and does not effectuate the object claimed for it, I must declare the utter uselessness of such a belief and the great harm it is doing to mankind.

A thing is just what its internal qualities make it. I mean by this what the ingredients of its composition cause it to really be. And these ingredients cannot be supplied unless they have, in themselves, an existence of those qualities which are sufficient to make that composition just what is necessary and required to produce the things in its genuine substance.

This applies to the things of the soul. And unless the qualities of the soul are such as to eliminate the elements of sin and everything that prevents that soul from coming into harmony with the Laws of God, that soul will continue in sin and separation from the Divine Nature of the Father.

The soul is an entity in each individual which is distinct and separate from the soul of every other man. It is dependent for its qualities not on what that other man may do or not do, but upon that which will make those qualities like, or, in substance, the same as the qualities of that thing which is desired or sought for as a necessary acquirement in making the substance of that possessed and that desired similar.

According to the belief of which I speak, the sacrifice mentioned causes the salvation of man by appeasing the "wrath" of God and lifting from man the condemnation under which he was suffering. And by accomplishing such an object, man became a new creature in his soul qualities and was given the qualities that are required to make him like unto the Father. Therefore, he, man, has nothing further to be done for him in order to relieve him entirely from the possession of this sin and from the "demands" of God. The sacrifice is "sufficient" to bring about these results.

But as we have told you, and as even the followers or possessors of these beliefs assert, Love is the great necessity to effectuate the union between God and man, and this Love must dwell in the soul of man, as well as in the Bosom of the Father. It is awaiting Its bestowal on man.

IT CAN BE OBTAINED ONLY BY SINCERE SEEKING ON THE PART OF MAN, AND NO OTHER WAY IS PROVIDED BY WHICH IT CAN BE OBTAINED. THE SACRIFICE OR THE SHEDDING OF BLOOD DOES NOT CAUSE THE INFLOWING OF THIS LOVE INTO THE SOULS OF MEN. AND THE MERE FACT THAT AN "ANGRY"

GOD HAD BEEN "APPEASED," OR A DEBT HAD BEEN PAID, OR A MORTAL HAD BEEN REDEEMED—EVEN IF THIS WERE ALL TRUE—WOULD NOT CAUSE THIS LOVE TO BECOME A PART OF THE SOULS OF MEN!

I know that it is asserted that these things reconcile God to man in some mysterious way, thereby causing the acceptance of man by God. Further, that when that is done, all the sins and depravity of a man's soul immediately become no longer a part of his soul's qualities, and the soul is perfected and its condition is that which enables it to become of a nature like that of the Father.

But a difficulty with this conclusion is that only Jesus and God are the ones that are participating in this great work of redemption. Man is eliminated from the necessity of doing anything, except to believe that the sacrifice is sufficient to cause his full salvation and all that it means.

How this belief that the sacrifice or the flowing of the blood can make a sinful soul pure, or become a partaker of the Divine Nature of the Father, has never been explained by the teachers of the Christian doctrines in any way that is consonant with reason. And it cannot be so explained, for the one reason that is of itself sufficient: that the sacrifice does not work such a consummation.

No one man, not even Jesus, can do the work of another, or for another that will produce the results necessary to insure the reconciliation mentioned.

It is claimed that Jesus died to save all men from their sins, or that he that believeth on the name of Jesus shall be saved from his sins. But the question arises, "How—in what way?"

Can it be argued that his death made the impure man clean, even though the man believed it did? Can his blood shed on Calvary cleanse the soul of any man? I know it is claimed that in some mysterious way it does, but no one explains the how.

CAN ANY ONE OF THE GREAT THEOLOGICAL TEACHERS TELL YOU BY WHAT MYSTERIOUS OR OTHER PROCESS THIS BLOOD OPERATES ON THE MERCY OR LOVE OF GOD SO THAT THE SINNER IS SAVED FROM HIS SINS OR FROM THE PENALTIES WHICH THE VIOLATION OF GOD'S LAWS ENTAIL? I KNOW THAT THEY CANNOT, AND FOR THE SAME REASON AS BEFORE STATED: THAT THE BLOOD DOES NOT ACCOMPLISH THESE RESULTS.

THEN, WHAT IS THE USE IN ACCEPTING SUCH BELIEF WHEN IT CANNOT BE UNDERSTOOD OR EXPLAINED, AND IS THE BLINDEST OF BLIND BELIEFS OF MORTALS?

NO, NO SACRIFICE OF JESUS, NO SHEDDING OF HIS BLOOD, AND NO VICARIOUS ATONEMENT, AS IT IS CALLED, CAN SAVE A HUMAN SOUL FROM SIN, OR BRING IT INTO THE LOVE OF THE FATHER, OR CAUSE IT TO BECOME A PARTAKER OF THE DIVINE NATURE.

WE HAVE ALREADY DECLARED AND EXPLAINED TO YOU IN PREVIOUS MESSAGES WHAT, AND WHAT ONLY, BRINGS SALVATION TO MEN, AND I WILL NOT REPEAT IT HERE. BUT I

WILL SAY THIS: EXCEPT A MAN BE BORN AGAIN, HE CANNOT ENTER INTO THE KINGDOM OF HEAVEN. NOTHING LESS IS SUFFICIENT, AND NOTHING ADDED TO THIS CAN IN ANY WAY BRING ABOUT A MAN'S SALVATION.

I will not write more tonight, as what I have said should cause men to think and understand upon what false and baseless foundation they stand when they rely upon the belief in Jesus' sacrifice to save them from their sins.

With all my love and blessings, I will say good night.

Your brother in Christ,

LUKE.

Paul Denies the Vicarious Atonement. He States That This Belief Is Doing Much Harm and That the Bible Contains Many False Statements.

(PAUL, THE APOSTLE)

(October 26th, 1915 | Received by James Padgett)

I AM HERE. *Paul, the Apostle.*

Yes, I am here, and I want to say just a few words. The book on the "vicarious atonement" that you have been reading—about the ransom price and the blood of Jesus and the sacrifice on the cross—is all wrong, and you must not believe what it says.

Well, I know the Bible ascribes to me the teachings of these things, but I never taught them. And I tell you now, as I have told you before, that the Bible cannot be depended on as containing things that I wrote; for there are many additions to what I wrote and many omissions of what I wrote. And so it is with the others whose names are stated as the writers of the New Testament. Many things contained in that book were never written by any of the alleged authors of the book. The writings of any of us are not in existence, and have not been for many centuries. When they were copied and recopied, great additions and omissions were made; and, ultimately, doctrines and dogmas were interpolated that we never believed or wrote at any time.

I have to say this, and I wish to emphasize my statement with all the conviction and knowledge of the Truth that I possess: JESUS NEVER PAID ANY DEBT OF MAN BY HIS DEATH OR HIS BLOOD, OR AN ALLEGED VICARIOUS ATONEMENT. When Jesus came to earth, his mission was given to him as he progressed in his soul development. And not until his anointing was he wholly qualified to enter upon his mission or the work thereof.

The mission was twofold; namely: TO DECLARE TO MANKIND THAT THE FATHER HAD REBESTOWED THE DIVINE LOVE WHICH ADAM (OR THE FIRST PARENTS) HAD FORFEITED; AND, SECONDLY, TO SHOW MAN THE WAY BY WHICH THAT LOVE COULD BE OBTAINED SO THAT THE POSSESSOR OF IT WOULD

BECOME A PARTAKER OF THE DIVINE NATURE AND IMMORTAL.

Jesus had no other mission than this. And any statement by the preacher or teacher, or church doctrines or dogmas, or by the Bible, that his mission was other than I have stated is untrue. Emphatically, he never claimed that he came to earth to pay any ransom for mankind, or to save them by his death on the cross, or to save them in any other way than by teaching them that the Great Gift (or privilege of obtaining immortality) had been bestowed upon them, and that they could obtain It by prayer and faith.

The author of the book is all wrong in his theories. But if you accept the statement of the Bible as true, he makes a very forcible presentation of the Scriptures. However, the Scriptures do not contain the Truth on this subject, except by the New Birth that Jesus taught. And that being so, his explanations and theories must fall to the ground. Someday, and that very soon, he will come to the spirit world and have an awakening which will cause him much suffering and remorse because of his teachings of the false doctrines that his book contains.

I did not intend to write so long a letter when I commenced, but your questions required answers, and I could not give you answers in less space.

But, nevertheless, if you shall obtain any benefit from what I have written, the time consumed will be compensated for.

I must stop now, but will come again sometime.

Your brother in Christ,

PAUL.

Peter Affirms What Paul Wrote About the Vicarious Atonement.

(PETER, THE APOSTLE)

(October 26th, 1915 | Received by James Padgett)

I AM HERE. *Peter, the Apostle.*

I write to corroborate what Paul said—both as to the errors of the author of the book that you have been reading and of the Bible upon which he bases his arguments and conclusions.

There are some of the epistles credited to me, and I did write some to the members of the church over which I had supervision. But the epistles as contained in the Bible are untrue and conflicting with my beliefs in many particulars, then and now; and I never wrote such conflicting statements. I never wrote that Jesus paid a ransom for mankind, or that his death on the cross saved men from the death which they inherited from Adam, or anything of the kind that insinuated that men were saved by any act of Jesus which satisfied the "wrath" of God or, as the author said, "satisfied Divine Justice."

JUSTICE WAS NOT AN ELEMENT IN THE PLAN OF MAN'S SALVATION—ONLY LOVE AND MERCY, AND THE DESIRE OF THE FATHER THAT MAN BECOME RECONCILED TO HIM; THAT IS, COME TO HIM AND RECEIVE THE GREAT GIFT OF HIS DIVINE NATURE. NO BLOOD-SHEDDING OR DEATH OF JESUS OR

VICARIOUS ATONEMENT COULD HAVE ACCOMPLISHED THIS, FOR NONE OF THESE THINGS WOULD AFFECT THE SOUL DEVELOPMENT OF A MAN. THE MATTER OF SOUL DEVELOPMENT IS AN INDIVIDUAL MATTER, AND CAN ONLY BE ACCOMPLISHED WHEN MAN SEEKS FOR THE GREAT GIFT OF DIVINE LOVE AND RECEIVES IT IN HIS SOUL AND DEVELOPS IT. HE THEN BECOMES A PARTAKER OF THE DIVINE NATURE AND ONE WITH THE FATHER.

How deplorable that men will teach this erroneous doctrine of blood atonement! How very much harm it is doing to mankind and to spirits as well. For many spirits come into the spirit world with their beliefs so firmly established in this doctrine that they frequently remain for years in that condition of belief. This causes stagnation of their souls' progress and greatly delays their obtaining a knowledge of the Truth.

This author, when he comes to the spirit world, will undoubtedly have to pay the penalty of his erroneous teachings. And very probably that penalty will be that he will have to "unteach," if I may use the word, all the spirits who believed in and followed his teachings of these false doctrines when on earth.

But men will know the Truth someday, and the Truth will make them free.

You must try your best to get in condition to take the messages which the Master desires to write so that they can be published to the world.

I am your brother in Christ,

PETER.

Chapter 5.

The True Nature of God, the Heavenly Father.

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5.

The True Nature of God, the Heavenly Father.

Who and What Is God?

(JESUS)

(May 25th, 1917 | Received by James Padgett)

I AM HERE. *Jesus.*

I have been with you as you prayed, and joined in your prayer to the Father for the inflowing of His Great Love into your soul in great abundance. And I know that His Holy Spirit is present, that His Love is flowing into your soul, and that you are becoming in at-onement with the Father. His Love will always come to you when you pray as you have tonight, and His listening Ear is always open to the earnest aspirations of His children who come to Him with the true longings of the soul. You have the secret of reaching the Father's Love* and, on all occasions, when you feel that you need that Love, or desire a nearness to the Father, use the secret and you will not be disappointed.

You are in better condition tonight in your soul development and perceptions, and can receive my message which I have desired to communicate for some time. I was waiting only for you to be in a complete rapport with me.

Well, you will remember that, in the early stages of our writings, I communicated to you my knowledge and conception of Who and What God is, and that I have recently told you that I desired to rewrite the message, as your condition is now so much better to receive these Truths than it was when the message was written. And, so, tonight, I will deliver the message and will take a more complete possession of your brain, and control of your hand, than I was able to do at the time mentioned.

Then, the question is: "Who and What is God?"

In dealing with this question, you must realize that it is not so easy to describe the Essence and Attributes of God in language that mortals can comprehend. And I feel the limitations that I am under in endeavoring to give you a satisfactory description of the only and true God, not because of the paucity of knowledge and conception on my part, but because of the fact that you have not the required soul development to enable me to form the necessary rapport with you in order that the exact Truth as to Who the Father is may be expressed through your brain.

* This refers to the sincere longings of the soul for the Father's Divine Love. – Ed.

WELL, TO BEGIN, GOD IS SOUL, AND SOUL IS GOD. NOT THE SOUL THAT IS IN THE CREATED MAN, BUT THE SOUL THAT IS DEITY AND SELF-EXISTENT, WITHOUT BEGINNING OR ENDING, AND WHOSE ENTITY IS THE ONE GREAT FACT IN THE UNIVERSE OF BEING.

God is without form, such as has been conceived of by man in nearly all ages, and especially by those who believe in the Bible of the Hebrews as well as in that of the Christians. But, nevertheless, He is of a Form which only the soul perceptions of the soul of a man which has arrived at a certain degree of development can discern and realize as an Entity—one who has taken on the Divine Nature of the Father and has thus become a part of the Soul of God. There is nothing in all nature with which men are acquainted or have knowledge of that can be used to make a comparison with this Great Soul, even with the spirit perceptions. Hence, for men to conceive of God as having a form in any manner resembling that of man is all erroneous. Only those who deny the anthropomorphic God in their beliefs and teachings are correct.

But, nevertheless, God is of Form such as to give Him an Entity and Substance and Seat of Habitation in contradistinction to that God which, in the teachings of some men, is said to be everywhere in this Substance and Entity—in the trees and rocks, in thunder and lightning, in men and beasts, in all created things and in Whom men are said to live and move and have their being. No, this concept of God is not in accord with the Truth, and it is vital to the knowledge and salvation of men that such conception of God be not entertained or believed in.

To believe that God is without Form is to believe that He is a mere force or principle or nebulous power and, as some say, the resultant of laws. However, as a fact, God has established these laws for the controlling of His Universe of Creation, and they are expressed and made manifest to men by these very powers and principles that, to some extent, men can comprehend.

The child has asked: "Who made God?" And because the wise men cannot answer that question, in their wisdom, they conclude and assert that there can be no real God of Personality or Soul Form; hence, only force, principle, or evolved laws can be God. In their own conceit, they think that they have solved the question. But the child may not be satisfied with the answer and may ask the wise men: "Who made principle and force and laws that must be accepted as the only God?" And, then, the wise men cannot answer unless they answer: "God," which they do not believe, but which, let me say, is the true and only answer.

God is in back of force and principle and law, which are all only expressions of His Being and which could not exist without Him. These expressions are only existences: changeable, dependent and subject to the Will of God Who, only, is Being.

GOD, THEN, IS SOUL. AND THAT SOUL HAS ITS FORM, PERCEPTIBLE ONLY TO ITSELF OR THAT OF MAN WHO, BY REASON OF THE SUFFICIENT POSSESSION OF THE VERY SUBSTANCE OF THE GREAT SOUL, HAS BECOME LIKE UNTO GOD—NOT IN IMAGE ONLY, BUT IN VERY ESSENCE. We spirits of the highest soul progression are enabled to see God and His Form by our soul

perceptions. But, here, I use the words "see" and "form" as being the only words that I can use to give mortals a comparative conception of what I am endeavoring to describe.

When it is remembered that mortals can scarcely conceive of the form of the spirit body of a man, which is composed or formed of the material of the universe, though not usually accepted to be of the material, it will be readily seen that it is hardly possible for me to convey to them even a faint idea of the Soul Form of God, which is composed of that which is purely Spiritual – that is, not of the material, even though to the highest degree sublimated.

And although I am not able to describe to men that from which they may glean a conception of the Soul's Form because of the limitations mentioned—as such Form can be seen only with the soul's eye, which eyes men do not possess—it must not be believed that, because men cannot understand or perceive the Truth of the Soul's Form, therefore, it is not a Truth. A TRUTH, THOUGH NOT CONCEIVED OR PERCEIVED BY MEN, SPIRITS, OR ANGELS IS STILL A TRUTH; ITS EXISTENCE DOES NOT DEPEND UPON ITS BEING KNOWN. AND EVEN THOUGH ALL THE MORTALS OF EARTH AND ALL THE SPIRITS AND ANGELS OF HEAVEN, SAVE ONE, COULD NOT PERCEIVE THE EXISTENCE OF THAT TRUTH, YET ITS EXISTENCE PERCEIVED BY THAT ONE IRREFUTABLY PROVES ITS REALITY.

But, as I have said, the Truth of God's Form—the Soul's Form—can be testified to by more than one of the Celestial spirits of men passed from earth. And, as I have attempted to explain, the possibility is before mortals of the present life and in the great future to perceive God if their souls have become possessed of the Divine Substance of God's Love in sufficient abundance.

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

And here it needs to be said that, when in our messages we speak of God as being without form, we mean any such form as men have or think they have conceived of; and our expressions must not be considered as contradictory to what I have tried to explain as the Form of God.

Well, in addition to Form, God has a Personality; and this is expressed and made known to man by certain Attributes, which, to the consciousness of man, are existent in the universe. But, to some philosophers and scientists and wise men, these Attributes are their impersonal God, Himself, and, to them, the only God. They make the created, the Creator, not realizing that behind the expression must be the Cause; and that greater than the Attribute must be that from which the expression of the Attribute is projected, or, as they better like to say, evolved.

AND HERE, I, WHO KNOW, DESIRE TO SAY THAT THESE MANIFESTED ATTRIBUTES OR FORCES AND POWERS AND PRINCIPLES AND LAWS AND EXPRESSIONS DO NOT, ALL TOGETHER, CONSTITUTE GOD. HIS ATTRIBUTES OR EXPRESSIONS, MANIFESTED TO MORTALS OR SPIRITS, ARE ONLY THE RESULTS OR EFFECTS OF THE WORKINGS OF HIS SPIRIT WHICH SPIRIT IS ONLY THE ACTIVE ENERGY OF HIS SOUL

– HIMSELF. AND, HENCE, THE FORM OF GOD IS NOT DISTRIBUTED OVER THE WHOLE UNIVERSE OF CREATION, WHERE HIS ATTRIBUTES MAY BE, OR SIMPLY BECAUSE THESE ATTRIBUTES ARE MANIFESTED EVERYWHERE.

No, as was said by Moses of old, and as was said by me when on earth: God is in His Heavens. And although it may be surprising and startling to mortals to hear, God has His Habitation; and God, the Substance, the Self-Existing Soul Form, has His Locality. And men do not live and move and have their existence in God, but they do in His Emanations and Expressions and Spirit.

As you are somewhat exhausted, I think this is a good place to stop. I am pleased that you are in such good condition. So, be prepared for an early resumption of the message.

With my love and blessings, I will say good night.

Your brother and friend,

JESUS.

Who and What Is God?

(ANN ROLLINS)

(February 18th, 1916 | Received by James Padgett)

I AM HERE. *Your grandmother.* (Ann Rollins, Celestial spirit)

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

I am now in the Third Celestial Sphere, as I already told you, and am now in a much more exalted condition in my knowledge of spiritual Truths than I have ever been, and have had opened up to me a spiritual view that increases my understanding of Truth and of the Father's Provisions for the happiness and salvation of His children.

I know now more than ever that He is a real, existing God of Love and Power and Wisdom, and that wrath, such as is taught in the Bible, is no part of His Nature; and that He has only Love and Solitude and Sympathy for His children on earth as well as in the spirit world.

He is not a God that is afar off waiting for the arrival of the "great judgment day" in order to approve or condemn His children according to the deeds done on earth, but He is with all men and spirits in a way that His Influence of Love and Beneficence may be felt by them (if they will only place themselves in that condition of receptivity of soul that such Influence maybe felt); for as we have said before, the relationship and nearness of God to man depends upon the will and desires of man himself to a very large extent.

God is not with men in what may be called His Personality, as has been taught by the teachers of the Bible and the religions of the world. And men do not live, move, and have their being in Him, as Paul wrote, for His Personality has a location which is not everywhere, but is in the high Heavens.

I know that this will appear startling to many persons, orthodox and otherwise, and that it apparently takes from them the consolation of believing and feeling that God is with and in them; but, nevertheless, what I say is true.

He is not in them or in nature, as some of the scientists say who believe in God. He is not in every flower or tree or other manifestation of His Creation. And, as regards His Personality, He is not omnipresent, though He has a knowledge of all things which He has created. I say "which He has created" because there are some things which appear to man as a part of the realities of the universe which He did not create, but which man alone created. And, for these things, He has no love and does not approve of or favor their existence; in the end, they will be destroyed from the face of His Universe.

And when I say that God, in His Personality, is not everywhere and not with men at all times, forming a part of their being, I do not mean that it shall be understood that He is not the Loving, Watchful Father, trying to make them happy and save them from the results of their own many wrongdoings, for such inference would not be true.

And, as I say, while He is not with men in this Personality, yet, He is with them in the sense and Truth that His Attributes of Love and Wisdom and Knowledge and Power are with them always. Life emanates from God, but life is not God; it is only one of His Attributes that is conferred upon the objects of His Creation so that they may live and grow and fulfill the designs of their creation. And when that purpose has been accomplished, He withdraws this Attribute of Life from them, and men can realize that fact.

God, Himself, has not ceased to be a part of that object, for He never was a part of it; but only this Attribute of Life has ceased to be a part of that object.

God is the Source and Origin of all life. But that life is merely one of His creatures, as we say, as is man or other things which mortals call matter.

Man does not live and move and have his being in God, but merely in the Attributes of God. So, you see, not all these Attributes together constitute God, for He is a Personality from which all these Attributes flow.

I know that it is difficult for you to comprehend the full purport of what I intend to convey, but you may grasp my meaning in part.

Love is a greater Attribute than even Life. But Love is not God, just as love is not man, though it is his greatest possession when it exists in its purity. And as man has many attributes which all together do not make the man, so God has many Attributes. Yet they are only part of His Nature and not His Entity.

Man has a physical body and a mind. Yet they do not constitute man, for he may lose them both and still be man, or spirit; that is, the ego or the soul is the real man—the personality. And all the wonderful parts of man, such as the mind and affections and desires and will, are merely of him. And if he were deprived of any of them, he would still be man, though not the perfect man as when they are all with him performing their proper functionings.

Man is so created that, unless he has these qualities which were made parts of him in his creation, and which were necessary to make him the perfect creature that he was, then he is not the perfect man that God decreed him to be. And until these qualities are fully restored or regained by him, he

will not be the man that was the greatest Handiwork of the Almighty.

God is not God by reason of having Qualities, but these Qualities exist because they are the Attributes of God. He never loses them, nor do they become hidden or cease to do their functioning, but they are always existing and working and obedient to His Being.

GOD IS SOUL, AND SOUL IS GOD. AND IN THIS SOUL IS GOD'S PERSONALITY AND LIFE, WITHOUT FORM BUT REAL AND EXISTING, AND FROM WHICH FLOW ALL THESE ATTRIBUTES OF LIFE AND LOVE, ETC., OF WHICH I HAVE SPOKEN. GOD IS SPIRIT, BUT SPIRIT IS NOT GOD. SPIRIT IS ONLY ONE OF GOD'S QUALITIES.

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

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

With all my love, I am

YOUR GRANDMOTHER.

Who and What Is God?—Continued.

(ANN ROLLINS)

(February 25th, 1916 | Received by James Padgett)

I AM HERE. *Your Grandmother.* (Ann Rollins, Celestial spirit)

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

As I was saying, God is not in man or material things as regards His Personality, but only those Attributes which men generally, but incorrectly, consider to be God, Himself, are manifested in the material things.

As I have said, God is not the creator of all things that appear to have an existence, for many things which control and govern the conduct of men are entirely the creatures of man, and are not in harmony with the Laws of God or with His Will. Hence, when it is realized that there exists evil thoughts and desires and conceptions in the souls and minds of men that are not in harmony with God's Creations, you can readily see that God cannot be and is not in such souls and minds, nor are His Attributes. As is said in the laws of physical philosophy, two things cannot occupy the same place at the same time. So, as regards spiritual philosophy, we may say that two things cannot occupy the same soul or mind at the same time, especially when they are antagonistic or opposed to each other in their qualities or fundamentals. Until the one vacates its occupancy, the other cannot come in. And this is invariably true of the creatures of God and the creatures of man, for they are always, and under all circumstances, opposed to each other.

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

GOD IS IN HIS HEAVENS. AND THOSE HEAVENS HAVE A LOCALITY, JUST AS THE DIFFERENT SPHERES OF THE SPIRIT WORLD IN WHICH SPIRITS HAVE THEIR HOMES HAVE LOCALITIES. AND GOD'S LOCALITY IS WAY BEYOND THE HIGHEST CELESTIAL SPHERES KNOWN TO THE HIGHEST SPIRIT, AND TOWARDS WHICH SPIRITS ARE ALWAYS PROGRESSING. AND, AS THEY PROGRESS, THE MORE AND CLOSER THEY COME IN CONTACT WITH THESE ATTRIBUTES OF GOD WHICH ARE CONSTANTLY FLOWING FROM HIM.

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

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

Such is not God. All these manifestations are merely evidence of the existence of a substantial and, I may say, never varying, Self-Existing Being Who is not the creature of man's mind or of man's necessities or desires, but is the Creator of all—even of these wise men who cannot conceive of any God but nature, the mere creature of His Being and Wisdom and Power.

The human mind, when left to itself—that is, to its own evolution, as your scientists say, and not influenced by the revelations of spiritual Truths or the suggestions of spirits who have advanced in knowledge of things beyond the material—has not improved much since the days when men lived and died as sun worshipers, and the worshipers of the sacred cats and bulls and elephants, and of the storms and thunders and lightnings. God was considered to be in all these manifestations, immanent and real, and to be appeased or loved as necessity required. Today, among your civilized nations, and the wise men of these nations who can see no God in the spiritual, the aggregate of all these material things is the God which they must worship, if they worship at all.

To them, nature is God. Thus, the only improvement that their minds have over the minds of the worshipers of the sun and of animals, etc., that I have mentioned, if there is any, is that those minds are not satisfied to see

God in a single manifestation, but must see a combination of all these manifestations, which they call nature. You see, it is only a difference in degree. The scientist of today who refuses to accept or believe in any God, and who may be of a spiritual nature, is exactly the counterpart of his so-called "barbarian" brother who could see Him only in the sun, etc., except that he demands a larger God Who must be in the lowest form of mineral existence as well as in the highest form of solar excellence, and even in man (for with some, man is his own and only god).

It is questionable whether these wise men are not more limited in their conception and acceptance of a God than were the earlier uncivilized brothers, because many of the latter saw beyond and behind their sun god (and god of thunders, etc.) another and greater God Whom they could not see but could feel and realize His Existence in their souls.

But the wise men of civilizations have so evolved their intellects that they have lost their soul perceptions. No God beyond the horizon of their intellectual perceptions can exist; hence, as they think they know nature, nature is all of creation, and there can be no other God than nature.

But, oh, the terrible mistake!

GOD, THEN, AS I HAVE SAID, IS A BEING—A SOUL—WITH A PERSONALITY THAT HAS A LOCATION HIGH UP IN THE HEAVENS AND TOWARDS WHOM ALL SPIRITS OF THE CELESTIAL AND MANY OF THE SPIRITUAL SPHERES ARE STRIVING TO APPROACH IN GREATER AND GREATER NEARNESS; AND, AS THEY APPROACH, THEY REALIZE AND KNOW THE INCREASED LOVE AND LIFE AND LIGHT THAT EMANATES FROM THE FOUNTAINHEAD OF THESE ATTRIBUTES OF PERFECTION.

AND, SO, I REPEAT, GOD IS NOT IN MAN OR BEAST OR PLANT OR MINERAL, BUT ONLY HIS ATTRIBUTES ARE, AS HE SEES THE NECESSITY FOR THEIR WORKINGS. AND MAN DOES NOT LIVE AND MOVE AND HAVE HIS BEING IN GOD.

Well, my son, in my imperfect way, I have given you some idea of Who and What God is. In substance, my explanation is the consensus of the knowledge of the Celestial spirits whose knowledge is based upon the Truths that no mortal, or all the mortals combined, can possibly learn with their finite minds.

I think that you have received my ideas and words quite correctly, and I hope the Truths which I have written may prove beneficial to all mankind.

I am very happy and will come again soon and write you some other Truths which may interest you.

I must stop now.

With all my love and blessings, I am

Your own loving grandmother,
ANN ROLLINS.*

* Jesus wrote in a message that Mr. Padgett's grandmother is well qualified to write on the Divine Truths.

Mr. Padgett's Father Affirms That Ann Rollins Wrote on "Who and What Is God?"

(JOHN H. PADGETT)

(February 25th, 1916 | Received by James Padgett)

I AM HERE. *Your father:* (John H. Padgett)

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

There is one thing that I have observed in the case of those who are called scientists and who believe only the material, and also in the case of those who claim to be infidels. When they come into spirit life, they realize very soon that there is or must be a God, and that their god of nature, or their man-made god, does not exist here. Of course, they do not get a conception of the Nature of God in the beginning, but they know very soon after they come over that there is a God other and different from what they conceived Him to be when they had a false conception of Him on earth, or when they denied that there was any God; and they soon realize the absolute necessity for there being one. And when they had made man his own god, they then see many spirits of men in such conditions of darkness and suffering and helplessness that they readily realize that man is not God.

So, I say, the first Truth that enters their minds and souls when they become spirits is that there is a God, although they do not know His Nature and Attributes.

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

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

With all my love, I am

Your loving father,

JOHN H. PADGETT.

*Joseph H. Salyards Writes on His Knowledge and Soul Perception
Concerning "Who and What Is God?" He Declares That God Has
Personality.*

(PROF. JOSEPH SALYARDS)

(November 21st, 1915 | Received by James Padgett)

I AM HERE. *Your old Professor Salyards.*

I merely want to say that I am very happy. I also want you to know that I am progressing in my condition of soul development and in my knowledge of the Truths that pertain to the spirit world. I have not written to you for a long time, but would now like to tell you of certain Truths that I have learned since last I wrote to you.

Well, I find that I am now in a condition of soul development that enables me to see the Truth of what the Master has told us in reference to the real Existence of God—a God Who knows what His creatures are doing and in what way they are making use of their souls and bodies. I mean that this God is One Who has all the Faculties that you would suppose only a being who had a personality and form would have; for one cannot really understand how a mere essence or formless existence could have such Powers and Qualities.

However, I never could comprehend the real Truth and meaning of God until recently, believing Him to be mere essence, devoid of form or personality, Who could have the Wisdom and Love and Power that I was taught such God possessed. But I now know that God is neither a mere essence nor is devoid of personality. Also, that comprehension of God's Qualities is actually beyond the finite mind, and can only be accepted as a realization of an existing condition or Truth by means of faith. Yet, now, I have more than faith to enable me to understand the fact that this God, Whom we call our Father, for He is, has all these Qualities and Powers. And, to me, such understanding is a wonderful and unexpected addition to my knowledge of God.

This understanding, of course, is not a thing that arises from any exercise of the mind. Nor is it the result of any mental power or quality which I may never have realized that I possessed. Rather, it is the result of the exercise of my soul perceptions. And these perceptions have become so great, and in such condition of unison or harmony with our Father's Qualities of Soul, that He and all these Attributes appear to me as real, perceptible Existences, having as much certainty of comprehensible Being as the existence of spirits and their attributes.

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

In all my life, natural or spiritual, I never conceived or expected that it was possible for any soul of mortal or spirit to see God as I now see Him. And I never could understand what was meant by the beatitude, "The pure in heart shall see God," except in this sense: that as we became pure in heart, those Qualities that were ascribed to God would become a part of us. And,

as such possessors, we could "see" God, or, rather, perceive the result of those Attributes of God in our souls.

I don't know whether you can fully comprehend what I intend to convey to you, but I have tried my best to put the idea in such language that your mind may understand what my meaning is to some extent. I know that you will never fully know what this great soul perception is until you have experienced what this development is in your own soul. For this development is necessary to enable your soul to see with the clearness that I now see.

I thought that I would tell you of this progress of my soul so that you might have some faint idea of what the development of the soul means in a way other than an addition to the development of the natural love principle. For Divine Love is the fulfilling of the Law, and this Law includes that which enables us to perceive that God is a Personality Who has these Qualities that I speak of.

I see that I have written enough for tonight. If you will carefully read what I have written, you will find much food for thought, and probably some help to a correct, concrete comprehension of Who and What is God.

So, expressing my gratification and pleasure in being able to come to you again, and in having you take down my ideas of Who our Father is, and also for the opportunity to declare that God is a Being, having an Existence of His Own that is realized and understood by the soul perceptions of the redeemed of His creatures, I will say good night.

Your old professor and brother in Christ,
JOSEPH H. SALYARDS.

*Jesus Affirms the Professor's Message Concerning the Personality of
God and the Necessity of Developing the Soul Perceptions to Be Able to
Perceive God's Personality.*

(JESUS)

(November 22nd, 1915 | Received by James Padgett)

I AM HERE. *Jesus.*

I have heard what the Professor said to you and you must try your best to comprehend its meaning. It contains a description of the true conception of God in a way that only one having the developed soul perceptions could explain. The only difficulty in your fully understanding this idea of Who and What God is, is that the idea is not one that the mere mind can grasp. For only the soul that has been developed to a sufficient degree can comprehend this. But, yet, you may be able to conceive of its meaning to an extent that will enable you to get closer to our Father as a real, Personal Father, and not as a being of formless existence only. I mean that the idea of Personality may bring the Father nearer to you so that you may realize a deeper meaning of His Love and Care and Mercy and Interest in you and in all His creatures.

In my message on God, you will find that the idea of Personality is spoken of, but not emphasized so much as in the writing of the Professor. BUT THE TRUTH IS THAT OUR FATHER IS A BEING OF REAL EXISTENCE AND PERSONALITY TO THE SOUL PERCEPTIONS.

OF COURSE, MEN WILL NOT UNDERSTAND THIS TRUTH SO LONG AS THEY DEPEND UPON THE MERE INTELLECT TO COMPREHEND IT. AND IT MAY NOT MEAN MUCH TO THEM, BUT THIS TRUTH IS OF THE GREATEST IMPORTANCE TO MANKIND, BOTH IN THEIR LIVES ON EARTH AND IN THE SPIRIT WORLD. "THOU, GOD, SEEST ME" IS NOT A MERE MEANINGLESS GENERALITY WHICH MEN REPEAT AND DO NOT UNDERSTAND, FOR GOD DOES SEE EVERY ACT OF MAN. AND, AS I SAID WHEN ON EARTH, NOT EVEN A SPARROW FALLS WITHOUT MY FATHER KNOWING IT, AND THE HAIRS OF YOUR HEAD ARE ALL NUMBERED. SO, IF MEN WILL ONLY LEARN THAT THIS GREAT TRUTH IS OF SUCH IMPORTANCE, THEY WILL TAKE MORE CARE OF THE MANNER IN WHICH THEY LIVE THEIR LIVES.

MEN MUST REALIZE THAT GOD KNOWS NOT ONLY THEIR ACTS BUT ALSO THEIR THOUGHTS. EVERY IDLE THOUGHT WILL HAVE TO BE ACCOUNTED FOR, AND THE PENALTIES WHICH HIS LAWS IMPOSE WILL HAVE TO BE PAID.

SO, IF MEN WOULD ONLY REALIZE THE FACT THAT GOD IS ABLE TO SEE AND KNOW WHAT THEIR LIVES ON EARTH ARE, THEY WOULD THINK MANY TIMES BEFORE THEY DO SOME THINGS WHICH THEY DO, SUPPOSING THAT NO ONE BUT THEMSELVES KNOW OF THEM.

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

I will write another message to you very soon, and one that will be very important to mankind. It will also convey some things that you must learn.

So, with all my love and blessings, I am

Your own brother and friend,

JESUS.

Luke, the Apostle, Adds His Testimony to the Professor's as to "Who and What Is God?" He Also Affirms That God Has Personality.

(LUKE, THE APOSTLE)

(November 22nd, 1915 | Received by James Padgett)

I AM HERE. *Luke.*

I want to add my testimony to that of Professor Salyards as to Who and What is God. Of course, since the Master has substantiated what the Professor wrote, and enlarged upon it, my testimony is not necessary. Yet, I

desire to say a few words which are expressive of my knowledge arising from my own experience.

I have a soul development which is greater than that of the Professor, and a perception which is clearer and more convincing than his. And, yet, what he has said is all that I can say as to the Truth of the Personality of God, except that it is undoubtedly much clearer to me, and of longer acquaintance.

I know that God is a Being Who has Personality, though not a form like unto man. But He has all the Attributes that have been mentioned. These Attributes are not God, but merely Qualities which He possesses, and which, in their workings upon the hearts and souls of men, emanate and flow from Him. You may better understand this if I call your attention to the fact that, while you can see and feel and hear and love and dislike, yet, these attributes or qualities are not you, but only those things that belong to your personality. You may be deprived of any or all of them and, yet, you may not cease to exist as a personality. And so with God. While these things of Love and Wisdom and Loving and Hearing do not constitute God, yet, they are a part of Him and are exercised by Him, just as the qualities I have mentioned are exercised by you.

I know it is difficult for the mere mind to comprehend this great Truth of God having a Personality. Yet, it is a Truth that is just as real to the perceptions of the developed soul as is the existence of your, or any man's, personality to the finite mind.

AND HERE IS ANOTHER FACT IN CONNECTION WITH THIS GREAT TRUTH: THAT ONLY THE SPIRITS WHO HAVE EXPERIENCED THE NEW BIRTH AND HAVE BECOME FILLED WITH THE DIVINE LOVE OF THE FATHER, AND HENCE A PARTAKER OF HIS DIVINITY, WILL EVER BE ABLE TO PERCEIVE THIS GREAT TRUTH OF THE PERSONALITY OF GOD. NO OTHER SPIRIT WILL EVER RECEIVE THAT SOUL DEVELOPMENT WHICH IS ABSOLUTELY NECESSARY FOR IT TO POSSESS IN ORDER TO PERCEIVE THE GREAT TRUTH UNDER DISCUSSION.

Yet, the mere fact that these other spirits do not comprehend or understand this Truth does not make it any the less a Truth. And all men and spirits are subject to its operations and must come under the benefits that they may receive by reason of the workings of this Truth upon their lives and thoughts.

Just because men cannot see God, it does not follow that He does not see them, for He does. Their every thought is known to Him and taken account of. And strange as it may seem to you, or, as I should more appropriately say, surprising as it may seem to you, that account is kept in the memories and consciences of men, themselves. And when the time comes for them to render an account of their acts and thoughts, no other place or receptacle is sought for or examined to find this account than these very memories and consciences. And nothing can be hidden or lost until they have fulfilled the purpose of their existence.

Men may create, but they cannot destroy. I refer now to their actions and their thoughts. While they may forget and ease their consciences by forgetting on earth, yet, when they come to the spirit world and are called

upon to render an account, the inexorable laws that are really their judges and executioners show them that there is no such thing as forgetting. And, as has been said, they have forgotten to forget.

God is Being, Self-Existing, Unchangeable, but full of Love and Mercy. And these He does not exercise in any individual case. Rather, He has made certain that His Laws of Mercy will so operate that all the spirits of men, and mortals also, may place themselves in such condition of soul by their own acts and desires that they will receive the benefit of this Mercy. Yes, from the beginning, His Mercy is waiting for all men to ask for It and want It, just as is His Love.

I could write on this subject for a longer time, but I must not write more tonight as you are tired. So, I will close.

With all my love and blessings, I am

Your brother in Christ,

LUKE.

Stephen Declares That God Sees, Hears, and Knows the Thoughts and Deeds of Men and Spirits.

(STEPHEN, THE DISCIPLE)

(November 21st, 1915 | Received by James Padgett)

I AM HERE. Stephen, the Disciple.

I want to say only a word.

At the time of my martyrdom, I saw the heavens opened and the spirits of the just made perfect. And, now, by my soul perceptions, I can see God as a real, Personal Being, full of Love and Mercy.

LET NO MAN REST IN THE ASSURANCE THAT GOD IS ONLY A FORMLESS SPIRIT, WITHOUT THE ATTRIBUTES OF SEEING AND HEARING AND KNOWING WHAT THE THOUGHTS AND DEEDS OF MEN AND SPIRITS ARE. FOR, IF HE DOES, IN THE TIME OF ACCOUNTING, HE WILL BE DECEIVED IN HIS FALSE SECURITY.

I am in a condition of soul development to know the great Truth that God is a God of real Personality. And, when I say this, I don't mean individuality in the sense that you are an individual. But what I mean by "personality" is that all these Attributes of Love and Power and Knowledge and Mercy do not constitute God. They are merely a part of His Being and flow from Him in their operations upon men, and, in fact, upon all the things of the universe.

I will not enlarge upon this Truth, as it has been explained by those who preceded me. But I will say this: that because a man with a finite mind cannot understand this Truth, it by no means follows that it is not a Truth, for it is. And, in the great future, every man who has received the necessary soul development will learn and know this Truth.

I will not write more tonight, but will urge you to continue to seek this great development of your soul, and you will not be disappointed in coming

to the realization that God is our Father of the Master—the close, Personal and Loving Father.

With all my love, I will say good night.
Your brother in Christ,
STEPHEN.

John Affirms That God Answers Prayer. He Discusses the Importance of Prayer So That the Soul Can Be Developed and Great Works May Follow.

(JOHN, THE APOSTLE)

(October 5th, 1915 | Received by James Padgett)

I AM HERE. *John.*

I am the apostle, and you need not try me, as your friend said, for no spirit can impersonate me when I am present.

So, you must believe me and try to receive what I may write tonight in faith, and you will find that you will be benefited.

I came principally to tell you that I have been listening to the conversation between you two, and to the reading of the "Sermon on the Mount" given to us by the Master in the days of long ago, as you would say.

When that sermon was delivered, we were not in a condition of great spiritual development, and we did not understand its inner meanings. And, as to its literal meaning, we thought it was not intended for the practical affairs of life. People, I know, think that we were very spiritually developed at that time, and had an understanding of the great Truths taught by the Master which was superior to what men have now. But I tell you that this is a mistake. We were comparatively ignorant men, fishermen by occupation, and had no education above the ordinary working man of that time. And when Jesus called us to become his apostles, we were as much surprised and hesitated as much as you did when the similar mission was declared for you.

Our knowledge came with our faith in the great Truths which the Master taught, and from our observation of the great powers which he displayed; and also from the influence of the Great Love that he possessed. But when mankind thinks that we easily understood the great Truths which he taught they are mistaken. Only after the descent of the Holy Spirit upon us at Pentecost did we fully come in accord with the Father, or fully appreciate the great Truths that the Master had taught.

Of course, we learned many things which men of that time did not know, and our souls became developed to a large extent—but not sufficient to bring us a knowledge of the wonderful meaning of the Truths which made men free and brought them in unison with the Father. In your conversation tonight, you discussed the relative value of prayer and works, and did not agree with the preacher that works are the great things to develop men into love and bring about great happiness in the world and that prayer is not of

such importance.

NOW, AS A SPIRIT, AND AS A MAN WHO WORKED ON EARTH AND PRAYED ON EARTH, LET ME SAY, WITH AN AUTHORITY THAT ARISES FROM ACTUAL EXPERIENCE AND A KNOWLEDGE THAT COMES OF OBSERVATION, THAT OF ALL THE IMPORTANT THINGS ON EARTH FOR MEN WHO ARE SEEKING SALVATION AND HAPPINESS AND DEVELOPMENT OF SOUL, PRAYER IS THE MOST IMPORTANT! FOR PRAYER BRINGS FROM THE FATHER NOT ONLY LOVE AND BLESSINGS BUT ALSO THE CONDITION OF MIND AND INTENT THAT WILL CAUSE MEN TO DO THE GREAT WORKS THAT THE PREACHER ADMONISHED MEN TO ENGAGE IN.

PRAYER IS THE CAUSE OF THE POWER BEING GIVEN TO MEN THAT WILL ENABLE THEM TO DO ALL THE GREAT WORKS WHICH WILL BRING REWARD TO THE DOER, AND HAPPINESS AND BENEFIT TO THE ONE WHO RECEIVES THE WORKS.

SO, YOU SEE, THE RESULTS CAN NEVER BE AS GREAT AS THE CAUSE. FOR THE CAUSE, IN THIS INSTANCE, NOT ONLY GIVES TO MAN THIS ABILITY TO WORK BUT ALSO TO LOVE AND TO DEVELOP HIS SOUL, AND TO INSPIRE HIM WITH ALL GOOD AND TRUE THOUGHTS. WORKS ARE DESIRABLE AND, IN SOME CASES, NECESSARY; BUT PRAYER IS ABSOLUTELY INDISPENSABLE. SO, LET YOU AND YOUR FRIEND UNDERSTAND AND NEVER DOUBT THAT, WITHOUT PRAYER, THE WORKS OF MEN WOULD BE UNAVAILING TO ACCOMPLISH THE GREAT GOOD WHICH EVEN NOW MAN PERFORMS FOR HIS BROTHER.

PRAY, AND WORKS WILL FOLLOW. WORK, AND YOU MAY DO GOOD, BUT THE SOUL DOES NOT BENEFIT. FOR GOD IS A GOD THAT ANSWERS PRAYER THROUGH THE MINISTRATIONS OF HIS ANGELS, AND THROUGH THE INFLUENCE OF HIS HOLY SPIRIT WHICH WORKS ON THE INTERIOR OR REAL PART OF MAN.

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

* Dr. Leslie R. Stone was present.

John Relates How Prayers Are Answered for Material Things. He Reveals That the Miracle of the Loaves and Fishes Never Happened.

(JOHN, THE APOSTLE)

(October 5th, 1915 | Received by James Padgett)

I AM HERE. *John, the apostle of Jesus.*

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

As you know, man has a free will, and that determines very largely the action of men. And such actions are never arbitrarily controlled by any Divine Power. If the prayers of men as to material things can be responded to by the workings of the angels and spirits, they are; but if such response depends upon the will of men, then the material things are not received by mortals, except as the spirits may be able to influence that will and cause men to act in compliance with that influence, which is always used for the purpose of bringing about responses to the prayers that are proper in their nature and worthy to be answered.

(James Padgett asked a question regarding the prophets of the Old Testament.)

Well, I doubt if any of those petitions were ever answered in the arbitrary way that is related in the Old Testament. God never answers prayer in that manner. And the petitions of the old prophets had no more influence to bring about the answers to the same, in the manner indicated, than have the prayers of the sincere and earnest men of these days. God was the same then as He is now, and worked through the spirits then as He does now, except that He now has angels of the soul development in the Divine Love that He did not have then; and these angels are now doing His Bidding, in addition to the spirits. But He does not answer prayers for material things, except in a manner in consonance with laws controlling the free will and actions of men as they may be operated upon and influenced by the work of spirits.

Sometime, I will come and write you a message on this subject of prayer and answer.

But this I want to say: that we can understand at times what will happen in the near future; and, having such knowledge, we can tell mortals what maybe expected or, rather, what will occur, and this we sometimes do.

In your case, all of us of the higher spheres, as well as many from the spirit spheres, know what your petitions have been in reference to these material matters, and we have been working to bring about a realization of the same on your part—not only because of your petitions but also because these material matters are so necessary for the doing and completion of our

work. And we have been using our influence to the utmost to accomplish this end. But, as I say, we are all limited, and we do not have the power to cause the happening of any event by our mere willing the same, even though we are doing the Work of the Father.

This may seem surprising as well as disappointing to you, but it is a fact. And it is a great Truth that God helps those who help themselves.

Of course, you must not lose sight of the fact that, while men themselves must do those things that bring about happenings or phenomena or changes in material things, yet, we can influence, but not absolutely control, their desires and intentions and their will that puts these intentions into operation or effect. No, as to their immediate manifestations, these things are subject to the wills of men.

Never by a mere act of the moment, or of a physical character, does God place riches or prosperity into the hands of any man. These things must be wrought and brought about immediately by man. But, in doing this, man can and is wonderfully influenced by the workings of the spirits.

(Mr. Padgett asked John about Jesus feeding the multitude.)

Well, that is a question that has caused men to doubt and consider, and explain in various ways, the so-called "miracle" of the loaves and fishes. As I was a disciple of the Master at that time, it is quite natural that I should be expected to state whether or not such a miracle ever occurred. And, of course, I can state what the fact is in relation thereto. And notwithstanding that this alleged miracle has been used by preachers and teachers for many centuries to show the wonderful power possessed by Jesus, thereby causing the people to believe in and accept him as God (or at least having godlike powers), and has been used to work much good among those who were seeking for the true religion, yet, I am compelled and sorry to say that no such miracle ever took place. While Jesus had wonderful powers, and understood the workings of the spiritual laws to a far greater extent than any mortal who ever lived, yet, he had not the power to increase the loaves and fishes as is set forth in the account of the miracle. To be able to do so would be against the Laws of God governing the material things of His Creation, and also beyond and outside of the powers conferred on any man or angel by any spiritual laws.

There are certain laws by which we, who are acquainted with and use them, may cause a dematerialization of physical substances, and also may cause a materialization of spiritual substances to a limited degree. But I am not acquainted with any law that would have operated, under the control of Jesus, to increase the loaves and fishes to the great number mentioned in the story referred to. As a fact, I know that no such miracle took place, and Jesus will tell you the same.

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

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

understand the subject fully.*

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

With my love and blessings, I will say good night.

Your brother in Christ,

JOHN.

* Volume II of *True Gospel Revealed Anew by Jesus* contains additional messages written by John on the subject of prayer. – Ed.

Chapter 6.

The Holy Spirit.

MESSAGES INCLUDED IN THIS CHAPTER.

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6.

The Holy Spirit.

Many Who Think That They Have Received the Baptism of the Holy Spirit Have Only Advanced in the Purification of Their Natural Love and Toward a Harmony with the Laws of Their Creation, and Have Not Obtained the Divine Love Which Comes from God by His Holy Spirit. Jesus Explains the Difference Between God's Spirit and the Holy Spirit.

(JESUS)

(May 10th, 1920 | Received by James Padgett)

I AM HERE. *Jesus.*

Let me write for a short time upon a subject that will be of interest to you and to those who may read my messages.

What I desire to write upon tonight is the condition of those who think they have received the inflowing or baptism of the Holy Spirit when the fact is that they have received only that advancement in the purification of their natural love, and toward a harmony with the laws of their creation, that has caused them to believe that what they experience must be the result of a bestowal of the Love which the Holy Spirit brings to mortals. So many humans indulge in this mistake. And in the happiness which their experience brings to them, growing out of such an increase in the harmony, they fully believe that the Holy Spirit has taken possession of their souls and caused the happiness. But, in thus concluding, they are deceiving themselves, and will realize their mistake when they come to an awakening in the spirit life.

THE HOLY SPIRIT IS THAT PART OF GOD'S SPIRIT THAT MANIFESTS HIS PRESENCE AND CARE IN CONVEYING HIS DIVINE LOVE INTO MEN'S SOULS. THIS LOVE IS THE HIGHEST AND GREATEST AND MOST HOLY OF HIS POSSESSIONS, AND CAN BE CONVEYED TO MEN ONLY BY THE HOLY SPIRIT; AND THIS APPELLATION IS USED IN CONTRADISTINCTION TO THE MERE SPIRIT WHICH DEMONSTRATES THE OPERATION OF GOD'S SOUL TO MEN IN OTHER DIRECTIONS AND FOR OTHER PURPOSES. HIS CREATIVE SPIRIT AND HIS CARING SPIRIT, AND THE SPIRIT THAT MAKES HIS LAWS AND DESIGNS EFFECTIVE IN THE GOVERNING OF THE UNIVERSE, ARE NOT THE HOLY SPIRIT, THOUGH THEY ARE EQUALLY PART OF GOD'S SOUL AND EQUALLY NECESSARY FOR THE MANIFESTATIONS OF HIS POWERS AND THE EXERCISE OF THE ENERGIES OF HIS SOUL. THESE SPIRIT ENERGIES DEAL WITH THE THINGS OF THE UNIVERSE THAT DO NOT HAVE INTERRELATIONSHIP WITH THE

SOUL OF GOD AND THE SOULS OF MEN. BUT WHENEVER THE HOLY SPIRIT IS SPOKEN OF, IT SHOULD MEAN ONLY THAT PART OF GOD'S SPIRIT WHICH TRANSFORMS THE SOULS OF MEN INTO THE SUBSTANCE OF THE SOUL OF GOD IN ITS QUALITY OF LOVE.

I heard the preacher discourse Sunday night on the work of the Holy Spirit as portrayed in the contents of the New Testament, and saw that his conclusions from these contents were wholly erroneous and apart from the Truth. As he said, the effects of the workings of the Holy Spirit are shown in more ways than one, and not everyone upon whom It is bestowed is filled with the same powers of displaying Its presence and possession. Now, in all these evidences of Its existence in the experiences given, it must be understood that It is limited in Its operations to those conditions and manifestations that have their source in the Divine Love of the Father bestowed upon mankind at my coming in the flesh, and that those evidences of Spirit that have no relationship to this Love are not evidences of the presence of the Holy Spirit. As mentioned in the New Testament, when the Holy Spirit was bestowed upon my disciples at Pentecost, It came as "with the sound of a mighty rushing wind" (which has been explained to you before) that "shook the room" in which the disciples were assembled, and filled them with Its powers. This only means that this Divine Love came into their souls in such abundance that they were shaken in their souls to such an extent that they thought the building in which they were assembled was disturbed. But they were mistaken in this. For the effect of the presence of the Holy Spirit is not to affect the things of inanimate nature, but is confined to the souls of men.

And the preacher must know that, because men are possessed with powers to accomplish the mental or material things of their living, they are not necessarily possessed with the Holy Spirit. Much of the physical healing of mortals is caused by Spirit powers that are not connected with, or proceed from, the Holy Spirit. That there is evidence of this, men will recollect that the Old Testament is full of instances where men were healed of their diseases, and other wonderful things performed, at the time when the Holy Spirit was excluded from man's possession. Yet, these marvels, as then considered, were performed by men claiming to be endowed with the Spirit of God. This Spirit of God is still working for the good and happiness of mankind, and It will continue to work until men shall become in harmony with themselves as first created.

I understand the object of the preacher in attempting to show and convince his hearers that, because they have not those powers that the Bible describes as having been possessed by my disciples after the bestowal of the Holy Spirit, they must not believe and conclude from that, that they, his hearers, have not this blessing. His intentions and efforts were commendable, and arose from the desire that his hearers should not become disheartened and disappointed in their efforts to obtain the inflowing of the Love that the Holy Spirit brings to men. But, on the other hand, his teachings were dangerous and misleading to these hearers. For the natural consequence of such teaching is to lead men into the belief or persuasion that they possess

this Power and Comforter, when they do not, thus preventing them from seeking for and obtaining this Comforter in the only Way in which It can be obtained. The Holy Spirit, primarily, has nothing to do with great mental or physical achievements. To say that because a man is a great inventor, or philosopher or surgeon, who does things without knowing where the inspiration or suggestion to do these things comes from, and, therefore, he is possessed of the Holy Spirit, is all wrong and misleading.

All things, mediately or immediately, have their existence and operation and growth in the Spirit of God, and only in that Spirit. And this Spirit is evidenced in many and varied ways in men's experience. Hence, men say that they live and move and have their being in God, meaning only that they live and move and have their being in God's Spirit. This Spirit is the Source of life and light and health and numerous other blessings that men possess and enjoy—the sinner as well as the saint, the poor man as well as the rich, the ignorant as well as the enlightened and educated—and each and all are dependent on this Spirit for their being and comfort. This is the Spirit that all men possess to a greater or lesser degree. And the brilliant preacher or teacher or orator, possessing this Spirit to a greater degree than his less favored brother, depends upon the same Spirit. It is universal in Its existence and workings, is omnipresent, and may be acquired by all men in this sense: to the degree that their mental receptivity permits. And this further demonstrates the fact that God, through and by this Spirit, is with men always—in the lowest hells as well as in the highest heavens of the perfect man. It is working continuously, ceaselessly, and always at the call of men, be that call mental or spiritual. It is the thing that controls the universe, of which man's earth is an infinitesimal part. This is the Spirit of God.

BUT THE HOLY SPIRIT, WHILE A PART OF THE SPIRIT OF GOD, IS AS DISTINCTIVE AS IS THE SOUL OF MAN DISTINCTIVE FROM ALL OTHER CREATIONS OF GOD. IT IS THAT PART OF GOD'S SPIRIT THAT HAS TO DO WITH THE RELATIONSHIP OF GOD'S SOUL AND MAN'S SOUL, EXCLUSIVELY.

THE SUBJECT OF ITS OPERATION IS THE DIVINE LOVE OF THE FATHER'S SOUL, AND THE OBJECT OF ITS WORKINGS IS THE SOUL OF MAN; AND THE GREAT GOAL TO BE REACHED BY ITS OPERATIONS IS THE TRANSFORMING OF THE SOUL OF MAN INTO THE SUBSTANCE OF THE FATHER'S LOVE, WITH IMMORTALITY AS A NECESSARY ACCOMPANIMENT. THIS IS THE GREAT MIRACLE OF THE UNIVERSE. AND SO HIGH AND SACRED AND MERCIFUL IS THE TRANSFORMATION THAT WE CALL THAT PART OF GOD'S SPIRIT THAT SO WORKS: THE HOLY SPIRIT.

SO, LET NOT TEACHERS OR PREACHERS TEACH, OR THEIR HEARERS BELIEVE, THAT EVERY PART OF GOD'S SPIRIT THAT OPERATES UPON THE HEARTS AND THOUGHTS AND FEELINGS OF MAN IS THE HOLY SPIRIT, FOR IT IS NOT TRUE. ITS MISSION IS THE SALVATION OF MEN IN THE SENSE OF BRINGING THEM INTO THAT HARMONY WITH GOD WHEREBY THE VERY SOULS OF MEN WILL BECOME A PART OF THE SOUL OF GOD IN SUBSTANCE, AND NOT MERELY IN IMAGE. AND WITHOUT THIS

WORKING OF THE HOLY SPIRIT, MEN CANNOT ACHIEVE SUCH UNION.

I have written to you before as to how this Holy Spirit works, the Way in which It can bring men the Divine Love of the Father, and what is necessary for Its inflowing. The Way described is the only Way, and men must not believe and rest in the security of the belief that every working of the Spirit of God is the working of the Holy Spirit.

EXCEPT A MAN BE BORN AGAIN, HE CANNOT ENTER INTO THE KINGDOM OF GOD. AND SUCH ATTAINMENT IS ONLY POSSIBLE BY THE WORKING OF THE HOLY SPIRIT.

Oh, preacher, upon whom a great responsibility rests, learn the Truth and then lead men into the Way of salvation!

I will not write more now, but will come again and deliver another message.

Believe that I love you and am

Your friend and brother,

JESUS.

Luke States What the Holy Spirit Is, and Declares That the Mystery of the Godhead, Three in One, Is a Myth. He Also Explains What Is Meant by the Spirit of Man.

(LUKE, THE APOSTLE)

(November 5th, 1916 | Received by James Padgett)

I AM HERE. *Luke.*

I come tonight to write you a message upon the Truth of what the Holy Spirit is.

I know that the orthodox generally believe and classify It as a part of the "Godhead," being one with and the equal of God, the Father, and not merely a manifestation of the Father as Spirit; hence, that It is necessarily identical with the Father, though having a different and distinct personality.

The orthodox preachers and theological writers teach that it is a fact that these three are one, co-equal and existing, and that fact is the "great mystery of God." Further, that men should not endeavor to fathom the "mystery" because the "sacred things of God" are His Own, and it is not "lawful" for men to enter into these "secrets."

Well, this declaration and admonition are very wise, as men's wisdom goes, and saves the expounders of these doctrines of mystery from attempting to explain what they cannot explain. For it is impossible for them to unravel that which, as a presumed fact, has no existence.

All down the ages, men of thought have sought to understand this "great mystery," as they called it, and have been unsuccessful. As the early fathers met with the same defeat in their endeavors to understand this "mystery," and then, because of such defeat, declared the explanation of the doctrine to be a

"secret of God," not to be inquired into by men, so all these other instigators of the church adopted the admonition of the old fathers that God's "secret" must not be inquired into when they became convinced of the futility of the search. For this "secret" belonged to God, Alone, and both sinful man and the redeemed man must respect it, so they claimed.

Thus, from the beginning of the established church, after the death of Jesus and his apostles, this doctrine of the "Trinity" was declared—one in three and three in one, yet only one—and this was made the vital foundation stone of their visible church's existence. Of course, from time to time, there arose men who, having more enlightenment than their brothers in the church, attempted to gainsay the truth of the doctrine and declared and maintained that there was only one God, the Father.

But they were in the minority and not acting with the more powerful. Their views were rejected, and the "mystery" became the church's "sacred symbol of truth"—unexplainable, and therefore more certain and entitled to more credence. And it seems to be the tendency of men's minds, or at least of those who believe in the Bible as the inspired Word of God, to welcome and encourage those things which savor of the mysterious as the more wonderful and important and the more to be cherished, rather than welcome those which a man may read and understand as he runneth.

NOWHERE, NOT EVEN IN THE BIBLE, IS THERE ANY SAYING OF JESUS TO THE EFFECT THAT GOD IS TRIPARTITE, CONSISTING OF THE FATHER, SON, AND HOLY GHOST. AND, AS A FACT, JESUS NEVER TAUGHT ANY SUCH DOCTRINE WHEN ON EARTH, BUT ONLY THIS: THAT THE FATHER IS GOD AND THE ONLY GOD; THAT HE, JESUS, IS HIS SON AND THE FIRST FRUIT OF THE RESURRECTION FROM THE DEAD; AND THAT THE HOLY GHOST IS GOD'S MESSENGER FOR CONVEYING THE DIVINE LOVE, AND, AS SUCH, IS THE COMFORTER.

In some of the Gospels, as now contained in the Bible and adopted as canonical, I know it is said, in effect, that the "Godhead" consists of the "Father, Son, and Holy Ghost"—these three are allegedly one—but such Gospels do not contain the Truth in this respect, and they are not the same Gospels that were originally written. In the passing of the years, these original Gospels have been added to, and taken from, in the copying and the recopying that occurred before the adoption of the same.

The adopted Gospels were compiled from many writings. And as the compilers in those early times differed in their opinions, as men now do respecting religious Truths, the more powerful of these, having authority to declare what should be accepted according to their interpretations of those manuscripts that were being copied, directed that the copies be made in agreement with their ideas and, I may say, desires. Then they announced and put forth that such productions were true copies of the originals. And, as these copies were successively made, the preceding ones were destroyed.

Hence, the earliest existing manuscripts of these Gospels came into being many years after the originals were written and destroyed.

AND I, LUKE, WHO WROTE A GOSPEL AND WHO AM ACQUAINTED WITH THE PRESENT GOSPEL ASCRIBED TO ME,

SAY THAT THERE ARE MANY VITAL THINGS AND DECLARATIONS CONTAINED IN IT THAT I NEVER WROTE AND THAT ARE NOT TRUE; AND MANY TRUTHS THAT I DID WRITE ARE NOT CONTAINED THEREIN—AND SO WITH THE OTHER GOSPELS.

In none of our Gospels did the "mystery" of the "Godhead" appear, and that for the reason that there was not and is not any mystery. We did not teach that there was any "Godhead," composed of three personalities, but only one God, the Father. Jesus was a son of man in the natural sense, and a son of God in the spiritual sense; but he was not God, or a part of God, in any sense except that he possessed the Divine Love of the Father and, in that sense, was a part of His Essence. The Holy Spirit was not God, but merely His Instrument—a Spirit, the Holy Spirit.

As you have been informed, the soul of man existed prior to man's creation in the flesh, and was the only part of man that was made in the image of God. It existed in this pristine state without individuality, though having a personality, and resembled the Great Soul of the Almighty, which Soul is God, Himself. And the soul that was given to man was not a part of the Great Soul—merely a likeness of it.

Some of you mortals have said that man's soul is a part of the "Oversoul," meaning the Soul of God, but this is not true. If it has been said that the soul of man is a part of the Soul of God in any of our communications, and I mean while it existed before its incarnation, our saying must not be so interpreted.

The Ego of God, as may be said, is the Soul. And from this Soul emanates all the manifested Attributes of God, such as Power and Wisdom and Love, but not jealousy or wrath or hatred, as some of the writers of the Bible have said; for He possesses no such attributes.

The ego of man is the soul, and, in his created purity and perfection, his soul emanated all the manifested attributes belonging to him, such as power and love and wisdom; and neither were jealousy, nor hatred, nor wrath attributes of his before his fall.

It is said that man is composed of body, soul, and spirit, and this is true. From your life's experience, you know what the body is, and I have told you what the soul is. And now the question arises, what is the spirit?

I know that there have been great differences of opinion among the theologians and other wise men for centuries as to what the spirit is. Some have contended that it and the soul are the same thing; others, that the spirit is the real ego of man, and the soul something of less quality and subordinate to the spirit; and still others have had other views, and all wrong. For as I have said, the soul is the ego. And anything else connected with man, and forming a part of his creation (when he was pronounced to be "Very Good"), is subordinate to the soul and only its instrumentality for manifesting itself.

As Jesus has told you, the spirit is the active energy of the soul and the instrumentality by which the soul manifests itself. And this definition applies to the spirit of man while he is a mortal, as well as when he becomes an inhabitant of the spirit world. The spirit is inseparable from the soul, and it has no function in the existence of man except to make the potentialities of the soul manifest its activities. Spirit is not life, but it may become an

evidence of life. It is life's breath.

As man was created in the image of his Maker, and as spirit is only the active energy of the soul, by the application of the principle of correspondences, which one of your former psychics declared to exist, IT MAY BE ASSUMED, AND IT IS A TRUTH, THAT THE HOLY SPIRIT IS THE ACTIVE ENERGY OF THE GREAT SOUL OF THE FATHER. AND, AS WE KNOW FROM OUR EXPERIENCES AND OBSERVATIONS, THE HOLY SPIRIT IS USED AS THE MESSENGER OF THE FATHER TO CONVEY HIS DIVINE LOVE TO MANKIND. AND I DO NOT MEAN TO RESTRICT THE MISSION OF THE HOLY SPIRIT TO MANKIND IN THE FLESH, FOR IT ALSO CONVEYS AND BESTOWS THIS GREAT LOVE UPON THE SOULS OF THE FATHER'S CHILDREN WHO ARE SPIRITS WITHOUT THE BODIES OF BONE AND FLESH, AND WHO ARE INHABITANTS OF THE SPIRIT WORLD. AND, SO, IT IS A TRUTH THAT THE HOLY SPIRIT IS NOT GOD AND NO PART OF THE "GODHEAD." IT IS MERELY HIS MESSENGER OF TRUTH AND LOVE THAT EMANATES FROM HIS GREAT SOUL, BRINGING LOVE AND LIGHT AND HAPPINESS TO MAN.

I have written longer than I expected, but I hope many mortals may receive the Truth from my message, and that they will believe that the Holy Spirit is not one of the "Godhead," that the "mystery of the Godhead" is a myth, without substance, and that there is no Truth in all God's Universe that man is not invited to search for and understand and possess.

I will now stop. In doing so, I will leave you my love and blessings, and will pray to the Father to send the Holy Spirit to you with Its great abundance of the Divine Love.

Good night and God bless you until I come again.

Your brother in Christ,
LUKE.

*A Spirit and Former Minister Affirms Luke's Expositions. He Regrets
That He Did Not Teach the Truth When on Earth.*

(BISHOP NEWMAN)

(November 5th, 1916 / Received by James Padgett)

Let me say just a word, as I am very much interested in the Truths of the message which Luke has just written to you. I was present at the church* where the minister discoursed on the subject of paradise, and where Luke was also present. And as I realized that something that the preacher said suggested the subject of a message to Luke, and as I am very much interested

* A Protestant church in Washington, D.C.

in the people of that church, as I was a pastor there at one time, I desire to add just a few words to what Luke has so truly and plainly expressed.

I often declared the doctrine that the preacher proclaimed tonight when I was minister there. I believed those doctrines to be true at one time, and I know the preacher is equally honest in his beliefs.

But, alas, my beliefs were erroneous. And as it took some years of suffering and disappointment for me to unlearn these errors and learn the Truth, so will he have to go through the same experience, unless he learns the Truth before the time of his leaving the physical body.

And so with many of his congregation who are earnest and honest seekers of the Truth—many of them having the Divine Love of the Father in their souls. The pity is that there is no way of reaching him or them with the Truth, for I know that they would not give heed to what you might say to them and would look upon you as an impostor or crank. But, nevertheless, in the future, some way may open up so that the Truths may reach these people. As I have their interests so at heart, and feel that the influence of my teachings still lingers in that congregation and produces only error and belief in that which is not true, I desire to add my confirmation to what Luke has said. And if his message ever reaches them, I hope my message may also come to them.

It is part of my penalty for teaching erroneous doctrines that I should work to have my people unlearn these teachings of error. Thus, to be able to reach them in this way would give me not only great happiness but also much relief from my penalty of regret.

I will not attempt to recite what Luke has said, for I could not make it plainer. But I do desire to say to my people that what he said is true and they must believe this.

I will not write more tonight. Thank you for your kindness in letting me write.

Well, I am in the Seventh Sphere and am very happy in my love and surroundings. But I realize that I would have been much further advanced had I known the Truth as I now know it. Oh, I tell you, the hampering of the soul's progress by a lifetime of erroneous beliefs is a terrible thing!

I will say good night and God bless you.

Your brother in Christ,

Bishop Newman

Chapter 7.

The Divine Love of the Father and the New Birth of the Soul.

MESSAGES INCLUDED IN THIS CHAPTER

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7.

The Divine Love of the Father and the New Birth of the Soul.

God Is a God of Love, and No Man Can Come to Him Unless He Receives the Love of the Father in His Soul. The Time Will Come When the Privilege of Obtaining the Divine Love Will Be Withdrawn from Mankind.

(JESUS)

(March 3rd, 1915 | Received by James Padgett)

I AM HERE. *Jesus.*

You are in a better condition tonight and I will continue my messages.

God is a God of Love, and no man can come to Him unless he receives the Love of the Father in his soul. As men are inclined to sin and error and the violation of God's Laws, they can be redeemed from sin by obtaining this Love; and that can be obtained only through prayer and faith in the willingness of God to bestow this Love upon whosoever may ask for It. I do not mean that there must be formal prayers or compliance with any church creeds or dogmas. The prayer that is efficacious is that which emanates from the soul and earnest aspirations of a man. So, let men know that, unless they have the real soul longings for this Love, It will not be given to them. No mere intellectual desires will suffice. The intellect is not that faculty in man that unites him to God. Only the soul is made in the likeness of the Father. And unless this likeness is perfected by a filling of the soul with the Divine Love of the Father, the likeness is never complete.

LOVE IS THE ONE GREAT THING IN GOD'S ECONOMY OF REAL EXISTENCE. WITHOUT IT, ALL WOULD BE CHAOS AND UNHAPPINESS; BUT WHERE IT EXISTS, HARMONY AND HAPPINESS ALSO EXIST. I SAY THIS BECAUSE I KNOW FROM PERSONAL EXPERIENCE THAT IT IS TRUE. LET NOT MEN THINK THAT GOD IS A GOD WHO WANTS THE WORSHIP OF MEN WITH THE MERE INTELLECTUAL FACULTIES; THAT IS NOT TRUE. HIS LOVE IS THE ONE THING THAT CAN POSSIBLY UNITE HIM AND THEM. THIS LOVE IS NOT THE LOVE THAT IS A PART OF MAN'S NATURAL EXISTENCE. THE LOVE THAT MEN HAVE, WHO HAVE NOT RECEIVED A PART OF THE DIVINE LOVE, IS NOT SUFFICIENT TO MAKE THEM ONE WITH THE FATHER. NOR IS THAT LOVE THE KIND THAT WILL ENABLE THEM TO ENTER THE CELESTIAL SPHERES AND BECOME AS THE ANGELS WHO ARE FILLED WITH THIS DIVINE LOVE AND WHO ALWAYS DO THE WILL OF THE

FATHER. THIS LOVE IS FOUND ONLY IN THE SOULS OF THOSE WHO HAVE RECEIVED IT THROUGH THE MINISTRATIONS OF THE HOLY SPIRIT—THE ONLY INSTRUMENT OF GOD'S WORKINGS THAT IS USED IN BRINGING ABOUT THE SALVATION OF MEN.

I have seen the operations of the Spirit upon the souls of men, and know what I tell you to be true. No man must rest in the assurance that any instrumentality or medium other than the Holy Spirit will enable him to obtain this Love. He must not rest in the thought that he can become a part of God's Kingdom without this, for no love but this Divine Love can entitle and qualify him to enter that Kingdom.

When on earth, I taught the doctrine of salvation only through the workings of the Holy Spirit in fulfilling the Commandments of the Father, Mere belief in me or in my name without this Love will never enable any man to become the possessor of this Love. Hence, the saying that all sins against me, or even against God's Commandments, may be forgiven men, "...but the sin against the Holy Spirit will not be forgiven them, neither while on earth nor when in the spirit world." This means that, so long as a man rejects the influences of the Spirit, he sins against It; and such sin prevents him from receiving this Divine Love. Hence, in that state, he cannot possibly be forgiven and be permitted to enter into the Celestial Kingdom of the Father.

GOD'S LOVE IS NOT THAT WHICH NEEDS THE LOVE OF MAN TO GIVE IT A DIVINE ESSENCE. BUT, ON THE CONTRARY, THE LOVE OF MAN MUST BE COMPLETELY ENVELOPED IN, OR ABSORBED BY, THE DIVINE LOVE OF THE FATHER IN ORDER TO BECOME DIVINE IN ITS NATURE. SO, LET MAN KNOW THAT HIS LOVE IS BUT THE MERE SHADOW OF WHAT THE FATHER'S LOVE IS, AND THAT, SO LONG AS HE REFUSES TO RECEIVE THIS LOVE OF THE FATHER, HE WILL BE COMPELLED TO REMAIN APART FROM THE FATHER AND ENJOY ONLY THE HAPPINESS WHICH HIS NATURAL LOVE AFFORDS HIM.

I am so certain that all men may receive this Love, if they will only seek for It in the true Way and with earnest desire and faith, that I know it is possible for all men to be saved. But men have the great gift of free will, and the exercise of that gift towards the seeking and finding of this Love seems to be a difficulty that will prevent a large majority of the human race from receiving this great redemptive boon.

MY FATHER IS NOT DESIROUS THAT ANY MAN SHOULD LIVE THROUGH ALL ETERNITY WITHOUT THIS LOVE. BUT THE TIME WILL COME, AND VERY SOON, WHEN THE PRIVILEGE OF OBTAINING THIS LOVE WILL BE WITHDRAWN FROM MANKIND. MEN MAY THINK THAT THIS TIME OF SEPARATION WILL NEVER COME, BUT IN THAT THEY ARE MISTAKEN; AND, WHEN TOO LATE, THEY WILL REALIZE IT.

THE HARMONY OF MY FATHER'S UNIVERSE IS NOT DEPENDENT UPON ALL MEN RECEIVING THIS DIVINE LOVE BECAUSE, IN THE WORKINGS OF GOD'S LAWS OF HARMONY ON

MEN'S SOULS, ALL SIN AND ERROR WILL BE ERADICATED AND ONLY TRUTH WILL REMAIN. BUT THE MERE ABSENCE OF SIN DOES NOT MEAN THAT ALL PARTS OF GOD'S CREATION WILL BE PEOPLED BY SPIRITS AND MEN WHO ARE EQUALLY HAPPY OR WHO ARE FILLED WITH THE SAME KIND OF LOVE. THE MAN WHO IS FREE FROM SIN AND HAS ONLY HIS NATURAL LOVE WILL BE IN PERFECT HARMONY WITH OTHER MEN POSSESSING THE SAME KIND OF LOVE. BUT HE WILL NOT BE IN HARMONY WITH THOSE SPIRITS WHO HAVE THIS DIVINE LOVE AND THE SUPREME HAPPINESS WHICH IT GIVES. AND, YET, SUCH DIFFERENCES IN LOVE AND HAPPINESS WILL NOT CREATE DISCORD OR WANT OF HARMONY IN THE UNIVERSE.

Adam and Eve, or whom they personify, had not this Celestial Love—only the natural love that belonged to their creation as human beings; and, yet, they were comparatively happy. But their happiness was not like that of the angels who live in the Celestial Heavens where only this Divine Love of God exists. They were mortals and, when temptation came to them, the love that they possessed was not able to resist it and they succumbed. So, even though man may hereafter live forever and be free from sin and error, yet, he will always be subject to temptations which this natural love may not be able to resist. I mean that his nature will be merely the nature that Adam and Eve had—nothing greater or less.

Even in that condition, he may be able to resist all temptations that may assail him; yet he will always be subject to fall from his state of happiness and, so, become more or less unhappy. This is the future of men who have not received the Divine Love.

BUT THE SPIRIT WHO HAS THIS DIVINE LOVE BECOMES, AS IT WERE, A PART OF DIVINITY ITSELF, AND WILL NEVER BE SUBJECT TO TEMPTATION OR UNHAPPINESS. HE WILL BE FREE FROM ALL POWERS THAT MAY POSSIBLY EXIST FOR LEADING HIM TO UNHAPPINESS—AS IF HE WERE A VERY GOD. I MEAN THAT HIS DIVINITY CANNOT POSSIBLY BE TAKEN FROM HIM BY ANY POWER OR INFLUENCE OR INSTRUMENTALITY IN ALL THE UNIVERSE OF GOD.

THIS LOVE MAKES A MORTAL AND SINFUL MAN AN IMMORTAL AND SINLESS SPIRIT, DESTINED TO LIVE THROUGH ALL ETERNITY IN THE PRESENCE OF, AND AT ONE WITH, THE FATHER.

SO, IF MEN WOULD ONLY THINK AND REALIZE THE IMPORTANCE OF OBTAINING THIS DIVINE LOVE, THEY WOULD NOT BE SO CARELESS IN THEIR THOUGHTS AND ASPIRATIONS CONCERNING THOSE THINGS WHICH WILL DETERMINE THEIR FUTURE STATE THROUGH ALL ETERNITY.

The importance of these Truths cannot be too forcibly placed before men for their consideration. When the time comes for them to pass over, the more they have pondered on and obtained a knowledge of these Truths, the better their condition in the spirit world will be. The spirit world will not help them so very much to obtain a more enlightened insight into these spiritual matters

because men differ and have their opinions in this world just as on earth.

Of course, they have not all the temptations to indulge their passions and appetites which they had when in the flesh. But, as regards their opinion of spiritual things, the opportunities are not very much greater, except in this: that because of the freedom from the passions and influences of the flesh, they may sooner turn their thoughts to higher things and, in this way, sooner realize that only this New Birth in the Love of the Divine can save them entirely from the natural results that follow from the possession of only the natural love.

A spirit is only a man without an earthly body and the cares that necessarily belong to the obligations of earth ties. Even as a spirit, some retain these cares for a long time after coming over, and then are relieved of them by paying the penalties of a violated law.

Well, I have written long and must stop. So, with my blessings and love, I will say good night.

Your fellow spirit,
JESUS.

Mrs. Padgett Tells of Her Great Happiness in Her Progress.

(HELEN PADGETT)

(March 3rd, 1915 / Received by James Padgett)

I AM HERE. *Helen.* (Mrs. James E. Padgett, Celestial spirit)

Well, was not that a wonderful message of the Master? It was so full of things that should make men think and work to get this Divine Love that he spoke of. I am happy to say that I have It now to a considerable degree; and the more I get of It, the happier I am. I thought that I was happy when I entered the Third Sphere, and more so in the Fifth, and then supremely so in the Seventh,* but, really, I did not know what happiness was until I got into my present home in the Celestial Heavens. And I suppose, as I go higher, the happiness of each succeeding progressive sphere will be so much greater than that from which I progressed.

But, of course, the Master has been the great teacher whose love and

* In the Second, Fourth, and Sixth Spheres are found those spirits who are developing their natural loves to a pure state, but who do not possess the Divine Love. The spirits who are developing their souls by obtaining the possession of the Divine Love do not stay long in the Second, Fourth, and Sixth Spheres, but make their progress to and through the Third, Fifth, and Seventh Spheres and into the Celestial Heavens. When they progress above the Third Celestial Heaven, the spheres higher are so graduated that no number is used.

This information is given in a message from Mr. Padgett's grandmother, Ann Rollins (Celestial spirit).

power have helped me more than all the others. He is so wonderful in love and wisdom that I almost adore him, although he says that I must worship only God, and I follow his directions.

My experiences here are so wonderful that I hardly realize what it all means. My time in the spirit world has been so short, and, yet, the wonderful knowledge of spiritual Truths and the great happiness that I have received cause me to wonder in amazement that such things could be.

You have had a long writing tonight, and I think I had better stop.
So, good night.

Your loving wife,
HELEN.

How the Soul of a Mortal Receives the Divine Love, and What Its Effect Is, Even Though the Mind May Indulge Subsequently in Those Beliefs That May Tend to Prevent the Growth of the Soul. Also, What Is a Lost Soul?

(JESUS)

(November 10th, 1916 | Received by James Padgett)

I AM HERE. *Jesus.*

I come tonight to tell you that you are in a better condition than you were last night and, in fact, have been for some nights past. I desire to write to you a message on the question: "How the Soul of a Mortal Receives the Divine Love, and What Its Effect Is, Even Though the Mind May Indulge Subsequently in Those Beliefs That May Tend to Prevent the Growth of the Soul. Also, What Is a Lost Soul?"

AS YOU KNOW, THE INFLOWING OF THIS LOVE IS CAUSED BY THE HOLY SPIRIT'S BESTOWAL IN RESPONSE TO SINCERE PRAYER AND LONGINGS. I MEAN PRAYER AND LONGINGS FOR THE LOVE ITSELF, AND NOT PRAYERS FOR THE MATERIAL BENEFITS THAT MEN MORE OFTEN AND MORE NATURALLY ASK FOR AND DESIRE. THE PRAYERS OF MORTALS FOR THOSE THINGS THAT MAY TEND TO MAKE THEM SUCCESSFUL AND HAPPY IN THEIR NATURAL LOVE ARE ANSWERED ALSO, IF IT IS BEST THAT THEY SHOULD BE. BUT THESE ARE NOT THE PRAYERS THAT BRING THE DIVINE LOVE OR CAUSE THE HOLY SPIRIT TO WORK WITH MEN.

AS THE PRAYERS OF THE SINCERE, EARNEST SOUL ASCEND TO THE FATHER, THAT SOUL BECOMES OPENED UP TO THE INFLOWING OF THIS LOVE. THE SOUL'S PERCEPTIONS THEN ENLARGE AND COME MORE IN RAPPORT WITH THE CONDITIONS OR INFLUENCE THAT ALWAYS ACCOMPANIES THE PRESENCE OF THIS LOVE. ACCORDINGLY, ITS ENTRANCE INTO THE SOUL BECOMES EASIER AND, IN ITS RECEPTION, MORE

PERCEPTIBLE TO THE SOUL SENSE. THE MORE EARNEST THE PRAYER AND SINCERE THE LONGINGS, THE SOONER FAITH COMES. AND WITH THIS FAITH COMES THE REALIZATION THAT THE DIVINE LOVE IS PERMEATING THE SOUL.

WHEN THE DIVINE LOVE ONCE FINDS A LODGMENT IN THE SOUL, IT BECOMES, AS IT WERE, A CHANGED SUBSTANCE TO THE EXTENT THAT IT RECEIVES THE LOVE AND PARTAKES OF THE ESSENCE OF THAT LOVE. AND AS WATER MAY BECOME COLORED BY AN INGREDIENT FOREIGN TO ITSELF, WHICH CHANGES NOT ONLY ITS APPEARANCE BUT ALSO ITS QUALITIES, SO THIS DIVINE LOVE CHANGES THE APPEARANCE AND QUALITIES OF THE SOUL. AND THIS CHANGE OF QUALITIES CONTINUES EVER THEREAFTER. THE NATURAL QUALITIES OF THE SOUL AND THE ESSENCE OF THE LOVE BECOME ONE AND UNITED, AND THE SOUL IS MADE ALTOGETHER DIFFERENT IN ITS CONSTITUENCY FROM WHAT IT WAS BEFORE THE INFLOWING OF THE LOVE – BUT THIS ONLY TO THE EXTENT OF THE LOVE RECEIVED.

AS THIS LOVE INCREASES IN QUANTITY, THE CHANGE AND TRANSFORMATION BECOME CORRESPONDINGLY GREATER. FINALLY, THE TRANSFORMATION MAY AND WILL BECOME SO GREAT THAT THE WHOLE SOUL BECOMES A THING OF THIS DIVINE ESSENCE AND PARTAKES OF ITS VERY NATURE AND SUBSTANCE – A BEING OF DIVINITY.

WHEN THIS LOVE ONCE ENTERS AND TRULY POSSESSES THE SOUL AND WORKS THE CHANGE MENTIONED, IT, THE LOVE, NEVER LEAVES NOR DISASSOCIATES ITSELF FROM THE SOUL. ITS CHARACTER OF DIVINE ESSENCE NEVER CHANGES BACK TO THAT OF THE MERE NATURAL LOVE. AND TO THE EXTENT THAT IT IS PRESENT, SIN AND ERROR HAVE NO EXISTENCE. THIS IS SO BECAUSE IT IS JUST AS IMPOSSIBLE FOR THIS ESSENCE AND SIN AND ERROR TO OCCUPY THE SAME PARTS OF THE SOUL AT THE SAME TIME AS IT IS FOR TWO MATERIAL OBJECTS TO OCCUPY THE SAME SPACE AT THE SAME TIME, AS YOUR PHILOSOPHERS SAY.

DIVINITY NEVER GIVES PLACE TO THAT WHICH IS NOT OF THE DIVINE. MAN IS WORKING TOWARDS THE ATTAINMENT OF THE DIVINE WHEN HE PURSUES THE WAY PROVIDED FOR OBTAINING THE DIVINE NATURE. AND AS HE ADVANCES AND OBTAINS A PORTION OF THIS DIVINE, NO MATTER HOW SMALL, HE CAN NEVER RETRACE HIS STEPS TO THE EXTENT OF RIDDING HIMSELF OF THE PRESENCE OF THIS TRANSFORMING ESSENCE.

BUT THIS DOES NOT MEAN THAT A MAN MAY NOT LOSE THE CONSCIOUSNESS OF THE EXISTENCE OF THIS ESSENCE WITHIN HIS SOUL, FOR HE FREQUENTLY DOES. THE INDULGENCE OF HIS CARNAL APPETITES AND EVIL DESIRES WILL PLACE HIM IN A CONDITION WHERE HE MAY CEASE TO HAVE A CONSCIOUSNESS

OF THE EXISTENCE OF THE DIVINE LOVE IN HIS SOUL. AND, TO HIMSELF, HE WILL BE AS IF HE HAD NEVER HAD ANY EXPERIENCE OF THE CHANGE THAT I SPEAK OF.

AND WHILE THIS LOVE CAN NEVER BE ERADICATED BY THE EVILS THAT MAN MAY INDULGE IN, OR BY THE MENTAL BELIEFS THAT HE MAY ACQUIRE, YET THE PROGRESS OF THIS LOVE IN HIS SOUL MAY BE CHECKED AND BECOME STAGNANT AS IF IT NO LONGER EXISTED. AND SIN AND ERROR MAY APPEAR AGAIN TO BE THE ONLY DOMINANT ELEMENTS OF HIS LIFE AND BEING. BUT, YET, WHEN ONCE POSSESSED, THE LOVE CANNOT BE CROWDED OUT OF HIS SOUL BY SIN AND ERROR, NO MATTER HOW DEEP AND INTENSE THESE TWO MAY BE. I KNOW THAT THIS MAY SEEM STRANGE AND IMPOSSIBLE TO MAN'S INTELLECTUAL THINKING, AND THAT IT IS NOT IN ACCORDANCE WITH WHAT HAS BEEN ATTRIBUTED TO ME IN MY TEACHING THAT A SOUL MAY BE LOST. NEVERTHELESS, A SOUL THAT HAS ONCE RECEIVED THIS DIVINE ESSENCE CANNOT BE LOST, EVEN THOUGH ITS AWAKENING FROM ITS DORMANT CONDITION AND ITS REALIZATION OF THE PRESENCE AND LIFE OF THIS LOVE MAY BE GREATLY DELAYED BY SIN AND ERROR AND MISDIRECTED BELIEFS. AND MUCH SUFFERING AND DARKNESS MAY HAVE TO BE ENDURED BY THE SOUL THAT IS PLAGUED BY SUCH CONDITIONS.

BUT I MUST NOT BE UNDERSTOOD TO MEAN BY THIS THAT A SOUL CANNOT BE LOST, FOR IT CAN. MANY SOULS HAVE BEEN AND WILL BE LOST, AND MANY WILL REALIZE THIS FACT WHEN IT IS TOO LATE.

NOW, WHAT IS A LOST SOUL? IT IS NOT ONE THAT A MAN MAY ACTUALLY LOSE IN THE SENSE OF BEING DEPRIVED OF IT OR BEING SEPARATED FROM IT, OR ITS EVEN BEING LOST AS REGARDS HIS POSSIBLE LOST CONSCIOUSNESS OF IT. FOR WHILE HE MAY BELIEVE THAT HE HAS LOST HIS SOUL AT TIMES, IN THE SENSE OF NOT HAVING ANY, YET HE IS MISTAKEN IN SUCH A BELIEF. THE SOUL, WHICH IS THE MAN, CAN NEVER BE SEPARATED FROM HIMSELF. AND AS LONG AS HE LIVES IN THE PHYSICAL BODY OR IN THE SPIRITUAL BODY, HIS SOUL WILL BE WITH HIM.

AND, YET, HE MAY HAVE A SOUL, CONSCIOUSLY OR NOT, AND, AT THE SAME TIME, HE MAY HAVE LOST IT. THIS MAY SEEM TO BE A PARADOX TO THE MORTAL INTELLECT OR TO THE INTELLECT OF A SPIRIT, BUT IT IS TRUE.

THEN, WHAT IS A LOST SOUL? WHEN GOD GAVE TO MAN A SOUL, THAT SOUL WAS MADE IN THE IMAGE, BUT NOT IN THE SUBSTANCE, OF ITS MAKER. AND, AT THE SAME TIME, THERE WAS BESTOWED ON HIM THE PRIVILEGE OF HAVING THAT SOUL BECOME OF THE SUBSTANCE OF THE FATHER AND, TO AN EXTENT, DIVINE AND ENTITLED TO, AND CAPABLE OF, LIVING IN THE CELESTIAL KINGDOM OF THE FATHER, WHERE

EVERYTHING IS OF HIS DIVINE ESSENCE AND NATURE.

WHEN THE FIRST PARENTS FORFEITED THAT PRIVILEGE BY THEIR ACT OF DISOBEDIENCE, THEIR SOULS LOST THE POSSIBILITY OF BECOMING OF THE DIVINE NATURE AND AT-ONE WITH THE FATHER IN HIS KINGDOM. THEY LOST NOT THE NATURAL SOUL THEREBY, WHICH WAS A PART OF THEIR CREATION, BUT THAT PART OF THEIR SOUL HAVING THE POSSIBILITY OF OBTAINING THE ESSENCE OF DIVINITY AND IMMORTALITY THAT THE FATHER HAS.*

AS I HAVE SAID HERETOFORE, THIS GREAT PRIVILEGE WAS RESTORED TO MANKIND WITH MY COMING, AND THE LOST SOUL BECAME AGAIN THE OBJECT OF MAN'S RECOVERY. AND NOW HE HAS THAT PRIVILEGE THAT THE FIRST PARENTS HAD BEFORE THEIR FALL. BUT MEN MAY ALSO LOSE IT AS THEY DID. AS THE FIRST PARENTS' SOULS WERE LOST UNTIL THEY RECEIVED THE DIVINE ESSENCE OF THE FATHER INTO THEM, SO WITH MEN NOW. THEIR SOULS ARE LOST UNTIL AND UNLESS THEY RECEIVE THIS DIVINE ESSENCE THEREIN. AND AS THE FIRST PARENTS FORFEITED THEIR PRIVILEGE OF HAVING THEIR SOULS BECOME A LIVING, DIVINE SUBSTANCE BY THEIR DISOBEDIENCE AND REFUSAL, SO NOW WILL MEN FORFEIT THEIR PRIVILEGE TO SAVE THEIR SOULS FROM SEPARATION FROM THE DIVINE UNITY WITH THE FATHER BY THE SAME DISOBEDIENCE AND REFUSAL.

THE LOST SOUL IS AS REAL AS THE VERITIES OF THE FATHER'S IMMUTABLE LAWS. AND ONLY BY THE OPERATION OF THE DIVINE LOVE CAN THE LOST SOUL BECOME THE FOUND SOUL.

MEN MAY BELIEVE AND TEACH THAT THERE IS A PART OF THE DIVINE WITHIN THEM THAT WILL CAUSE THEIR SOULS TO PROGRESS AND DEVELOP UNTIL THEY REACH THE CONDITION OF DIVINITY THAT WILL MAKE THEM A PART OF THE DIVINITY OF THE FATHER. BUT THEY ARE ALL WRONG IN SUCH THINKING. FOR WHILE MAN WAS THE HIGHEST CREATION OF GOD, THE MOST PERFECT, AND MADE IN HIS IMAGE, YET THERE IS NO PART OF THE DIVINE IN MAN. AND HAVING NO PART OF THE DIVINE, IT IS WHOLLY IMPOSSIBLE FOR HIM TO PROGRESS TO A POSSESSION OF THE DIVINE. HE, OF HIMSELF, NO MATTER WHAT HIS DEVELOPMENT MAY BE, CAN NEVER BECOME GREATER OR MORE PERFECT, OR OF A HIGHER NATURE, THAN HE WAS AT HIS CREATION.

THE DIVINE COMES FROM ABOVE. AND WHEN ONCE

* The first parents have made their progress high up into the Celestial Heavens after the privilege of obtaining the Divine Love was bestowed at the time of the coming of Jesus on earth. This has been affirmed by the messages from the Celestial spirits.

PLANTED IN A MAN'S SOUL, THERE CAN BE NO LIMIT TO ITS EXPANSION AND DEVELOPMENT, EVEN IN THE CELESTIAL HEAVENS. LET ALL MEN SEEK THIS LOVE AND THERE WILL BE NO LOST SOULS. BUT, ALAS, MANY WILL NOT DO SO, AND THE SPIRITUAL HEAVENS WILL BE FILLED WITH LOST SOULS WHO LACK THE DIVINE ESSENCE OF THE FATHER.

I HAVE WRITTEN ENOUGH FOR TONIGHT, AND I AM PLEASED AT THE WAY IN WHICH YOU RECEIVED MY MESSAGE. CONTINUE TO PRAY TO THE FATHER FOR MORE AND MORE OF HIS DIVINE LOVE AND YOUR PRAYERS WILL BE ANSWERED. YOU WILL SOON REALIZE, WITH THE CERTAINTY THAT COMES FROM THE CONSCIOUS POSSESSION OF THE DIVINE ESSENCE THAT YOUR SOUL IS NOT LOST AND NEVER WILL BE.

So, with my love and blessings, I will say good night and God bless you.
Your brother and friend,

JESUS.

*The Divine Love: What It Is and What It Is Not, and How It Can Be
Obtained.*

(JOHN, THE APOSTLE)

(August 5th, 1916 | Received by James Padgett)

I AM HERE. *John, apostle of Jesus.*

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

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

Men will understand the moral precepts of brotherly love then, and also the Father's Oneness; and they will not have to seek for other help in order to bring those Qualities into the life of the human race that will bring peace and good will to it.

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

THE DIVINE LOVE IS SO ABUNDANT THAT IT MAY BE

POSSESSED BY ALL MEN BY THE MERE SEEKING AND THE SINCERE LONGING FOR ITS INFLOWING. BUT MAN MUST UNDERSTAND THAT IT IS NOT HIS BY MATTER OF RIGHT, NOR IS IT EVER FORCED UPON HIM, BUT COMES ONLY IN RESPONSE TO THE SINCERE, EARNEST PRAYER OF A SOUL THAT IS FILLED WITH LONGINGS FOR ITS COMING.

This Love comes not with observation of the mere moral rules, or with good deeds and the exercise of the natural love of a man towards his fellows, because no man can possibly merit It by any deeds or acts of kindness of heart that he may have.

All these things are desirable and they work out their own rewards, and they bring the happiness and peace that result from good thoughts and kind deeds; but all these do not bring this Great Love into the soul of man. The Father, Alone, brings this Love, And only when the soul is opened up to Its reception can this Love possibly find Its home in that soul.

It is greater than faith or hope because It is the real Substance of the Father, while faith and hope are the qualities which a man may possess by his own efforts, and which are given to him that he may realize the possibility of obtaining this Love. However, they are merely means—It (the Divine Love) is the end and fulness of their exercise.

But men must not believe that all love is the Divine Love, for It is very different in Its Substance and Qualities from all other loves.

All men have the natural love as a part of their possessions, and they need not pray for a bestowal of that; although, since it has become defiled by sin, it needs to be purified and freed from this blight. And the Father is ever willing and ready to help men obtain this purification.

But this Divine Love is not a part of man's nature, nor can he obtain or possess It except he seek for It. It comes from without and is not developed from within.

IT IS THE RESULT OF INDIVIDUAL ACQUIREMENT, AND NOT THE OBJECT OF UNIVERSAL POSSESSION. IT MAY BE POSSESSED BY ALL; IT CAN BE POSSESSED BY ONLY A FEW; AND EACH MAN MUST DETERMINE FOR HIMSELF WHETHER OR NOT IT SHALL BE HIS. WITH GOD, THERE IS NO RESPECT OF PERSONS; NEITHER IS THERE ANY ROYAL ROAD TO THE OBTAINING OF THIS LOVE. ALL MUST PURSUE THE SAME WAY, AND THAT WAY IS THE ONE THAT JESUS TAUGHT: THE OPENING UP OF THE SOUL SO THAT THIS LOVE MAY FIND A LODGMENT THEREIN, WHICH CAN BE BROUGHT ABOUT ONLY BY SINCERE PRAYER AND LONGING FOR ITS INFLOWING. , THIS LOVE IS THE LIFE OF THE CELESTIAL HEAVENS AND THE ONLY KEY THAT WILL UNLOCK THE GATES; AND, WHEN THE MORTAL ENTERS THEREIN, ALL OTHER LOVE IS ABSORBED BY IT. IT HAS NO SUBSTITUTE, AND IS, OF ITSELF, A THING APART. IT IS OF THE ESSENCE OF THE DIVINE, AND THE SPIRIT WHICH POSSESSES IT IS DIVINE, HIMSELF. IT MAY BE YOURS; IT MAY BE ALL MEN'S, AND IT MAY NOT. YOU MUST DECIDE THAT QUESTION FOR YOURSELF. NOT EVEN THE FATHER CAN MAKE THE DECISION FOR YOU.

IN CLOSING, LET ME REPEAT THAT IT IS THE GREATEST THING IN ALL GOD'S UNIVERSE; AND NOT ONLY THE GREATEST BUT ALSO THE SUM OF ALL THINGS. FOR FROM IT FLOWS EVERY OTHER THING THAT BRINGS PEACE AND HAPPINESS.

I will not write more tonight and, with my love to you and the Blessings of the Father, will say good night.

Your brother in Christ,

JOHN.

Samuel Describes the Happiness and Peace That Passeth All Understanding That Comes to the Possessor of the Divine Love.

(SAMUEL, PROPHET OF THE OLD TESTAMENT)

(September 10th, 1916 | Received by James Padgett)

I AM HERE. *Samuel, prophet of old.*

I come to write to you that I am with you in love and hope for your present blessing and happiness.

I know that the worries of life prevent you from realizing the influence of this Great Love which is surrounding you, and which is ready and waiting to fill your soul to its fulness. But if you will pray more to the Father and exercise your faith, you will find that your worries will lessen, and peace will come to you in such abundance and beauty that you will feel like a new man.

AS JOHN SAID, WITH THIS FAITH, LOVE WILL FLOW INTO YOUR SOUL AND YOU WILL REALIZE THE JOYS OF OUR CELESTIAL CONDITIONS TO SOME EXTENT. FOR THE LOVE THAT MAY BE YOURS IS THE SAME LOVE, IN ITS NATURE, THAT WE POSSESS, AND THAT HAS MADE ANGELS OF US ALL AND INHABITANTS OF THE FATHER'S KINGDOM. ONLY BELIEVE, AND YOU WILL REALIZE HOW WILLING THIS LOVE IS TO TAKE POSSESSION OF YOUR SOUL AND MAKE YOU SO HAPPY THAT EVEN THE TROUBLES THAT YOU HAVE WILL NOT BE SUFFICIENT TO TAKE FROM YOU THE GREAT PEACE THAT SURPASSETH ALL UNDERSTANDING.

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

Love worketh all things that man can wish for or conceive of, and more besides. Paul's description of Love, and the wonderful qualities and

conditions that emanate from It, does not contain all Its emanations and resultant happiness.

But I must not write more tonight, for it is late and you are tiring. So, believe what I have said and try to follow my advice, and you will soon experience that peace and happiness which only this Love can bring to the souls of men.

I will come soon and write you another message that will be of benefit to humanity.

So, with my love and blessings, I will say good night.

Your brother in Christ,

SAMUEL.

Christ May Be in You— What It Means.

(JESUS)

(March 3rd, 1918 | Received by James Padgett)

I AM HERE. *Jesus.*

I desire tonight to write to you in reference to the way in which, as the preacher advises, "Christ may be in you."

I know that it is almost universal among preachers of the orthodox church to teach their hearers that the way to salvation is to get Christ in them and, thereby, they will be enabled to come into unity with the Father, and will cease to remain subject to the effects of sin and evil. Well, this teaching is the true foundation of salvation for the Celestial Heavens, provided it be understood by the preachers and the people what the true meaning of "Christ in you" is. Unless this meaning is comprehended, the fact that preacher or people may believe that they have Christ in them will not work the results that they may suppose or desire.

Many, and I may say the most, of these professing Christians have ideas of what this expression means, in activated terms, that are not in accord with the true meaning of this condition of the soul. They believe that all that is necessary is to believe on Jesus as their savior by his sacrifice and death, that in so believing they have Christ in them, and that nothing else is required. They have no conception of the distinction between Jesus, the man, and Christ, the Spirit of Truth, or, more correctly, the Spirit that manifests the existence of the Divine Love in the soul.

Christ is not a man in the sense that he is Jesus, the son of the Father, but Christ is that part of Jesus, or rather *Quality*, that came to him after he fully received the Divine Love into his soul and was transformed into the very Essence of the Father in His Love. Thus, Christ is not a man, but is the manifestation of this Love as bestowed upon Jesus and made part of his very existence. And when men use the expression, "having Christ in you," if they could correctly understand the true purport of the same, they would know that it, the expression, means only that the Divine Love of the Father is in their souls.

The indiscriminate use of the words "Jesus" and "Christ" is the cause of much misunderstanding among these Christians as to a number of the sayings of the Bible.

Jesus became the Christ only because he was the first to receive this Divine Love into his soul, and to manifest Its existence. And this Christ Principle is one that all men may possess, with the result that they will become at-one with the Father in His Substance of Love and Immortality.

It would be impossible for Jesus, the man, to get into or become a part of any mortal; and it would be equally impossible for Christ, as the man Jesus, even though perfect and free from sin, to become a part of anyone.

NO, THE MEANING OF HAVING CHRIST IN YOU IS TO HAVE THIS LOVE OF THE FATHER IN YOUR SOUL, WHICH CAN ONLY BE OBTAINED THROUGH THE WORKING OF THE HOLY SPIRIT AS THE INSTRUMENT OF THE FATHER IN BRINGING THIS LOVE INTO THE SOUL.

To many who hear the preachers' exhortations in this particular, the expression is only a mystery which they accept merely intellectually, feeling by such acceptance that they have the possession of this Christ—such mystery being their only evidence of the Truth of the Father's Love.

Good night.

Your friend and brother,
JESUS.

What Is the Greatest Truth in All the World?

(SOLOMON OF THE OLD TESTAMENT)

(April 20th, 1916 / Received by James Padgett)

I AM HERE. *Solomon of the Old Testament.*

I come only to say that, very soon, I would like to write you another message conveying some great Truth of the Father. I will not write more now, but will come soon.

(What is the greatest truth* in all the world?)

PRAYER AND FAITH ON THE PART OF MORTALS; AND LOVE—THE DIVINE LOVE—ON THE PART OF GOD. THE LATTER IS WAITING, AND THE FORMER CAUSES IT TO ENTER INTO THE SOULS OF MEN.

NO OTHER TRUTHS ARE SO GREAT AND MOMENTOUS TO MEN.

LET WHAT I SAY SINK DEEP INTO YOUR MEMORY, AND TRY THE EXPERIMENT. I KNOW YOU DO TRY; BUT TRY, AND THEN TRY, AND NEVER CEASE TRYING. LOVE WILL COME TO YOU

* The word "truth" has been replaced with "thing" as published in the first edition.

AND, WITH IT, FAITH...AND THEN KNOWLEDGE...AND THEN OWNERSHIP.

I could write for a long time yet. But I must not, as you are tired. So, with my love and blessings, I will say good night, and may the Father's Love take possession of you.

Your brother in Christ,
SOLOMON.

All Sin and Error Will Eventually Be Eradicated from Men's Souls.

(JOHN GARNER)

(August 8th, 1915 | Received by James Padgett)

I AM HERE. *John Garner.*

I am here to tell you that God is Love and that all mankind are His children and the object of His Bounty and Care. Not even the vilest sinner is beyond the boundaries of His Care and Love.

He is not a God who needs propitiation or sacrifice, but rather calls to all His children to come unto Him and partake freely of the great feast of Love which He has prepared for them, and to enjoy the happiness which His Presence gives.

So, my friend, do not think for a moment that the doors of Mercy, or the entrance into the delights of His Heavenly Home, are closed by the death of the body. For I tell you that the death of the body is a mere entrance into a higher life, with increased opportunities. But, notwithstanding what I say, the soul that seeks to obtain this Love while on earth has a great advantage in time over the one that waits until his spirit leaves the body before seeking for the Father's Love. The best time for mortals to aspire to attaining this Great Gift is the now, and no time is so propitious! God's Love is for the mortal, even if he has the passions and appetites which the flesh encumbers him with. And when a mortal fights against the temptations which these burdens impose, and overcomes them, when he enters the spirit world, he is stronger and more able to progress than when he puts off the great attempt until he becomes purely spirit.

So, while there is no such condition as probation terminated when the mortal enters the spirit world, yet, the probation on earth is the accepted time to seek the Great Prize.

I know I am writing like some of your camp meeting preachers, but what I say is a Truth nevertheless; and happy is the mortal who realizes this fact and acts in accordance with it.

Jesus is working among mortals now, as he did when on earth. And although they cannot see his physical form or hear his voice of love in tones of benediction and pleading, yet, the influence of his love is felt and the persuasion of his spirit voice is heard in the hearts of men.

He is still the savior of men, as he was on earth, and his mission will not cease until the closing of the Celestial Kingdom. It is also decreed that sin

and error shall be eradicated from earth and from the spirit world. And man will be the triumpher and conqueror over sin and everything that tends to pervert him from that which is good and righteous.

Having only their natural love, men will be freed from all inharmony and live as brothers and friends in peace and happiness. And spirits having the Divine Love will become as the angels of God and will live forever the bliss of the Celestial Heavens.

So, I urge all men to seek the Divine Love of the Father and live in His Presence forever.

I must stop now. But, before I go, let me say that I am working with the Master in the great cause of encouraging men to seek this Love to make them at-one with the Father.

So, as your brother in Christ, I will say good night.

JOHN GARNER.

P.S. I was a Christian preacher of England in the time of the Reformation.

*The Great World Teacher Will Be the Master Coming Again to Earth in
the Form of His Divine Revelations.*

(GEORGE WHITEFIELD)

(October 11th, 1917 | Received by James Padgett)

I AM HERE. *George Whitefield.*

I was with you tonight at the prayer meeting and heard what the preacher said, and was particularly interested in his ideas about the coming of the great world teacher. I saw that his idea of what constituted greatness in this particular arose from his estimate of human greatness.

The teacher will not be a great preacher or a magnificent specimen of physical development, or a man with a wonderful voice, but a man who can reveal to the world the Truths of the Father regarding the relationship of man to the Father, and the Plan provided for the redemption and reconciliation of man to the Father.

It is a fact, and I know whereof I write, that the regeneration of the human soul is caused more by the quiet meditations of mortals of the Truths of the Father, and by the silent longings of the soul, than by the emotions that arise from the fervid and persuasive sermons of the preachers and evangelists. These latter may arouse the dead souls to a realization of their need of a reconciliation to God, but these emotions do not so often bring the soul into rapport, or unison with the Father, as the silent meditations of which I speak do. There must be the true soul longings and aspirations for this Love of the Father. And, in such cases, these longings do not arise from the emotions produced, as I have mentioned, and especially where such emotions are the results of fear created by the picturing of an angry and revengeful god. No, in the silence of the home chamber where the mortal is alone with God, as it

were, and he lets his longings go to the Father for the bestowal of His Love, because of the love that he has for the Father, that is where and when this Divine Love comes to him in response and in regenerating Power. Only the mortal and God need be alone. Excitement, or the magnetism which the preacher may give to the mortal, does not create the true longings or aspirations. And for the preacher to suppose that the great world teacher must be a man with this great personal magnetism, or with a voice that can cause the feelings of the mortal to vibrate with emotion or excitement, is a mistake. When on earth, Jesus, I am told, never tried to create emotion or excitement in this manner; but his teachings were as the still small voice that enters the soul and draws it to a contemplation of the Father's Love in all the power of a soul's longings—hungry and craving.

So, I say, the preacher's conception of this teacher was not a true one. And, besides, while there will be a revelation of the Truth, there will be no world teacher, but only a revealer of Truths that will be disclosed. **THE MASTER, HIMSELF, WILL BE THE GREAT TEACHER WHO WILL COME AGAIN TO EARTH IN THE FORM OF HIS REVELATIONS.**

I wish that I could come and proclaim these Truths, but I cannot. Only through the instrumentality of a human can my thoughts be made known. And they will not be my thoughts, either, any more than they will be the thoughts of the mortal, because what I may attempt to impress upon the minds and consciousness of men will be only those Truths that I have learned from the same source as the revelations will come.

Of course, these Truths will have to be preached and taught to men. This will not be done by any great teacher, but by many preachers who shall learn the Truth from what the Master shall disclose. And no man, of himself, will be able to claim to be the great teacher. The greatest will be those who shall have the most Divine Love in their souls and the greatest knowledge of the Truths.

I also heard the preacher say that he would believe in any truths that might be confirmed by miracles, such as were performed in the time of Jesus—the instantaneous healings, etc. Well, you need not be surprised by such a demonstration, for it will surely take place. When a man shall receive a sufficient amount of the Divine Love in his soul, with It, a power and knowledge of the laws governing the relation of spirit to material organism will come to that man that will enable him to perform these same acts that are called miracles. And, further, there will be some who will have that power and will demonstrate the same in confirmation of the Truths that you are receiving.

The spirits who are now working to inform and convince man of these Truths have determined that such so-called "miracles" shall take place in confirmation of the New Revealment. The Master is the leader in this movement, and he will not cease to bring about this great demonstration; or, rather, he will not cease to work to this end. And he will not fail, if the human agents will follow his leading.

Well, I must not write more tonight. But, as I am interested in this great work and saw that the preacher's conception of this great world teacher is incorrect, I deemed it wise to write to you as I have. What I have written is

not the result of my individual belief or opinion, but the result of what these high spirits have determined shall come to pass. And back of it all is the Will and Help of the Father. For, in His Love and Mercy, He desires to see all men become His true children, and redeemed from the sins and evils of their present human condition.

So, with my love, and as a co-worker, I will say good night and subscribe myself,

Your brother in Christ,

GEORGE WHITEFIELD.

Helen Padgett Comments on the Message from Whitefield.

(HELEN PADGETT)

(October 11th, 1917 | Received by James Padgett)

I AM HERE. *Your own true and loving Helen.*

Well, dear, I see that you have had a very happy evening and it is not to be wondered at, for there were many spirits present filled with the Love of the Father and throwing their influence around you.

Whitefield also wrote to you, and he was very much in earnest in what he wrote. What he said is true, and you can place the utmost confidence in the truth of what he wrote to you.

As he said, we all say: the only great world teacher will be the Master. And his teachings will be through the messages that you receive. There will be a great responsibility in disseminating these Truths, thus making known to the world not only the Truth but also the identity of the great teacher. It is not reasonable for men to believe that any mere man can possibly be such a teacher as the preacher referred to, for only he who has the Truth can teach the same. And no man in all the world has this Truth, and will not have it, except as he may learn the same from the revelations of the Master.

I KNOW IT IS DIFFICULT FOR YOU TO BELIEVE THAT THIS CAN POSSIBLY BE. BUT IT IS NOT THE MIRACLE, AS YOU CALL IT, FOR THAT IS THE TRANSFORMATION OF THE HUMAN SOUL INTO THE DIVINE SOUL, WHICH IS THE RESULT OF THE POWER OF THE HOLY SPIRIT IN ITS OPERATIONS. NO, THE MIRACLE, THE GREAT MIRACLE, IS THE CHANGING OF THE HUMAN INTO THE DIVINE.

Good night, my dear husband.

Your own true and loving

HELEN.

*The Divine Love of the Father Will Not Only Make Man an Inhabitant
of the Father's Kingdom but Also Will Bring About the Great
Brotherhood of Man on Earth.*

(JESUS)

(February 28th, 1916 / Received by James Padgett)

I AM HERE. *Jesus.*

The Divine Love was never conferred upon man as a perfect and completed Gift, either at the time of his creation or since my coming to earth, but as a Gift which is waiting for man's own efforts and aspirations to obtain. Without his efforts, It can never become his, although It is always close to him and is waiting to answer his call.

It must be understood that the Divine Love of the Father is an entirely distinct kind of Love from the love which the Father bestowed upon man at the time of his creation, and which man has possessed in more or less condition of purity ever since that time.

Then, understanding what this Love is, and that man must seek for It, and what Its effect upon the soul of man is, it becomes very important that man should make the obtaining of It the one great object of his aspirations and desires. For when he possesses It to a degree that makes him at-one with the Father, he ceases to be a mere man and becomes of a nature of soul existence that makes him divine. He incorporates many Qualities of the Father, the chief of which is, of course, Love. And this also causes him to absolutely realize the fact of his immortality.

MERE MORAL GOODNESS, OR THE POSSESSION OF THE NATURAL LOVE TO ITS FULLEST DEGREE, WILL NOT CONFER UPON MAN THIS DIVINE NATURE THAT I HAVE MENTIONED; NOR WILL GOOD ACTS, CHARITY, OR KINDNESS, OF THEMSELVES, LEAD MEN TO THE POSSESSION OF THIS LOVE. BUT THE POSSESSION OF THIS LOVE, IN TRUTH AND IN FACT, WILL LEAD TO CHARITY AND GOOD DEEDS AND KINDNESS, ALWAYS UNSELFISH, AND TO A BROTHERHOOD OF MEN ON EARTH THAT THE MERE NATURAL LOVE CANNOT POSSIBLY LEAD TO OR CAUSE TO EXIST.

I know that men preach about the Fatherhood of God and the brotherhood of man, and urge men to attempt to cultivate the thoughts and deeds of love and self-sacrifice and charity in a way to bring about the greatly-to-be-wished-for unity of life and good purpose on the part of men. And by reason of this natural love, they can, themselves, do a great work in bringing about this brotherhood. Yet, the chain that binds them together cannot possibly be any stronger than the natural love which forges it. And when that becomes overshadowed by ambition and material desires, the brotherhood will become greatly weakened, or disappear entirely. And men will realize that its foundation was not built upon a rock, but rather upon the infirm sand which could not sustain the superstructure when the storms arising from men's ambition and desires for power and greatness, and many

other material things, beat upon it. So, I say, there is a great necessity for something more than man's mere natural love to help him form a brotherhood that will remain steadfast and firm under all conditions and among all men.

So, this natural love, under the most favorable circumstances to preserve the constancy of man's happiness and freedom from sin and error, proved itself to be not sufficient to maintain that condition. Then, what may be expected of it when circumstances are such that this love has degenerated from its pure state and has become defiled by all these tendencies of men to do that which is in violation not only of God's Laws but also of everything that would otherwise help men to realize a true brotherhood?

As I have heretofore said in my writings, there will come a time when, this natural love will be restored to its original state of purity and freedom from sin, and when this brotherhood may exist in a degree of perfection that will make all men happy.

Yet, that time is far off and will not be realized on earth at all until the New Birth and the New Heavens appear. And, in the meantime, men's dreams of this great brotherhood will not be realized.

I know that men expect that, sometime, in the far distant future, by means of education and conventions and preachments of moral truth, this dream of an ideal brotherhood will be established on earth, and all the souls of hatred and war and the oppression of the weak by the strong will disappear. But I tell you that if men depend upon this mere natural love, and all the great feelings and impulses that may arise from it to bring about this condition so much desired, they will find disappointments and lose faith in the goodness of men. And, at times, a retrogression will occur, not only in that love but also in the conduct of men towards one another and in the treatment of nations by one another.

I have digressed somewhat from my subject, but I thought it best to show to man that his dependence upon himself, which is his dependence on this natural love, is not sufficient and adequate to bring him into a condition of happiness, even on earth, and therefore totally inadequate to bring him into the Kingdom of Heaven.

THE DIVINE LOVE THAT I SPEAK OF IS, OF ITSELF, NOT ONLY ABLE TO MAKE A MAN AN INHABITANT OF THE FATHER'S KINGDOM BUT ALSO IS SUFFICIENT TO ENABLE HIM TO BRING ABOUT, AND REALIZE TO THE FULLEST EXTENT OF HIS DREAMS, THAT GREAT BROTHERHOOD, EVEN WHILE ON EARTH.

THIS LOVE OF THE FATHER'S OWN SELF IS OF A NEVER CHANGING NATURE, AND, IN ALL PLACES AND UNDER ALL CONDITIONS, IS WORKING OUT THE SAME RESULTS IN CONVERTING THE SOULS OF MEN ON EARTH, AS WELL AS OF THE SPIRITS IN THE SPIRIT WORLD, INTO NOT ONLY THE IMAGE BUT ALSO THE SUBSTANCE OF THE DIVINE NATURE. IT MAY BE POSSESSED IN SMALLER OR GREATER DEGREE, DEPENDING UPON MAN HIMSELF; AND THIS DEGREE OF POSSESSION DETERMINES THE CONDITION OF THE SOUL AND ITS NEARNESS TO THE FATHER'S KINGDOM, WHETHER THE SOUL BE IN THE

FLESH OR IN THE SPIRIT.

MAN DOES NOT HAVE TO WAIT TO BECOME A SPIRIT IN ORDER TO SEEK FOR AND OBTAIN THIS LOVE. FOR THE SOUL ON EARTH IS THE SAME SOUL AS WHEN IN THE SPIRIT WORLD, AND ITS CAPACITY FOR RECEIVING THIS LOVE IS JUST AS GREAT IN ONE PLACE AS IN THE OTHER. OF COURSE, ON EARTH, THERE ARE MANY CIRCUMSTANCES AND SURROUNDINGS AND LIMITATIONS ON MAN THAT PREVENT THE FREE WORKINGS OF THE SOUL, IN THE WAY OF ASPIRATIONS AND FAITH, THAT DO NOT EXIST AFTER MAN BECOMES AN INHABITANT OF THE SPIRIT WORLD. BUT, NEVERTHELESS, AND NOTWITHSTANDING ALL THESE DRAWBACKS AND STUMBLING BLOCKS OF THE EARTH LIFE, THE SOUL OF MAN MAY RECEIVE THIS DIVINE LOVE WITHOUT LIMITATIONS AND TO AN ABUNDANCE THAT WILL MAKE HIM A NEW CREATURE, AS THE SCRIPTURES SAY.

THE POSSESSION OF THIS DIVINE LOVE ALSO MEANS THE ABSENCE OF THOSE DESIRES AND LONGINGS OF WHAT IS CALLED THE NATURAL MAN, WHICH PRODUCE SELFISHNESS AND UNKINDNESS AND OTHER QUALITIES WHICH CREATE SIN AND ERROR, AND WHICH PREVENT THE EXISTENCE OF THIS TRUE BROTHERHOOD WHICH MEN SO EARNESTLY DESIRE AS THE FORERUNNER OF PEACE AND GOOD WILL. AND THE MORE OF THIS DIVINE LOVE THAT ENTERS INTO THE SOUL OF MAN, THE LESS THERE IS OF EVIL TENDENCIES AND DESIRES, AND THE MORE THERE IS OF THE DIVINE NATURE AND QUALITIES.

THE FATHER IS ALL GOODNESS AND LOVE AND TRUTH AND FORGIVENESS AND KINDNESS, AND THE SOULS OF MEN BECOME POSSESSED OF THESE QUALITIES WHEN THEY RECEIVE AND POSSESS THE DIVINE LOVE. WHEN MAN IS SINCERE AND FAITHFUL AND POSSESSES THESE QUALITIES, THEY NEVER LEAVE HIM OR CHANGE. AND WHEN THIS BROTHERHOOD SHALL BE FOUNDED ON THEM, IT WILL BE BUILT ON A ROCK, AND WILL CONTINUE TO LIVE AND BECOME PURER AND FIRMER IN ITS BINDING EFFECT. AND IN THE GREAT RESULTS THAT WILL FLOW FROM IT WILL BE THE DIVINE NATURE OF THE FATHER FOR ITS FOUNDATION STONE, WHICH IS WITHOUT VARIABLENESS OR CHANGE AND NEVER DISAPPOINTING. A BROTHERHOOD SO CREATED AND JOINED TOGETHER IS, AS I SAY, THE ONLY TRUE BROTHERHOOD THAT WILL MAKE FOR A MAN A KIND OF HEAVEN ON EARTH, AND BANISH WARS AND HATRED AND STRIFE AND SELFISHNESS AND THE PRINCIPLE OF MINE AND THINE. THE MINE WILL BE CHANGED TO OURS, AND ALL MANKIND WILL BE TRULY BROTHERS, WITHOUT REFERENCE TO RACE OR SECT OR INTELLECTUAL ACQUIREMENTS. ALL WILL BE RECOGNIZED AS THE CHILDREN OF THE ONE FATHER.

SUCH WILL BE THE EFFECT OF THE EXISTENCE OF THIS LOVE IN MEN'S SOULS ON EARTH; AND, WHEN SUCH SOULS

LEAVE THEIR ENVELOPE OF FLESH, THEY WILL FIND THEIR HOMES IN THE KINGDOM OF GOD—PARTS OF THE DIVINITY OF THE FATHER AND PARTAKERS OF HIS IMMORTALITY.

BUT ONLY THIS DIVINE LOVE WILL FIT THE SOULS OF MEN FOR THIS KINGDOM BECAUSE ALL THINGS PARTAKE OF THIS DIVINE NATURE IN THIS KINGDOM, AND NOTHING WHICH HAS NOT THAT QUALITY CAN POSSIBLY ENTER THEREIN.

So, men must understand that no mere belief or ceremony of church or baptism, or any of these things, is sufficient to enable a soul to become an inhabitant of this Kingdom. Men may, and do, deceive themselves in their beliefs that anything short of, or other than, this Divine Love can ensure them an entrance into the Kingdom.

Beliefs may help men to seek and aspire to the possession of this Love; but unless, and until, this Divine Love is actually possessed by the souls of men, they cannot become partakers of the Divine Nature and enjoy the happiness and peace of the Father's Kingdom.

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

As I have said, this Love is waiting for every man to possess who sincerely seeks It with true soul aspiration. It is not a part of a man, but It surrounds and envelops every man. At the same time, It forms no part of him, unless his longings and prayers have opened up his soul so that It may flow in and infill him with Its Presence.

Man is never compelled to receive It, as he is never compelled to do other things against his will. But, as in the latter case, when he refuses to let the Divine Love flow into his soul in the exercise of that same will, he must suffer the penalty of the utter and absolute deprivation of any possibility of becoming an inhabitant of the Kingdom of God, or Celestial Kingdom, and of any consciousness of the fact of his immortality.

LET MEN TURN THEIR THOUGHTS AND ASPIRATIONS TO GOD AND, IN TRUTH, SINCERELY AND WITH FAITH, PRAY TO THE FATHER FOR AN INFLOWING INTO THEIR SOULS OF HIS DIVINE LOVE, AND THEY WILL ALWAYS FIND THAT THE FATHER WILL BESTOW HIS LOVE UPON THEM IN ACCORDANCE WITH THE EXTENT OF THEIR ASPIRATIONS AND LONGINGS. THESE LONGINGS ARE MEDIUMS FOR OPENING UP THEIR SOULS TO THE WORKINGS OF THE HOLY SPIRIT WHICH, AS I HAVE BEFORE WRITTEN, IS THE MESSENGER OF GOD FOR THE CONVEYING OF HIS DIVINE LOVE FROM HIS FOUNTAINHEAD OF LOVE TO THE SOULS OF THE PRAYERFUL AND ASPIRING MEN.

In no other way can the Divine Love be possessed by man. It is always an individual matter between the particular man and the Father. No other man or body of men or church or spirits or angels can do the work of the individual. As to him, his soul is the only thing involved. And only his aspirations and his prayers and his will can open up his soul to the inflowing of this Love, which makes him a part of Its own Divinity.

Of course, the prayers and kind thoughts and loving influences of good men and divine spirits and angels can, and do, help the souls of men in turning to God's Love, and in progressing in Its possession. But, as to the question: "Will a man become a possessor or not of this Love?" it depends upon the man.

So, my dear brother, I will say, with all my love and blessings, good night.

Your brother and friend,
JESUS.

Chapter 8.

The Kingdom of the Perfect Natural Man— the Spiritual Heavens.

MESSAGES INCLUDED IN THIS CHAPTER.

<i>Jesus Describes the Way to the Kingdom of God on Earth and to the Kingdom of the Perfect Natural Man, or Spiritual Heavens. He Explains That Inhabitants of This Latter Kingdom Have Only Their Purified Natural Love, But Do Not Possess the Divine Love That Is Necessary to Enter the Celestial Kingdom. (JESUS).....</i>	<i>157</i>
<i>Heaven Is a Place as Well as a Condition of the Soul. (A. G. RIDDLE).....</i>	<i>162</i>
<i>John Affirms That Jesus Wrote on the Two Kingdoms. (JOHN, THE APOSTLE).....</i>	<i>164</i>
<i>The Condition of Spirits That Are Below the Celestial Heavens: Their Experience, Beliefs, and Affiliations Explained. (JAMES, THE APOSTLE).....</i>	<i>165</i>
<i>Esau Relates That Many Ancient Spirits Continue to Worship God as They Did When on Earth. (ESAU, SON OF ISAAC).....</i>	<i>166</i>
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8.

The Kingdom of the Perfect Natural Man— the Spiritual Heavens.

*Jesus Describes the Way to the Kingdom of God on Earth and to the
Kingdom of the Perfect Natural Man, or Spiritual Heavens. He
Explains That Inhabitants of This Latter Kingdom Have Only Their
Purified Natural Love, But Do Not Possess the Divine Love That Is
Necessary to Enter the Celestial Kingdom.*

(JESUS)

(May 5th, 1917 | Received by James Padgett)

I AM HERE. *Jesus.*

I come tonight to write on the only way by which men can reach the Kingdom of God, or, the way to the perfect man.

This is a subject that many men and teachers have endeavored to explain to mankind, and the ways described have been as varied and sometimes as contradictory as the thoughts and education of these men have differed; and all have sought to base their teachings and conclusions on the Bible. I mean, of course, those who profess to be Christians. As to other teachers and reformers (as they have been called), their teachings are based on the doctrines of the various sects to which they have belonged, or professed allegiance.

But the Kingdom of God is more peculiarly a phrase that is found in, and belongs to, the Christian Bible, and, to some extent, in the Hebrew Scriptures.

In considering the subject of this message, it is first important to understand what is meant by "Kingdom of God." Some understand or conceive it to be a Kingdom on earth in which the Will and Laws of God will be followed and obeyed by men in the mortal life, and others understand it to be that Kingdom of God which exists and will continue to exist in perfection in the spirit world; and some few, that Kingdom which will find its home, or place of existence, in the Celestial Spheres.

Now, the way to each of these Kingdoms is not the same, although in pursuing the Way to one, and that the Celestial Kingdom, the way to the Kingdom of the Perfect Natural Man must necessarily be followed; or, in other words, he who follows the Way to the Celestial Kingdom pursues that course which, in its pursuit, will cause him to do those things, and obey those Laws of God, that are necessary to establish the Kingdom on earth and in the spirit world. But he who pursues only the way that leads to the establishment of the Kingdom on earth, and in the Sixth Sphere of the spirit world, cannot possibly become an inhabitant of the Celestial Kingdom.

The Kingdom of God on earth, or in the spirit world, may be obtained by man, or spirit, by obeying the Will of God in those essentials that will work a purification of his natural love and cause that restoration of harmony with His Laws which affect and control man as mere man—that is, that will restore man to the condition of perfection that existed before the fall of the first parents. Many of my teachings when on earth, of which there are preserved a number in the Bible, were intended to instruct men into that way of life that would develop their moral qualities and free them from the taint and destructiveness of sin in which they were then, and are now, living. By the observance of my teachings and sincere obedience to these moral precepts man will lose those things that belong to his appetites and passions and evil thoughts and desires, and he will realize that in their places will come a purer love and more spiritual desires and thoughts which lead to a cleansing of his heart and soul. This means living and thinking in harmony with the Will and Laws of God. For God is All-Good, and all His Laws require that man shall become good in order that this Kingdom shall be established in the spirit world.

Naturally, and I mean according to his creation, man is good, and not the depraved creature that, for so many centuries, the teachings and doctrines of the church have declared him to be. And when he shall arrive at that state of goodness that was his in the beginning, he will merely have rid himself of those contaminating appetites, thoughts, and desires that made him the sinful and inharmonious being that he now is.

So, you will see from this that the work of man, in order to enable the Kingdom to become established on earth, is largely a work of renunciation. This truth was taught by prophets and teachers prior to the time of my coming to earth and teaching the Way to the Celestial Kingdom, and the same truth applies to the spirits that shall make up and establish the Kingdom in the spirit world.

In these Kingdoms of the purification and regaining of the perfected natural love, there will be nothing of the Divine Nature of the Father except, as may be generally said, all the objects of His Creation, by reason of being such objects, may partake of the image of the Divine. But this is not the Divine. IN ITS TRUE SENSE, THE DIVINE IS THAT WHICH PARTAKES OF THE VERY ESSENCE AND NATURE OF GOD, AND NOT THAT WHICH IS MERELY THE OBJECT OF HIS CREATION.

Man, in body, soul, and spirit body, is only a creation of God, and, as to the soul, an image of its Creator. But this creation was not made of any or the least part of the Essence or Substance of God; and, if it so pleases the Father, this creation, in its composite and coordinated existence, can be utterly destroyed and reduced to the elements of which it was created, without in the smallest degree affecting the true Substance or Nature of God. So, you will see that, in truth, there is in or of man nothing of the Divine; hence, when the Kingdom of God shall be established on earth, or in the spirit world, there will be nothing therein of the Divine—only the existence of the perfect creatures, living and thinking in harmony with the Laws of God which control their creation and existence.

So, the way in which these two Kingdoms of the non-Divine can be

established is by man pursuing that course of thinking and living that will enable him to renounce and get rid of those things, foreign to his true nature, which prevent him from coming again into the exact harmony with the Will of God, as expressed and made obligatory by the law of man's creation.

The observance of the moral laws will enable men to accomplish this end. The love with which man was endowed as the perfect man enables him, as it becomes purified and more harmonious, to love God and to love his fellowman as himself; for this natural love is one that is universal in its perfection and nature and, in its exercise, every man is his neighbor's brother.

The progressive qualities of this love, which every man may obtain, are truly and wonderfully set forth by Peter in one of his epistles as contained in the Bible (II Peter, 1:5-7).^{*} And if men will seek these successive steps in acquiring the purifying development of this love, they will obtain the great object sought for.

As I have written, the Bible contains many of my teachings which, if followed, will lead to this end, and men will realize the Kingdom of God on earth.

And let me correct, here, one mistaken belief or idea that has so long prevailed among mankind, and which, in its results, has delayed the coming of the Kingdom on earth. The correction is: that God, by His mere Decree, or irrespective of the desires and workings of men's souls, will not establish this Kingdom. Its establishment depends upon men themselves. And until their loves become, and they become, in harmony with God's Will, this Kingdom will never be established.

I know that it is believed and taught and emphasized (and men place all their hopes and expectations of a heaven of bliss on the statement) that I will come at some time from the clouds of heaven to earth with a great shout, and, by the power which they believe exists in me, I will establish the Kingdom of God—a kind of kingdom in which I will be the king and rule supreme, receiving as my subjects those who believe in and worship me, and sending those who do not into eternal damnation and outer darkness.

Well, this is pitiable, untrue, and all erroneous. This Kingdom will never be established in this way. For only man himself can call the Kingdom into existence, and only by becoming the pure, perfect man that originally existed when God's earthly Kingdom was first established. Man alone brought sin into the world, and man himself must destroy sin; and then harmony with the Father's Will will be restored, and also this Kingdom.

But, from what I have written, it must not for a moment, or even in the slightest degree, be inferred that God is not taking and will not take any part in the reestablishment of this Kingdom; for it is a fact that He is working through His angels upon the souls and thoughts of men to bring this Kingdom on earth. But He will not force its establishment. It must come voluntarily on

^{*}"And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity."

the part of men.

When God created man, He gave him a free will—the most wonderful of the natural gifts to man—and He will not arbitrarily control the direction of that will by the exercise of His Power. Where the human will is concerned God leaves man supreme. Of course, while this is so, yet, if man contravenes the Laws of God in such exercise, man must suffer the consequences; for God never changes or sets aside His Laws. Man may exercise his free will as he desires and as his thoughts and appetites may influence him to do, but this freedom of exercise does not prevent the imposition of the penalties that the laws prescribe when the laws are violated. Thus, you see that there is freedom without limitation. But every inharmonious exercise of that freedom necessarily invites the infliction of that which necessarily follows the violation of harmony.

God wants and is patiently waiting for the love of man, and He is always the Loving Father Who delights not in the suffering of His creatures. He wants their love to come voluntarily, and without constraint or fear of punishment or hope of reward, except that reward which must necessarily follow the blending of God's Love and the love of man.

Then, I say, the Kingdom of Heaven on earth is not the Divine Kingdom, and it does not have that which is necessarily Divine in it (except the Love of God for His creatures to bless and make them happy). His Essence and Substance are not conferred upon them, however; for, if they were, men would not remain in the Kingdom of earth but would be, to a degree, in the Celestial Heaven, even while on earth (as I know that some men are in this Divine Heaven who are still mortals).

Now, what I have said with reference to the Kingdom of Heaven on earth applies with equal truth to the Kingdom of God in the spirit world. There, the inhabitants are merely the spirits of men who have surrendered their physical bodies and have become purified in their natural love and in harmony with the Will and Laws of God controlling their existence as perfect men.

While the Kingdom of God has not yet been established on earth, it has been in the spirit world. In the highest sphere of that world,* the souls of men have become purified and harmony has been restored; and the souls of men enjoy the supreme happiness that was bestowed upon them at the time of their first creation, which God pronounced "Very Good." Sometime, you will have the bliss and wonderful happiness of that Kingdom described to you. And I will not say that this is beyond all conception of men. It was established not by the mere Power and Will of God, but, after they became spirits, by the exercise of the wills of men in renouncing evil and sin, and having their thoughts and desires and souls purified and made harmonious in the natural love. And I must say here that all men who have ever lived, or who shall ever live, will, at some time, live in this Kingdom of God in the spirit world, or in the Kingdom of the Celestial Spheres; but the large majority will find their homes in the former Kingdom.

* The Sixth Sphere.

MAN, WITH THE HELP OF THE FATHER, MUST HEW HIS OWN DESTINY; AND, THE FATHER, WITHOUT THE EFFORT OF MAN, WILL NOT MAKE A DESTINY FOR HIM THAT HIS CONDITION OF SOUL AND LOVE DOES NOT ENTITLE HIM TO.

BUT THERE IS A KINGDOM GREATER AND DIFFERENT AND UNLIKE THESE KINGDOMS OF WHICH I HAVE BEEN WRITING, AND THAT IS THE CELESTIAL KINGDOM OF GOD. AND ONLY THOSE WHO RECEIVE THE DIVINE ESSENCE CAN BECOME INHABITANTS OF THIS KINGDOM. THE SOULS OF MEN MUST BECOME TRANSFORMED INTO THE VERY DIVINE NATURE OF GOD, AND THE NATURAL LOVE OF MAN MUST BE CHANGED IN ALL ITS QUALITIES AND ELEMENTS INTO THE DIVINE LOVE OF THE FATHER.

I have written that many of my moral teachings are recorded in the Bible, and that my acceptance by the Father as His beloved son, and the reception of His Divine Love into my soul, qualified me to teach the way to the several Kingdoms. And, as was said in that book, what was lost by the disobedience of the first man was restored by the coming of the second. This only means that, by reason of the knowledge that came to me of Truth and of the Laws of Harmony that govern God's Universe, I was enabled to teach men the way to a return to the purity and development of their souls in natural love that existed before the great loss caused by the disobedience of the first man. I was not to bring about this restoration by any great power or godlike qualities of omniscience that I might be supposed to possess, but, rather, by merely teaching men to love God and their brothers, and to have them pursue that course of living and thinking that would necessarily enable them to renounce sin and evil, and come into a state of harmony with the laws of their creation.

Now, while I taught these moral truths, I also taught the great spiritual Truths that show men the Way to the Celestial Kingdom; for, in my communions with the Father, there came to me not only the Divine Love, which transformed my soul into the Substance of the Father in Its Love Qualities, but also the knowledge by which this Divine Love might be acquired, and the certain Way to the Celestial Kingdom, even though only to a degree while still in the flesh.

But my spiritual teachings that show the Way to the Celestial Kingdom were not so well understood by my hearers—and not even by my intimate disciples, but more so by John; consequently, they were not preserved in the Bible as were my moral teachings. And, as to the Bible, the original manuscripts were not written until many years after my death. However, even in these manuscripts, not many of my teachings as to the Way leads to this Celestial Kingdom were contained. And, afterwards, when these manuscripts were copied and the copies recopied, these important Truths were not preserved—scarcely any, although the fundamental ones, namely: GOD IS LOVE and EXCEPT A MAN BE BORN AGAIN, HE CANNOT ENTER INTO THE KINGDOM OF HEAVEN were retained.

As time went by, and the recopying continued, fewer and fewer of my precepts were preserved, and men came to know less and less of these higher Truths. Consequently, the mere moral teachings became better understood,

and these were used by the teachers and instructors of the masses to lead men to the Spiritual Kingdom of God. And, in addition to this, these leaders changed even these moral truths and the interpretations of the early writers in such a way as to enable these leaders to attain to wealth and power and control over the common people in their beliefs and observances of worship. The God of Love, then, to a large extent, became a God of "hatred" and "wrath," inflicting "punishment" upon those who dared to disobey those injunctions that the hierarchy of the church placed upon them as the "demands" and "will" of God.

But these matters have been written upon more fully elsewhere, and I will not enlarge further upon them. But I will now disclose the true Way that leads to the Kingdom of God in the Celestial Heavens.*

I am pleased that you are in so much better condition, and I feel that we can now proceed more rapidly with our messages. Remember this: that my promises will be fulfilled, and you must have faith. I am with you very often and love you, as you know, and I will continue to pray to the Father for you. So, trust me, and be assured that I am helping you in your desires. Good-night and God bless you.

Your brother and friend,
JESUS.

Heaven Is a Place as Well as a Condition of the Soul.

(A. G. RIDDLE)

(February 27th, 1920 | Received by James Padgett)

I AM HERE. *A. G. Riddle.*

Let me write a short time tonight, as I see that you are anxious to hear from some of your friends in the spirit world. I have not written for a long time, though I have been desirous to do so, and tonight will say only a few words in reference to my progress and happiness in my condition as a Celestial spirit. For I am now in the Celestial Heavens and know the truth of many things that have been written to you.

It is a little difficult for me to recite to you the wonders of these heavens, and the perfect happiness that is enjoyed by those spirits who have found their home and abiding place in the many mansions that Jesus spoke of while in the flesh. You must know that heaven is a place as well as a condition, notwithstanding the fact that so many of the Spiritualists teach that it is only a condition or state of the soul. No, this is not all of the Truth, but is a great part of the Truth; for the condition of the soul determines just what heaven it shall occupy and find its harmony and happiness in. But the All-Loving Father has provided that the soul shall have a place, corresponding to its

* See Chapter 9.

condition, in which it may live and progress. If heaven were only a state of the soul, then it would not be a real, existing thing, with the substance and reality that the soul, even in its state of bliss, must have as a necessary accompaniment to the enjoyment of what the Father has provided for its true condition of living.

Heaven, as a place, is real and independent of the state of the soul, though it is necessary for the soul to be in a corresponding state in order that it may enter into this heaven and fully realize that it has a home suitable for its condition and enjoyment.

If it, I mean heaven, were not a real, objective and perceptible place, then the soul would be limited by its own very narrow condition, as I may say, and confined to the limits of its own state. It would be separated from the states of other souls without the social intercourse that makes heaven a place of such happiness and contentment. Every soul would then be in the condition of the ascetic in human life, and introspection and contemplation would be the source and only means of possible bliss. And knowledge of those things that are spoken of as beyond the heart of man to conceive of, and which are truly and certainly provided by the Father's Love for the continuous and never ending progress of the soul towards higher and greater enjoyment, would have no real, conscious existence in that soul.

As man's condition of soul in his earth life determines his heaven, the soul being provided with those surroundings and material things that are intended to make him happy, so in the heavens are material things provided to enable the soul of man to better enjoy its own condition. The things of heaven are not all spiritual, as conceived by so many men, but are partly composed of the material of the universe. They are so constituted and formed as to supply the desires and wishes of the soul with that which will satisfy the soul's longings for beauty and harmony and perfect enjoyment. In the several heavens are homes, real and substantial, suited to the states of the souls and differing as those states differ in their requirements.

These material things are not subjective, as so many mortals teach, but are as objective as are the things of earth; and they are the objects of sight and touch and of the other spiritual senses.

When I desire to go into a city and indulge my desires, I find a city with streets and avenues and houses and other things that belong to a city, just as you mortals of earth do when you visit your cities. This is also so when I desire to go into the country and enjoy the fields and hills and streams and gardens. They are all here, real and existing, and are not the subjects of mere thoughts or a reflection of the state of my soul. And when I am absent from city or country, that city or country continues to exist in all its beauty and magnificence just as truly as when I am present.

Men must know that the soul requires these material things in its heavenly life, and has them, just as a soul requires the material things of earth when enveloped in a body of flesh. While the condition of the soul determines its place of living, yet, that place is also existing and real, and awaits the coming of that soul in a condition of harmony. In these heavens, there is nothing nebulous or impalpable, or only a reflection or image of the souls condition, but everything is real and substantial, and as lasting as the

eternal hills. And when the soul finds a habitation, it is not the effect of its own condition, but a place already prepared for the habitation of that soul in accord with its true condition. Otherwise, heaven would be a place of confusion and of appearances and disappearances, with no stability or abiding qualities; and the many mansions, spoken of by Jesus as existing in his Father's House, would have no real, permanent being, but would be dependent for their creation and existence upon the mere state of the soul. The mansions are there and do not change. And whether or not they shall have occupants depends upon the harmony of souls in their correspondence with the harmony of God's Laws creating these mansions.

I have written you this short description of the heavens, as based upon my knowledge and experience, devoid of speculation or metaphysical musings.

I AM GLAD THAT I COULD WRITE YOU AGAIN. I AM VERY HAPPY, AND KNOW THAT THE DIVINE LOVE OF THE FATHER IS A REAL AND TRANSFORMING THING, AND THE ALL-SUFFICIENT THING TO CREATE IN THE SOULS OF MEN AND OF SPIRITS THAT STATE WHICH WILL ENABLE THEM TO HAVE AND ENJOY THE MANSIONS OF THE FATHER IN THE HIGHEST HEAVENS.

I will not write more now. Good night.

Your friend and brother in Christ,

A. G. RIDDLE.

John Affirms That Jesus Wrote on the Two Kingdoms.

(JOHN, THE APOSTLE)

(May 5th, 1917 | Received by James Padgett)

I AM HERE. *John, the Apostle.*

I will not write much, but I desire to say that you had a wonderful message from the Master tonight*, and that he was very anxious that you should receive it as correctly as possible. And I must tell you that he was very well satisfied with the way in which he was able to express his thoughts.

It is a wonderful disclosure of the two Kingdoms that may, and will, be established. The Kingdom in the spirit world has already been established, for there are many spirits who have the purification of the natural love in that degree that makes them the perfect men, as were the first parents.

Well, he will come soon and describe the greater and more important Way to the true Kingdom of the Father, and I hope that you will be in condition to receive this part of the message in as correct a manner as you have received what has been written tonight. What a Jesus of knowledge and love he is! Can you doubt that he is the very Christ and the savior of mankind

* Page 157.

who showed men the only Way to the Celestial Kingdom?

There was a great concourse of spirits present tonight, and many who heard his message were astonished and, I know, benefited thereby. The higher spirits were here in great numbers, and also many who have learned the Way and are now progressing. And if you could have seen the expressions of love on their countenances, you would thank the Father with all the gratitude of your soul that you have been selected for this work.

Oh, my brother, let not doubt come into your soul as to your mission and as to the work that you are doing.

Your bands were here, both the higher and those who are progressing, and they were so thankful that the Father is so Good and Blesses you so much.

I will not write more but, in closing, repeat: pray and believe, and the Love will come to you in greater and greater abundance. With my love and the Blessings of the Father, I will say good night.

Your brother in Christ,

JOHN.

The Condition of Spirits That Are Below the Celestial Heavens: Their Experience, Beliefs, and Affiliations Explained.

(JAMES, THE APOSTLE)

(September 25th, 1915 | Received by James Padgett)

I AM HERE. *James.* * (Apostle of Jesus)

Let me tell you a few things concerning the spirit world—that is, the world that is below the Celestial Heavens, of which John wrote.

In the several spheres, which are seven in number, are many planes inhabited by spirits of many nations and races of mankind. And, to a certain extent, these various races have the customs and beliefs that they had when on earth. The lines of demarcation are just as strictly drawn as are those of the several nations on earth. The result of this is that many spirits who live in this exclusive manner never learn anything other than what their own leaders tell them, and what their various sacred books may teach them.

The Mohammedan is a Mohammedan still, and likewise the followers of Zoroaster, and also those of Buddha and of Confucius and of all of the various founders of religious sects.

Sometimes, in their wanderings, these spirits will meet spirits of races other than their own, and they will interchange thoughts. But very rarely do they discuss matters pertaining to their respective beliefs.

There are undoubtedly Truths in the sacred writings and beliefs of all these races of spirits, and these spirits are benefited to the extent that these

* Brother of John, the apostle.

Truths are taught and understood. I am now speaking of spiritual Truth because, as to the mere truths pertaining to the natural or material world, all have the same opportunity to investigate and understand them. There are no race or creed or doctrinal beliefs and teachings as to these truths affecting the material; and, by this, I mean material as it exists in both the spiritual and earthly worlds.

But, as I say, each of these races or sects has its own ideas and doctrines of the Truth, and each can progress no further than the limits of these ideas permit it to progress.

NO FOUNDER OF ANY RACE OR SECT HAS EVER TAUGHT THE NEW BIRTH, OR THE INFLOWING OF THE DIVINE LOVE, IN CONTRADISTINCTION TO THAT OF THE NATURAL LOVE. AND THE TEACHINGS OF JESUS ARE THE ONLY ONES THAT REVEAL TO MAN THE EXISTENCE OF THIS DIVINE LOVE AND HOW TO OBTAIN IT. SO, YOU SEE THE IMPORTANCE OF THIS TRUTH COMING TO MAN. I MUST SAY HERE THAT WITHOUT THE POSSESSION OF THIS LOVE NO SPIRIT CAN ENTER THE CELESTIAL SPHERES.

THE TEACHINGS OF THE OTHER FOUNDERS WILL SHOW MEN THE WAY TO A LIFE OF HAPPINESS, AND TO WHAT THEY MAY SUPPOSE IS A CONTINUOUS EXISTENCE. BUT THE TEACHINGS OF JESUS ARE THE ONLY ONES THAT DECLARE AND LEAD MEN TO A REALIZATION OF THE TRUE IMMORTALITY OF THE SOUL.

I have written too long already and must stop.

Your brother in Christ,

JAMES.

(Mr. Padgett interrupted to ask a question.)

(Yes, I am that James. The word "Saint" is only used as a means of identification; it has no significance in our spirit world.)

Esau Relates That Many Ancient Spirits Continue to Worship God as They Did When on Earth.

(ESAU, SON OF ISAAC)

(December 4th, 1916 | Received by James Padgett)

I AM HERE. *Esau, son of Isaac.*

I was the son of Isaac and the brother of Jacob, and the one whom the Jews regarded as having sold his birthright for a mess of pottage. But I was misrepresented in this regard, as I did only that which necessity compelled me to do.

But all that is long past. I am now an inhabitant of the Celestial Heavens, for all things are made right in the world of spirits. And I became a possessor of the Divine Love after I had received knowledge of Its rebestowal at the coming of Jesus.

Many of the characters of the Old Testament have never yet realized this great transformation because, in their conception of self-righteousness, they are content in that conception. They worship God as they did on earth, although they have ceased to offer sacrifices of animals because they have none in spirit life to offer. Yet, they still have the belief that sacrifice is necessary and, in their imaginations, they offer what is symbolic of the offerings that they made in the earth life.

(Mr. Padgett interrupted to ask a question.)

Yes, that is quite a natural supposition, but you must know that the mind and beliefs of mortals continue with them when they become spirits. Their beliefs will not permit them to be convinced of the errors of their conceptions of Deity, and many of these spirits of old are in that condition now. They refuse to believe, or even listen to, the Truths of existence and their relationship to God, just as they did when on earth.

They have eyes, but they see not; and ears, but they hear not. And, enveloped in the darkness of their beliefs, they decline to let in the light or to permit the Truths that are so apparent to others to illuminate their souls. A mind that is shut in by bigotry and intolerance is just as persistent after the mortal becomes a spirit, even though a change in its surroundings (what you might call its physical existence), and in its possibilities for learning the Truth, has occurred. Many of these spirits, therefore, absolutely refuse to recognize any change or possibility of change in their spiritual condition.

It is not surprising that you may not understand how it is possible that these spirits of the kind mentioned could live all this great period of years, as you estimate time, in this condition, surrounded by spirits who have found the Truth and who display that possession in their appearances and happiness (and especially by some of their old associates who have entered into the light), and yet not be influenced by these appearances and the experiences of these associates. Nevertheless, it is true. And the difficulty of converting these bigoted spirits seems to grow the greater as they advance in their progression of mind and natural love.

They are happy in a relative sense, and content in their estimate that they could not conceive of any other belief or cause of progress that could bring greater happiness to them. Besides, they are firmly convinced that they are doing the Will of God in their manner of worship and in their symbolic sacrifices.

These ancient spirits, as you call them, but who are young as compared to many in the Spiritual Spheres, have their synagogues and temples of worship. They also have their rabbis and servants and worshipers according to their old beliefs. And the ceremonies attending their gatherings for worship are very little different from what they were on earth. They have all their vestments and attire and other accompaniments that distinguished them on earth from the common people. They say their prayers in public and delight in appearing as holy spirits, the specially chosen of God, just as they did on earth. And as they are developing more and more in their natural love and taking on the condition of perfection, so far as the perfection of the first parents as they existed before the fall is concerned, they may remain in this condition of belief as to their relationship to God, and as to their proper and

only way to worship Him, throughout all eternity.

They decline to receive the knowledge of the Truth of the New Birth. And as that is a thing that is optional with them, and Its rejection does not prevent them from becoming the perfect man, as you have had explained to you, they think that there is no absolute necessity that they should be born again in order to enable a restoration of the harmony of that condition and relationship that they may have with the Father.

Of course, until the day of the Consummation of the Kingdom of the Celestial Spheres, they will have the opportunity to become recipients of the Divine Love and transformed into redeemed angels. But it is doubtful if very many of them will ever elect to accept this great privilege.

I am glad that I could write to you tonight, as it is a new experience with me, but one that gives me great satisfaction. And I will come again, if agreeable to you, and write further.

IN CLOSING, I WISH TO SAY THAT I KNOW THE DIFFERENCE BETWEEN THE SPIRIT WHO HAS THE DIVINE LOVE IN HIS SOUL AND ONE WHO HAS NOT, AND THAT THE MERE TIME OF A SPIRIT'S EXISTENCE IN THE SPIRIT WORLD DOES NOT NECESSARILY INDICATE THAT THE SPIRIT POSSESSES THE DIVINE LOVE. AS JESUS SAID WHEN ON EARTH, "THE FIRST SHALL BE LAST, AND THE LAST SHALL BE FIRST." AND I MAY ADD THAT SOME WILL NEVER BE FIRST OR LAST, BUT ONLY THE REMINDERS OF WHAT MIGHT HAVE BEEN.

I will not write more.

Your brother in Christ,
ESAU.

The "Book of Revelation" Is Only a Mere Allegory of Some One or More Writers, and Is No Longer the Original Text That John, the Apostle, Wrote.

(JOHN, THE APOSTLE)

(March 12th, 1916 | Received by James Padgett)

I AM HERE. *John, the Apostle.*

I was with you tonight and heard the sermon of the preacher on heaven and what it is. And as his text was founded on some expressions in a book of the Bible ascribed to me, and which I did write, though not just as is contained in the Bible, I thought it meet that I should come and write to you as to the truth of the sermon, and as to the value of the book as descriptive or suggestive of what heaven is, and what its appearances are; also, what the spirits of the redeemed are doing in what the preacher designated as service.

Well, I first want to say that, while I did write a book of the nature of the one in the Bible named *Revelation*, yet, this one does not contain my writings to any great extent, nor are my ideas set forth or followed in this *Book of*

Revelation. As you may now know, in my time, and for a long time previous, the Jewish writers, because of the great troubles and persecutions their nation was undergoing, were accustomed to writing books in the nature of the one contained in the Bible, and called them "Revelations." It was for the purpose of encouraging their people to believe that all the wrongs that they were suffering would be "avenged" by God, and that their enemies would be made to suffer and would be destroyed; and that, in the end, their nation would be rescued from its condition of servitude and sufferings and would become the ruling nation of the earth. And these writings were accepted by the Jews as having the authority of Divine inspiration, and of conveying to their nation the Truths of God and the same promises of His intervening in their behalf. The writings were always ascribed to some prophet, seer, or man of God who had the special privilege of coming in contact with God, or some of His angels, through the mysterious and sacred means of visions.

Of course, these writings were merely intended to encourage the Jews to establish their faith in God, and in the belief that He would send them a Messiah who would have the power to redeem them from the punishments and thralldom that they were undergoing as a result of the tyranny and strength of their heathen captors and persecutors. These writings were always prophetic and held forth promises for the future, without ever attempting to fix a time for their fulfillment, or for the ending of the nation's woes and the coming of its deliverer. So, time went on and the promises were not fulfilled; hope continued to exist and the belief of the Jews was not lessened; and non-fulfillment was explained by the further belief that the time for the consummation of their eagerly-wished-for expectations had not yet arrived. It was accepted that God was All-Knowing as well as All-Powerful and Careful for their race, and that He, and He, Alone, understood just when the proper and fitting time should arrive.

THIS HOPE UPON HOPE WAS A WONDERFUL FORCE IN KEEPING UP THE BELIEFS AND EXPECTATIONS OF THE JEWS; IT WAS SO EFFECTIVE THAT, TO THIS DAY, THE JEWS REMAIN A NATION, OR RATHER A RACE, IN BELIEF AND EXPECTATION OF THIS COMING MESSIAH. BUT, ALAS, AS THEY DID NOT RECOGNIZE AND ACCEPT HIM WHEN HE DID APPEAR, THEY WILL NEVER AGAIN SEE HIS APPEARANCE. FOR HE WILL NEVER COME AS THEIR MESSIAH, AS EXPECTED OF OLD, BUT WILL COME ONLY AS THE GREAT TEACHER AND REDEEMER, NOT ONLY OF THEIR RACE BUT ALSO OF ALL THE PEOPLES OF THE EARTH. HE HAS ALREADY COME AS SUCH A REDEEMER, AND HE IS WORKING NOW TO LEAD MEN TO THE TRUE AND ONLY WAY TO LIFE AND HAPPINESS AND IMMORTALITY. BUT NEVER WILL ANY MESSIAH COME TO THE JEWS TO ESTABLISH THEM ON EARTH AS A GREAT AND CHOSEN NATION, AS NEARLY ALL OF THEM BELIEVE AND STILL LOOK FOR.

Thus, as I say, many books or manuscripts were written by the claimed Jewish prophets, holding forth to the Jews the results of visions claimed to have been experienced by these writers. But as the prophecies have never been fulfilled in the sense that the Jews understood them, neither will they

be fulfilled in the future, for their value has no reality.

This custom, as I may call it, continued from these early times down to the time in which I lived and wrote. And my book of prophecy was written by me, not with the purpose of establishing the Jews as a nation on earth, or causing them to believe that their hopes or longings would be fulfilled, but for the purpose of encouraging the Christians to believe that, notwithstanding their persecution and sufferings and martyrdom, they would find joy and peace and heaven in the future life when they should meet the Master and the "saints." And, in my writings, nothing was said about the "wrath" of God being visited upon the persecutors of the Christians, or of such persecutors having to go into a "hell of fire and brimstone" so that, from that fact, the happiness of the redeemed would be increased.

My writings have been added to, and all kinds of grotesque imagery interpolated, so that the whole design and purpose of my writings was changed and destroyed. The present *Book of Revelation* is only a mere allegory of some one or more writers who were gifted with some knowledge of the Christian teachings, and who had unusual oriental imaginations.

This present book is of no value. On the contrary, it is doing much harm to the cause of the Truth as taught by the Master, as we who are in the Celestial Heavens and who have knowledge of things heavenly as well as things earthly know to be the fact. It should not be accepted as a truth of the revelation of Truths, nor should it be believed in for any purpose. It has led many good men and honest and earnest seekers after the Truth astray, and it has caused them to believe and teach false doctrines that have resulted in much darkness and stagnation in the development of human souls in their longings for the Truth. So, I say, let men entirely discard its teachings and any and all lessons that the preachers, or others who think that they can understand its meaning, attempt to teach.

THE WRITINGS THAT I GAVE TO MY PEOPLE, OF THE KIND MENTIONED, HAVE LONG AGO SERVED THEIR PURPOSE. AND THE WRITINGS CALLED *REVELATION* CONTAIN IN THEM NO TRUTH THAT WILL HELP MANKIND TO THE HEAVENLY KINGDOM OR TO THEIR ETERNAL HAPPINESS AND AT-ONEMENT WITH THE FATHER. LET THEM DIE THE DEATH OF A FALSEHOOD, BORN OUT OF TIME.

I also was interested in the struggle of the preacher to explain what heaven is, and what his people, who may consider themselves to be redeemed children of God, will find when they become inhabitants of that heaven.

Well, he spoke truly when he said heaven is a place as well as a condition. For it is inconceivable that any condition of the spirit of a mortal could exist unless there were a place where that spirit could find a habitation. All space in the Universe of God is a place, or space that contains places where things of existence must find localities. There is no such thing as a vacuum in God's Economy. All parts of space are fitted with something having substance, either material or spiritual; and wherever such substance is, there is a place for its abiding.

Yes, heaven is a place, or a number of places. The preacher is far from

having the true conception of heaven when he supposes it is one large place where all believers go after death, irrespective of their condition of soul and moral perfections. As I say, there are many heavens and many places, all real and substantial, as are the different stories and rooms in your homes of earth. And the partitions, if I may so call them, between these different places are just as impassable for spirits, who have not the proper qualifications to pass through, as are the partition walls between the various rooms in your earth homes for you mortals to pass through. These places are distinctive. And the many mansions that the preacher referred to are situated in many heavens, or, more correctly, many spheres of the heavens.

Strictly speaking, there are two heavens in God's Spirit Universe: namely, the heavens of the redeemed and transformed soul by the Divine Love, called the Celestial Heavens, and the heavens of the restored, perfect man, called the Spiritual Heavens.* Each and all of them are places of real perfection and substance.

As one star differs from another star in glory, so these several heavens within heavens differ from one another in glory and appearance, and in those things which help to make the mansions of their inhabitants beautiful and attractive and glorious.

It would take too long for me to attempt to describe any of these heavens, for they each and all excel any conception that the mortal is capable of having. But I will say this: that there are no streets of gold or pearly gates, or suns or stars in any of them. Only the Light of God's Love and Mercy illuminates them.

I will postpone my further writing, but will come very soon and complete what I intended to say about the sermon of the preacher. I will also attempt to describe the real appearances of some of the heavens, and what service the redeemed children of God render when they come to the spirit world.

So, my dear brother, I will say good night.

Your brother in Christ,

JOHN.

*John Describes the Third Sphere
and Also Affirms That Jesus Wrote "The Prayer."*

(JOHN, THE APOSTLE)

(December 8th, 1916 | Received by James Padgett)

I AM HERE. John, the Apostle.

I desire to finish my comments on the preacher's sermon on heaven.

As I said, these Apocalyptic writings were made for the purpose of encouraging the people of those days to believe that God would intervene in their behalf and save them from their sufferings and persecutions; and, in the

* The Sixth Sphere

one case, establish a Messiah's kingdom on earth that would cause the Jews to become the ruling nation of the universe; and, in the other, to establish a Kingdom in heaven where the Christians would find rest and happiness in becoming inhabitants of that Kingdom, children of the Father, and participants in the glories of Christ's reign as king and priest.

Well, as the subject of the sermon was that Kingdom of Heaven, and the preacher endeavored to tell his people what that heaven is, I will consider that subject.

IN THE FIRST PLACE, AS I HAVE SAID, HEAVEN IS NOT ONE UNIVERSAL PLACE WHERE ALL THE CHRISTIANS GO, IRRESPECTIVE OF THEIR SOUL DEVELOPMENT. BUT IN THAT HEAVEN ARE MANY HEAVENS OR SPHERES IN WHICH THE SPIRITS OF MORTALS WILL FIND HOMES AND ALSO HAPPINESS ACCORDING TO THEIR SOUL DEVELOPMENT OR THEIR SPIRITUAL DEVELOPMENT. AND, IN ORDER THAT THERE MAY BE NO MISUNDERSTANDING, I MUST SAY THAT THE SOUL DEVELOPMENT COMES ONLY THROUGH AND BY THE OPERATION OF THE HOLY SPIRIT. THE SPIRITUAL DEVELOPMENT INVOLVES ONLY THE RESULT OF THE CORRECT WORKINGS OF THE MORAL FACULTIES OF A MAN AND THE PURIFICATION OF HIS NATURAL LOVE WHICH, OF COURSE, COMPREHENDS THE DEVELOPMENT OF HIS SOUL, SO FAR AS THE SAME MAY BE DEVELOPED BY THIS PURIFYING PROCESS. THE RESULTS OF EACH OPERATION ARE VERY DIFFERENT, AND LEAD TO A PERFECTION AND RELATIONSHIP TO THE FATHER WHICH IS IN HARMONY WITH THE LAWS CONTROLLING THE RESPECTIVE HEAVENS—FOR THE PLACE OF FINAL HABITATION OF EACH MAY BE CALLED HEAVEN.

But my object tonight is to describe to you the appearance and condition of one of these heavens. And as mortals have heard more about the Third Heaven than of any of the other heavens, which we in our information to you have called the Third Sphere, I will confine my description to that place.

Well, it is occupied by the spirits of mortals who have received a considerable amount of the Divine Love, as well as by those who have progressed to a great extent in the purification of their natural love and the expansion of their minds and intellects (though the latter do not remain very long in this heaven, but progress to the Fourth where there are more opportunities and more instructions in those things which have to do with the mind's advancement).

While those who have made progress in the soul development and those in the intellectual are all in the Third Heaven, yet, they occupy different and distinct planes in that heaven; for those things that attract the one class do not attract the other. And there is very little intermingling of these spirits, except that those who know that the Divine Love is real sometimes attempt to show those who do not the desirability of obtaining It and the happiness that It brings to spirits.

As we have already told you, the condition of the soul—not of the mind—makes the heaven of the spirit to a large degree. In the Providence of

the Father, He has made the surroundings and the appearances of the environment suitable to the condition of the soul, and fitted to increase the happiness of those spirits who, because of their soul progress, may be attracted to the particular places in which they find themselves—their homes.

The appearance of this heaven to those who have this Divine Love in their souls is far excelling the capacity of your mortal language to explain, even if I had the ability to describe the same. But, in one general statement, I may say that, for these spirits, there is everything to make them happy to the extent of their capacity to receive and enjoy. There are trees and flowers, and hills and dales, and rivers and lakes, and beautiful landscapes. And above all this wonderful atmosphere, as I may express it, that is created by this wonderful Love of the Father, is a glorious Light that illuminates and gives life to all who live in It, which comes from this Love of the Father. It is the sun, moon, and stars, and sunrise and sunset, and summer clouds, and evening shadows and morning glories. Your material sun and moon and stars do not appear in this heaven, for the effulgence of the Light from the Father's Love eclipses and eliminates the light of these material creations of the mortal world.

And then there are homes of the grandest splendor and beauty, suited to the conditions of the various spirits, which have in them everything that will tend to cause happiness and joy to their occupants and visiting friends. There are musical instruments and books and paintings and furniture of every kind, fitted to bring contentment and joy to the spirits, and a realization of peace and rest by them from the cares that you mortals have with you all through your earth life. And above and more important than all, there is a wonderful atmosphere of Love which makes all these spirits realize that they are the children of the Father and brothers of one another and lovers of all humanity.

In addition, the social life is beyond all conception. The spirits have their times of visiting as well as those of staying in their homes; of many pleasures as well as of work and helping spirits and mortals; of singing and music and laughter, and of prayer and contemplation of deep spiritual Truths. Yes, in the lighter social pleasures as well as in the solitary meditations and aspirations of the soul's progress, there is happiness and enjoyment, and freedom from those things which defile or make the thoughts and heart's desires of these spirits inharmonious. All is gladness and there are none who have the solemn, downcast countenances that many of earth imagine portrays the truly righteous and redeemed of mortals. No, love knows no sadness. And as the soul speaks its condition by the appearance of the spirit body's countenance, the soul being so full of gladness and joy, the countenance can express only those emotions of the soul. This is the result of the law which declares that nothing can be hidden and that every spirit must show forth the truth of its condition. There are no walled cities or streets of gold or pearly gates, or other of the material things which the book ascribed to me sets forth. In order that man can get some conception of what heaven is, these things in heaven would not be gold or pearls or diamonds or jasper; for when they are compared to the real beauties of the things heaven contains, they are as faint light of the candle compared to the light of your noonday sun.

TRULY THE MIND OF MAN CANNOT CONCEIVE OF THE

GLORIES THAT AWAIT THE LOVE-LIT SOUL WHEN IT COMES TO ITS HEAVENLY HOME.

There is another misconception that the preacher had, following the teachings of *Revelation*, and that is that the Kingdom of Heaven is a walled city—the New Jerusalem—in which all the spirits of the redeemed live, singing their loud hosannas to God. There are cities of which your earth cities may be called correspondences, but there are also villages and hamlets and homes in the country, as you would say, surrounded by green fields and shady vales through which run rivers and streams of silvery hue, clear as crystal, and also placid lakes which afford the pleasures of boating and sailing and other amusements. Also, each spirit is provided with the place that is most attractive to him, and it is optional with him where his home shall be.

BUT ALL LOVE AND WORSHIP THE FATHER, AND ENDEAVOR TO MAKE THEIR NEIGHBORS HAPPY. ALL ALSO HELP WITH THE DEVELOPMENT OF THE SOUL TOWARDS A PROGRESSION TO THE HEAVENS WHICH ARE HIGHER YET. ALL SPIRITS ARE CONTROLLED BY LAW, BUT THAT LAW IS THE LAW OF LOVE; AND THAT LOVE IS THE LOVE DIVINE—THE ESSENCE OF THE FATHER'S DIVINITY.

I have written enough for tonight, and I hope from what I have said that you may catch some faint conception of what the glories of this Third Heaven are for those who have found this Love and possess It to some extent. And as you must know that there are many heavens above this, each successively possessing increased glories and happiness and beauties of place as well as beauty of spirit, you may imagine what the Master meant when he said, "In my Father's House are many mansions."

I know that my attempted description may be unsatisfactory to some mortals, but it is the best that I can do. Mortal words cannot convey, and mortal thoughts cannot conceive, the realities; but man may get a better spiritual view of these things in his imaginings.

I AM WITH YOU QUITE OFTEN, THROWING AROUND YOU THE INFLUENCE OF MY LOVE AND ENDEAVORING TO HELP AND ENCOURAGE YOU. LET YOUR FAITH IN US AND IN OUR COMMUNICATIONS INCREASE, AND BELIEVE ABOVE ALL THAT THE FASTER WROTE YOU THE PRAYER* WHICH YOU RECEIVED A FEW NIGHTS AGO. STUDY IT DEEPLY AND GRASP ITS SPIRITUAL MEANING. LET YOUR LONGINGS AND ASPIRATIONS GO OUT TO THE FATHER, AS SUGGESTED BY THE PRAYER, AND YOU WILL FIND A WONDERFUL AND SATISFACTORY RESPONSE TO THEM. WE ARE PRAYING FOR YOU AND YOUR FRIENDS, AND YOU MUST BELIEVE THAT THE LOVE IS COMING INTO YOUR SOULS.

So, with my love and blessings, I will say good night.
Your brother in Christ, JOHN.

* The Prayer for Divine Love, p. 9.

Chapter 9.

The True Kingdom of Heaven That Jesus Taught on Earth— the Celestial Kingdom.

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The True Kingdom of Heaven That Jesus Taught on Earth— the Celestial Kingdom.

The Only Way to the Kingdom of God in the Celestial Heavens.

(JESUS)

(May 5th, 1917 | Received by James Padgett)

I AM HERE. *Jesus.*

I come tonight and desire to finish my message and hope that you may be able to receive it.

I have described the way to the Kingdom of God on earth and in the spirit world,* and now I will describe: "The Only Way to the Kingdom of God in the Celestial Heavens."

As I have written before, when man was created, in addition to having bestowed upon him those things that made him the perfect man, and in harmony with the Laws and Will of the Father, God also bestowed upon him the potentiality, or privilege, of receiving the Divine Love, provided he should seek for It in the only Way that God had planned for Its attainment. But instead of embracing this great privilege, man became disobedient and sought to exercise his own will, and did so in that manner that led not only to his fall from the condition of the perfect manhood in which God had created him, but also to the loss of the great privilege of receiving this Divine Love, which privilege was never rebestowed upon him until my coming and teaching that rebestowal and the true Way to obtain this Love.

NOW, IT HAD BETTER BE UNDERSTOOD HERE WHAT THIS DIVINE LOVE WAS AND IS, FOR IT IS THE SAME TODAY THAT IT WAS WHEN MAN WAS CREATED IN THE IMAGE OF GOD. THIS LOVE DIFFERS FROM THE NATURAL LOVE OF MAN WITH WHICH HE WAS ENDOWED WHEN CREATED, WHICH BELONGS TO ALL MEN, AND WHICH THEY ALL POSSESS IN A MORE OR LESS PERFECT CONDITION, IN THIS: THAT THE DIVINE LOVE IS THAT LOVE WHICH BELONGS TO OR IS A PART OF GOD, POSSESSING HIS NATURE AND COMPOSED OF HIS SUBSTANCE, AND WHICH, WHEN POSSESSED BY MAN TO A SUFFICIENT DEGREE, MAKES HIM DIVINE AND OF THE NATURE OF GOD. AND GOD INTENDED THAT THIS GREAT LOVE SHOULD BE RECEIVED AND POSSESSED BY ALL MEN WHO SHOULD DESIRE TO RECEIVE IT, AND WHO WOULD MAKE THE EFFORT TO

* The Kingdom of the Perfect Natural Man, located in the Sixth Sphere.

OBTAIN IT.

It is the Love that contains, in Itself, the Divine, which the natural love does not. Many, I know, write and believe that all men, irrespective of the kind of love they have in their souls, possess what they call "the divine spark," which needs only the proper development to make all men divine. But this conception of the state of man in his natural condition is all wrong, for man has not in him any part of the Divine, and never can have, unless he receives and has developed in him this Divine Love.

In all God's Universe and Creation of things material and spiritual, the only one of His creatures who can possibly have within him anything of a Divine Nature is he who possesses this Divine Love.

The bestowal of this Love was intended, in Its operation and effect, to transform man from the merely perfect man into the divine angel, and thus create a Kingdom of God in the Celestial Spheres where only that which is divine can enter and find a habitation. And you must understand that, as it depends very largely upon man himself to establish the Kingdom of God on earth, or in the spiritual world, so it also depends largely on man to establish the Kingdom in the Celestial Heavens. God will not and does not establish this Divine Kingdom by any power that He may have. And if man had never received this Divine Love into his soul, there never would have been any such Kingdom brought into existence.

There is now a Kingdom in the Celestial Spheres, but not a finished one, for it is still open and in the process of formation. It is open to the entry of all spirits, and men must seek for it in the only Way that the Father has provided. No man or spirit will be excluded from it who, with all the longings of his soul, will aspire to enter that Kingdom.

I must also state that the time will come when this Celestial Kingdom will be completed and, thereafter, neither spirit nor man will be able to enter therein; for this Divine Love of the Father will again be withdrawn from man, as it was from the first parents, and the only Kingdom that will then be accessible to man will be the Kingdom that will exist on earth, or that which now exists in the spirit world.*

Then what is the Way that leads to this Celestial Kingdom? The only Way? For there is but one!

The observance of the moral precepts, and the cleansing of men's souls from sin by following these precepts, will not lead to this Kingdom; for, as it can be readily seen, the stream can rise no higher than its source, and the source of the souls of men in a merely purified state is the condition of the perfect man—that condition in which he was before his fall. Hence, the result of the observance and living of the merely moral precepts, and the exercise of the natural love in its pure state, is that man will be restored to the condition of the perfect man—the created man in whom there is nothing of the Divine. But this restored condition of man will be so perfect, and so in harmony with God's Will and His Laws governing the highest and most

* The Sixth Sphere, home of the perfect natural man.

perfect of His creatures, that man will be very happy. Yet, he will continue to be only the created being, having nothing more than the image of his Maker.

So, I say, living in harmony with the moral laws, and the exercise of this natural love in its highest and purest state towards God and towards his fellowman, will not lead man into the Way to the Celestial Kingdom. The greatest height of his attainment will be only the Kingdom on earth or that in the spirit heavens.

AND THE DISTINCT AND DIFFERING NATURE OF THESE KINGDOMS FROM THAT OF THE CELESTIAL HEAVENS WILL ENABLE MANKIND TO UNDERSTAND THE DIFFERENCE BETWEEN THE MISSIONS OF THE GREAT TEACHERS AND REFORMERS WHO PRECEDED ME IN THEIR WORK AMONG MEN AND THE MISSION WHICH I WAS SELECTED TO PERFORM ON EARTH. THE FORMER COULD NOT POSSIBLY HAVE TAUGHT THE WAY TO THE CELESTIAL KINGDOM, FOR, UNTIL MY COMING, THIS DIVINE LOVE OF WHICH I WRITE WAS NOT POSSIBLE FOR MAN TO OBTAIN. BEFORE THAT TIME, AND AFTER THE FIRST PARENTS LOST IT, THE PRIVILEGE WAS NOT IN EXISTENCE, AND THERE WAS NO CELESTIAL KINGDOM IN WHICH MEN COULD FIND THEIR ETERNAL HOME.

So, I repeat, all the moral teachings of the world's history could not show the Way to the Celestial Kingdom of God, and cannot now; for morality, as understood and taught by mankind and by the spirits and angels, cannot give to man that which is absolutely necessary in order to transform his soul into that state or condition that fits him for an entrance into this truly Divine Kingdom of the Father.

But the Way thereto is simple and single. Men were taught that Way by me when I was on earth, and could have been taught that Way during all the centuries since I left the human life. And I must say that some have been so taught and have found that Way, but comparatively few. The mortals whose ostensible and claimed mission and privilege was to teach that Way did not do so. I mean that the priests and preachers and churches neglected to teach the same. Although in earnestness, and realizing their allegiance to God and their obligations to mankind, these taught merely the way by which the observance of the moral precepts would lead men into the lower Kingdoms.

But neglect or incompleteness notwithstanding, the Bible, which most of those professing to be Christians believe contains my sayings, does set forth this Way to the Celestial Kingdom! The words are few and the Way is plain, and no mystery prevents men from comprehending the meaning thereof. When I said, "Except a man be born again, he cannot enter into the kingdom of God," I disclosed the only and true Way to this Kingdom. During my time on earth, there were some who understood this great Truth; since that time, there have been some who not only understood this Truth but also found the Way, and followed it until they reached the goal, and are now inhabitants of this Kingdom. But the vast majority of men—priests, teachers, and people—have never understood and have never sought to find the Way. To their spiritual senses, this great Truth has been, as it were, a hidden thing. And as they read or even recite the same to their hearers, it no special significance.

It is merely considered one of the moral precept such as "Love your neighbor as yourself," and with not as much important to it as to some of these others.

And, so, all down the ages since the great Kingdom has been waiting for men, they, though in all sincerity and in love towards God, have sought for and found only the Kingdom of the Perfect Man to a greater or lesser extent and have neglected to seek for, and have missed, the Kingdom of the Diving Angel.

THEN, AS I HAVE SAID, THIS DIVINE LOVE OF THE FATHER WHEN POSSESSED BY THE SOUL OF MAN, MAKES HIM, IN HIS SUBSTANCE AND ESSENCE, DIVINE LIKE UNTO THE DIVINITY OF THE FATHER; AND ONLY SUCH SOULS CONSTITUTE AND INHABIT THE CELESTIAL OR DIVINE KINGDOM OF GOD. THIS BEING SO, IT MUST BE READILY SEEN THAT THE ONLY WAY TO THE CELESTIAL KINGDOM IS THAT WHICH LEADS TO THE OBTAINING OF THIS DIVINE LOVE, WHICH MEANS THE NEW BIRTH. THIS NEW BIRTH IS BROUGHT ABOUT BY THE DIVINE LOVE FLOWING INTO THE SOULS OF MEN, WHEREBY THEY RECEIVE THE VERY NATURE AND SUBSTANCE OF THE FATHER, AND WHEREFROM MEN CEASE TO BE THE MERELY CREATED BEINGS BUT BECOME THE SOULS OF MEN BORN INTO THE DIVINE REALITY OF GOD.

Then, the only Way to the Celestial Kingdom being by the New Birth, and that Birth being brought to men only by the inflowing and working of this Divine Love (and whether or not a man shall experience this Birth depending in its initiative on the man himself), the question arises: "How, or in what Way, can a man obtain this Divine Love and this New Birth and the Celestial Kingdom?" And because the Way is so easy and simple, it may be that men will doubt the truth of my explanation and will continue to believe and place all their hopes upon the orthodox doctrines of the vicarious atonement—the washing of the blood, my sufferings on the cross and bearing all the sins of the world, and my resurrection from the dead—doctrines as harmful to the salvation of mankind as they are without truth or foundation in fact or effect.

THE ONLY WAY, THEN, IS SIMPLY THIS: THAT MEN SHALL BELIEVE WITH ALL THE SINCERITY OF THEIR MINDS AND SOULS THAT THIS GREAT LOVE OF THE FATHER IS WAITING TO BE BESTOWED UPON EACH AND ALL OF THEM; AND THAT WHEN THEY COME TO THE FATHER IN FAITH AND EARNEST ASPIRATIONS, THIS LOVE WILL NOT BE WITHHOLDEN FROM THEM. AND, IN ADDITION TO THIS BELIEF, THAT THEY PRAY WITH ALL THE EARNESTNESS AND LONGINGS OF THEIR SOULS THAT THE FATHER WILL OPEN UP THEIR SOULS TO THE INFLOWING OF THIS LOVE, AND THAT THEN MAY COME THE HOLY SPIRIT TO THEM TO BRING THIS LOVE INTO THEIR SOULS IN SUCH ABUNDANCE THAT THEIR SOULS MAY BE TRANSFORMED INTO THE VERY ESSENCE OF THE FATHER'S LOVE.

The man who will thus believe and pray will never be disappointed, and

the Way to the Kingdom will be his as certainly as that the sun shines by day upon the just and unjust alike.

No mediator is needed, nor are the prayers or ceremonies of priests or preachers, for God comes to man, himself, and hears his prayers and responds thereto by sending the Comforter, which is the Father's Messenger for conveying this Great Divine Love into the souls of men.

I have thus explained the only Way to the Celestial Kingdom of God and to the Divine Nature in Love, and there is no other way whereby it is possible to reach this Kingdom and the certain knowledge of immortality.

So, I implore men to meditate upon these great Truths and, in meditating, believe; and, when believing, pray to the Father for the inflowing of this Divine Love into their souls. In doing so, they will experience belief, faith, possession and ownership of that which can never be taken from them—no, not in all eternity.

AND SO IT IS WITH MAN TO CHOOSE AND FIX HIS DESTINY. WILL THAT DESTINY BE THE PERFECT MAN OR THE DIVINE ANGEL?

I will not write more now. With my love and blessings, I will say good night.

Your brother and friend,
JESUS.

Why the Divine Love of God Is Necessary for Man to Possess In Order That He May Become At-One with the Father and an Inhabitant of the Celestial Kingdom.

(JESUS)

(June 27th, 1916 | Received by James Padgett)

I AM HERE. *Jesus.*

Tonight I wish to write upon a subject that is of interest to all mankind, and I hope that we will be able to communicate and that you will receive the message correctly.

I desire to write on the subject of: "Why the Divine Love Is Necessary for Man to Possess in Order That He May Become At-One with the Father and an Inhabitant of the Celestial Kingdom."

Already I have written you what this Divine Love is, in contradistinction to the natural love, and how It is necessary to save men from their sins so that they may become inhabitants of the Celestial Kingdom. Also, I have explained that nothing but this Love will make a man at-one with the Father, and that no mere ceremony or belief in me as the savior of men will effectuate that end. And now I will try to show you why this Divine Love is necessary, or, as your learned men might say, show you the philosophy of the transformation of the mere man into the divine angel, which every man becomes who receives this Love into his soul.

In the first place, man, as you have been informed, is a special Creation of God, and is no greater than the component parts that enter into his creation, either in their individual or aggregate qualities. And these parts are merely what God, in His Act of Creation, designed them to be.

It must not be assumed that any of these parts are a part of God, or of His Essence or Qualities, for they are not. They are as separate and distinct from Him and His Qualities as are the lower creations of His Will, such as animals, vegetables, and mineral substances. The only difference is that man is of a much higher order of creation and, in one particular, made in the image of God. No other of His creatures has this image in its creation. But nevertheless, man is no part of God. He is merely a distinct creation and, in his best and purest state, only a man having simply those qualities which were created in him at the time of his coming into existence.

There are certain qualities which man possesses, such as love, and wisdom, and the reasoning faculties, which may be said to resemble God's Attributes; and so they do. Yet, they are not a part of God's Essence or Qualities. And when men assert that man is divine, or that he has in him a divine nature or even a portion of the Divine Essence, they are wrong; for the qualities in them that appear to be of this divine resemblance are merely those which were created for the purpose of making the human a perfect man.

And because of this conception of man as to his inherent qualities, he has, and does, and will lose the opportunity of becoming possessed of the Nature or Essence of the Father, which he may obtain if he will pursue the proper and only method that God has provided for him in order to be at-one with Him.

The universe of man can and will continue to exist, even though man may never become a partaker of this Divine Nature of the Father. And man will live and enjoy the happiness that was bestowed upon him at the time of his creation, and he will not lose the perfect condition of this creation after he shall have been separated from sin and error, his own creatures. But he will not be anything more than the perfect man and, in the time to come, will not be anything less. Yet he will always, as long as he exists, remain distinct from the Nature and Essence of the Father, just as he was at the time of his creation, unless he obtains this Divine Nature and Essence of the Father in the Way that I mentioned.

The highest endowment of man, either in soul, or heart, or intellect is merely that which belongs to him as a part of his creation, and is not the smallest part of the Divine Nature and Qualities of the Father. No part or portion of Divinity enters into man's creation, no matter how divinely constituted man may appear to be, or how godlike he may seem to be in the greatness of his intellect or in the extent of his love nature.

So, you see, man is as distinct from God and from His Divinity as is the animal—the brute—from man. And he must forever remain so, unless he

Follows the only Way the Father has prescribed for him to obtain a portion of this Divinity.

Now, all this shows that man, no matter how highly he may develop his intellect, or to what extent he may develop his moral and love nature, cannot become more than the mere man that he was in the beginning—perfect in

very particular; for he was, in the beginning, perfect in every particular. And, as I have said before, God never makes a mistake as to the perfection of His creatures, even though, in the case of man, it may appear that He did in giving him the great power of free will, which, in its wrongful exercise, has caused sin and evil to appear in the world of man's consciousness.

Man was made finite, and his capacity for exercising any and all of his qualities is limited, beyond which he cannot possibly go. His intellect is bound by limits as determined as the Law of God which controls it. His capacity for loving and for the enjoyment of his happiness is also limited. And though he may live for all eternity, either as man or spirit, he cannot possibly extend or pass beyond the boundary lines of his creation. He cannot enter into the Realm of the Divine, where the capacity for receiving knowledge, wisdom, and love is not limited, and where progression advances toward the very Fountainhead of God, Himself.

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

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

WHEN MAN TAKES ON THE DIVINE NATURE AND BECOMES ABSORBED IN THE ESSENCE OF THE FATHER, HE THEN BECOMES LIKE THE FATHER. AND WHATEVER HIS IMAGE TO THE FATHER MAY HAVE BEEN WHEN HE WAS MERE MAN, NOW HE BECOMES THE REAL SUBSTANCE, AND LIMITATIONS OF POSSIBILITIES BECOME REMOVED. LOVE SEES NO ENDING AND INTELLECTUAL DEVELOPMENT NO BOUNDARIES; HAPPINESS HAS NO LIMITATIONS, AND IMMORTALITY BECOMES A THING OF KNOWLEDGE; AND THE SOUL BECOMES A NEW CREATURE, HAVING THE DIVINE ESSENCE OF THE FATHER. AND UNTIL THIS NEW CREATION HAS TAKEN PLACE AND THE TRANSFORMATION BECOMES A THING OF REALITY, AND THE SOUL IS MADE AT-ONE WITH THE FATHER, MAN CANNOT ENTER INTO THE KINGDOM OF HEAVEN—THEN, NO LONGER MAN BUT NOW AN ANGEL.

Now, as I have written you before, all this can be accomplished only by the operation of the NEW BIRTH—that is, the inflowing into the soul of man

of the Divine Love of the Father. This Love contains the Essence of God's Divinity. And when man obtains It, he is then of the same Essence as the Father and, for the first time, becomes a part of the Divine and fitted to inhabit the Celestial Heavens. In no other way can man partake of this Nature, and it does not require much reasoning to show the logical truth of this statement. Man, in his earthly affairs, and in his material experiments in producing compounds from elements, applies the same principle that I assert in my statement, "The dough cannot be leavened unless leaven is placed in the batch."

So, you see, without this Divine Love entering into the soul, it will be impossible for the natural man to become the divine angel. Beliefs and creeds and doctrines and sacrifices cannot work this transformation. And even though the beliefs may be without doubt, and the creeds and doctrines satisfactory, and the sacrifices without end, yet, they will all be futile to change the soul of the mere man into the soul of the divine angel. And all this, in part, is why man should seek to obtain the Divine Love and become an inhabitant of the Celestial Spheres.

I have written enough for tonight, and I am pleased at the way in which you received it.

So, with all my love and blessings, I am

Your brother and friend,

JESUS.

*Jesus Recognizes Mr. Padgett's Grandmother's Capability in Writing
the Truths of the Father.*

(JESUS)

(June 5th, 1915 | Received by James Padgett)

I AM HERE. *Jesus.*

I merely want to tell you tonight that you are so much better in your condition for writing my messages and for receiving the Love of the Father in your soul.

You took my message last night in a very satisfactory way, and I am pleased with the manner in which you caught my meaning. So, very soon we will have another message and a very important one.

I am with you, in your hours of lonesomeness, trying to help and comfort you and lead you to the Love of the Father.

Tonight, I will not write more, as I desire that another shall write who will give you a message that will interest you very much. I mean your grandmother. She is a very capable spirit in discussing things pertaining to the spirit. I mean those things which reveal to men the Truths of the Father as she has learned and understands them—not merely in a mental sense, but in the way of her soul perceptions.

So, you will receive much benefit from what she may write, and you will

realize that she is a wonderful spirit in the knowledge of all these things that tell of God's Love and of His Care and Mercy towards mankind.

With my love and blessings, and those of the Father, I will now say good night.

Your brother and friend,
JESUS.

The Importance of Knowing the Way to the Celestial Kingdom. Divine Love Comes Only in Response to the Soul's Longing Becoming Active for Its Possession.

(ANN ROLLINS)

(March 12th, 1919 | Received by James Padgett)

I AM HERE. *Your grandmother.* (Ann Rollins)

You are now in condition to receive our messages, and I wish to write for a while on the importance of knowing the Way to the Celestial Kingdom. We have written to you of this before, but I wish to add to what you have received. You have been told that the only Way to obtain that Kingdom is by the Divine Love coming into your soul and changing it into a divine thing which partakes of the very Essence of the Father, Himself. Well, this is a correct explanation of the operation of this Love on the soul. But, in order to get this Love, there must be earnest supplication on the part of the seeker. A mere mental desire for the inflowing of the Love will not suffice.

This is a matter that pertains to the soul, alone, and the mind is not involved except, as you might say, to start the soul's longings and prayer. When you think that you are longing for this Love and have a mere mental desire for Its inflowing, the Love will not come because It never responds to the mere mind, but must always be sought for by the soul's longings. Many men have the intellectual desire for the Love of God, and they rest upon that desire. They believe that they have the Love and that there is nothing further for them to do. But they will find themselves mistaken. Instead of possessing this Love, they have only awakened the natural love and, in a way, started it towards its goal of the purified soul that the first parents enjoyed before their fall. But they will not experience the transformation that comes with the possession of the Divine Love. It is no easy matter to have these longings possess the soul. And men should not remain satisfied with these mere mental desires, for they will not be benefited by such desires, except, as I may say, in the way of having their natural love purified. The longings of the soul come only from a realization that this Love is waiting to be bestowed, and that the soul must become active and earnest in its endeavor to have this Love come into it. Then the transformation takes place.

You will see from this how utterly impossible it is for mere devotees of the church to experience this Love. The longings of the soul are not aroused by the observance of the church's sacraments and the duties which they pose.

They may be ever so zealous in their attendance upon the church services and in their complying strictly with its prescribed requirements. However, it is all a mental process with them. The soul is not affected. They may think that their desires are from the soul and that a response will come, but they are mistaken in this; the soul remains unaffected. Only when the soul's longings are started into activity are prayers of the worshiper answered.

So, you will see that a man may be apparently devout and full of zeal for his church and the teachings of his creed; yet he will not be benefited insofar as the progress of the soul is concerned.

LET NOT YOUR DESIRES ORIGINATE FROM ONLY THE INTELLECT, BUT TRY TO BRING THE LONGINGS OF THE SOUL INTO BEING. AND DO NOT REST SATISFIED UNTIL A RESPONSE SHALL COME, AS IT WILL CERTAINLY COME. AND YOU WILL KNOW THAT THE LOVE IS PRESENT AND WORKING ITS TRANSFORMING POWER UPON THE SOUL.

This is all I desire to say tonight.

I am pleased that you are now in condition to receive our messages, and I hope that your excellent condition will continue.

With my love, I will say good night.

Your loving grandmother,

ANN ROLLINS.

John Describes the Difference Between the Spirits of the Celestial and the Spirit Spheres, and Their Happiness.

(JOHN, THE APOSTLE)

(September 25th, 1915 | Received by James Padgett)

I AM HERE. *John, Apostle of Jesus.*

I come tonight to write a short time about the Truths of the Celestial Spheres in which I live and enjoy the happiness which my Father gives me.

As you may know, these Celestial Spheres are above the Spiritual Spheres, and they are inhabited only by spirits who have received the New Birth and who believe in the Truths as taught by Jesus. No other spirits are permitted to enter these spheres, and no other spirits could possibly find any happiness in them; for, in them, Divine Love is so developed in the souls of the spirits who live there that any spirit not having that Love would find that he is in an atmosphere that is entirely foreign to his qualifications, and he would be most unhappy. But, as I say, no spirit who has not that Divine Love which we tell you about can possibly enter into these spheres. The walls of demarcation are just as solid and forbidding as are the walls of demarcation in your prisons on earth from the outside world.

I live in a city inhabited by spirits who have a wonderful soul development and who are capable of understanding the deep Truths of God, which are not given to mortals or spirits to understand in the Spiritual Spheres.

This may seem a little strange to you, but it is true; for it would be utterly impossible for the spirits of these lower spheres, or for mortals, to understand these higher Truths. They cannot be comprehended with what you call the intellectual faculties or the mind, but can be understood only by the soul's perceptions, developed to such a degree that nothing that partakes of the purely material can have an abiding place in that soul.

The mind must stop in its progress at the Sixth Sphere. And, after that, only the soul can progress. But this does not mean that the spirit who makes such progress in the Celestial Heavens does not increase in knowledge and understanding, for he does to a greater extent than it could be possible for the mere mind to progress. But this progress of a spirit in knowledge and understanding is a progress of the soul perceptions, of which I speak. The faculties of the soul are as far superior to and above the faculties of what you call the mind as are the heavens above the earth.

So, you see, the soul does not merely embrace the affections and love of a spirit, but also qualities which enable it to understand and develop the qualities of knowledge at a place where the progress of the mind ceases. It is hard to explain this to you, or for you to comprehend its meaning. But this you will understand: that as the soul progresses in its development of its perceptions, knowledge and understanding of all things pertaining to the Celestial World increases.

When you properly consider this, you will find that it is a wonderful provision of the Father's Love and Grace.

WHAT AN IMPORTANT THING TO BOTH MORTAL AND SPIRIT IS THE SOUL! IT CAN BE STARVED ON EARTH AND ALSO IN THE SPIRIT WORLD; ON THE OTHER HAND, IT CAN BE DEVELOPED ON EARTH AS WELL AS IN THE SPIRIT WORLD. IF MORTALS WOULD ONLY UNDERSTAND THAT, AS REGARDS ETERNITY, THE SOUL IS THE GREAT THING WHICH THEY POSSESS, AND THAT IT SHOULD BE GIVEN MORE CARE AND DEVELOPMENT THAN ANY AND ALL OTHER PARTS OF MAN'S BEING.

I may come again soon and deliver a more comprehensive statement concerning the soul and its functions and importance.

With my love and blessings, I am

Your brother in Christ,

JOHN.

*Abraham Lincoln's Description of the Glories of the Seventh Sphere
and His Great Love for Jesus. The Seventh Sphere Is the Highest Before
Entering the Celestial Kingdom.*

(ABRAHAM LINCOLN)

(January 5th, 1916 / Received by James Padgett)

I AM HERE. *Abraham Lincoln.*

I am your friend in Christ and desire to write a few lines, but it will not be about religious matters; for I heard what the Master said, and he knows what is best.

Well, I am in the Seventh Sphere and am very happy, and enjoy all the delights of a soul redeemed. And I am progressing to the higher spheres where some of your band live. How beautiful their homes must be because, when they come to the lower spheres, they have such beauty and are so filled with the Father's Love that I know they must live in homes of transcendent beauty where happiness is supreme.

I am not one who knows all that there is provided in the heavens by the Father, but I know enough to say, "...no eye of man has seen and neither has his heart conceived of the wonderful things that the Father has prepared for those who love Him and do His Will." In our sphere, the glory of our habitations and surroundings that we have is beyond all conceptions of mortals, and beyond all the powers which we have to describe. Your language is poor, indeed, when we attempt to use it to describe our homes and our happiness.

There is never a sigh or a thought tainted with the slightest flavor of unhappiness or discontent. All our wishes are gratified, and love reigns eternally and without stint. When on earth, never did I conceive that one man could love another as one spirit here loves his brother spirit. The "mine" and "thine" are truly the "ours," and no spirit is so happy as when he is doing something to make another spirit happier. Also, love between the opposite sexes is so pure and glorified.

My home is not in any of the cities, but in the country among beautiful fields and woods where the purest waters flow in silver streams of living light; and the birds of paradise, in all their glorious plumage, sing and make merry the echoes of the hills and rocks. For we have hills and rocks, as well as plains and beautiful meadows, and placid lakes and shining waterfalls, all praising God for His Goodness.

So, why will not every mortal try to attain to this heavenly condition of Love and happiness when it is so easy for them to do so? The Divine Love is waiting for all and needs only the seeking and the believing in order to make the mortal an heir to all the glories of this heavenly place.

But the mind of man, in its superimposed importance, and in the conceit of the wonderful powers of his reasoning faculties, keeps the simple, childlike faith from making him a child of the Kingdom.

Oh, I tell you, if mortals only knew what is here and ready for them to obtain and make their own, they would not let the supposed greatness of their

minds, or the cares and ambitions and desires for earthly possessions, keep them from seeking this great and glorious inheritance which is theirs by merely claiming it in the Way made known by the Master.

And, he, what can I say of him, the most glorious and beautiful and loving of all the spirits in God's Universe? When on earth, I looked upon him and worshiped him as God, sitting on the right hand of the Father—way up in the high heavens and waiting for the coming of the "great judgment day" when he would separate the "sheep" from the "goats" and send each to his eternal place of habitation, whether to hell or heaven, only he knew. And I did not, and could not, know of my fate until the great judgment should be pronounced. But, now, when I see him as he is and know that he is my friend and elder brother and a spirit such as I am, with only love for his younger brethren, be they saints or sinners, and that he has a great longing that all may come and partake of the feast which the Father has prepared, I feel that this loving brother and friend is more to me, and my happiness is greater, than when I looked upon him as the "God of judgment," having his habitation away off beyond my vision or reach.

He is so loving and so pure and so humble! Why, his very humility makes us all love him almost to adoration! And if you could only see him, you would not be surprised that we love him so much.

Well, my friend, I have written a little more than I intended, but I am so filled with love, and so happy in having such a friend as the Master, that I can hardly restrain myself.

I will come again sometime and write to you upon some spiritual Truth which I so much want you to know.

When on earth, I was not an orthodox to the full extent. But I did not succeed in getting rid of my early belief that Jesus was a part of the "Godhead," although my mind often rebelled at the thought. The early teachings of my mother lingered with me, and maturer thoughts and development of mind could never entirely eradicate this belief in Jesus as being part of God. Some have said and thought that I was almost an infidel, but this is untrue. For I always believed firmly in the Father and, as I have told you, in Jesus.

I was also a Spiritualist to some extent; that is, I believed in the communications of spirits with mortals, as I had such communications on numerous occasions and had acted on advice that I received through them. But I never learned from any of these communications any of the higher Truths which I now know, and which are so important for mortals to know; and which, if men only knew and taught these higher Truths, would make their religion a live, virile, all-pervading and satisfying religion.

We are all interested in your work, and are co-workers with you in revealing these great Truths.

May God bless and prosper you, and may He cause you to see the realities of the Great Divine Love. This is the prayer of

Your brother in Christ,

ABRAHAM LINCOLN.

*Mrs. Padgett (Helen) Describes Her Home in the Celestial Spheres in
Detail.*

(HELEN PADGETT)

(March 10th, 1915 | Received by James Padgett)

I AM HERE. *Helen.*

I am now going to write you about my home, as I promised, and you must not think I am not in condition to write if I should not be able to describe it as you may think I should. The only reason for my failure will be that I cannot find words to express myself.

Well, my house is a beautiful white one of a substance that you might think of as alabaster, and two stories in height, and rooms on each side of a wide and beautiful hall. The rooms are very large and filled with the most beautiful furniture that you can conceive of. The walls are all hung with satin coverings, and between are lovely pictures. The parlor, as you would call it, is filled with the most exquisite and comfortable couches and chairs, and with beautiful tables and bric-a-brac, and also many pictures of landscapes and fruits and flowers. I don't know who painted them, but they are there and give me much delight, and satisfy my love for paintings and pictures to so great an extent. There are also many little curios that would make the heart of an aesthetic person rejoice and feel glad. My music room has instruments in it of various kinds, and wonderful in sound and construction. I play some of them and also sing in my weak way, as you say on earth; but I enjoy the music more than I can tell you, and so do many spirits who call to see me.

I have other rooms, such as repose rooms, library, and a room for meditation and prayer. My library is full of books dealing with subjects that are now so congenial and necessary to me, for they tell me of God's Love and Care for His children. There are also books that deal with the laws of the spirit world and of the other parts of the universe. But I do not read these latter much. For my whole study is so given to the laws pertaining to our own spirit world and its relationship to your world, and to the Love of God and the love that should exist among mortals and spirits, that I do not find time for these other studies; in fact, I have not the inclination.

There are books that you might call fiction, but really are not, for they describe the actual experiences of spirits in such a vivid and interesting way that, if they were portrayed in your earthly books, you would think it fiction.

Not all the books in my library deal with the higher or more substantial things of this spirit life, for we have our recreation for the mind in the way of variety in reading that you do on earth, and we are the stronger and happier for it. So, you see, if you were here, I know that the library would be your place of rest from your work, although I know you like music very much.

We have a dining room also. But we do not need kitchens, as nothing is cooked, and everything is eaten just as we get it from the trees and vines. We do not eat meat or bread or potatoes or things of that kind. Our food is principally fruits and nuts, and such fruits you never saw and never will until you come with me. The fruits are mostly pears and grapes and oranges and

pomegranates—of course, not just the same as you know them on earth. I merely use these words of description to give you some idea of what they are like. We have them in great variety and always fresh and ripe. The nuts, too, are of many kinds and qualities. None need nutcrackers for them to be broken in order to be eaten. There are no cakes or candies or anything of that nature. We do not actually eat these things with our teeth and palate, or use intestinal organs as you do, but we "inhale," as it were, the delicious flavors and aromas of the fruits. And strange as it may seem to you, we are just as much satisfied as mortals in doing so, and probably more so than you when you eat them with your physical organs. I cannot explain to you more fully just how this thing is; but, as we say, we "eat" the fruits and nuts.

We "drink" pure water, and nothing else. And spirits who say they have wines and other beverages tell what I have never seen or heard of since I have been in the spirit world. Of course, I do not know every single thing or what exists in all parts of this great world of spirits. But this water is so pure and satisfying that I cannot imagine any spirit would want anything else to drink. Yet, as I say, I do not know as to this.

We do not actually drink the water, for we have not the internal organs that you have in the physical body, but we seem to absorb it in our system in some way that gives all the delight and satisfaction that you enjoy when you drink water.

We often have our "teas," as your fashionable women on earth might say, and very many of our spirit friends attend and help make the gatherings enjoyable and happy ones. Of course, the male spirits attend, for I must tell you that, in this life, there are no clubs or businesses that keep the sexes apart as in your life. I mean that the two sexes are more together, and enjoy the society of each other to a far greater degree than in your earth life. Of course, I do not mean that these spirits have all found their soulmates, for that is not true; but each enjoys the company of the others as friends and spirits having similar desires and aspirations. My companions are very similar in their love for the Father and in the development of their souls, and in their thoughts and desires for spiritual things. We discuss many questions pertaining to the soul and its progress, and to the Love of the Father and to the love of spirits and mortals. While we are joyous and happy beyond compare, yet, we do not indulge in frivolities or thoughts that have not a tendency to elevate us to higher things.

We have music and dancing, but our dancing is different from yours. We merely exercise ourselves in graceful and artistic movements, without any contact of spirit bodies or the embracing of each other. Of course, we hold hands as we dance, but no familiarity, as you would say, is indulged in.

Well, I have a room for repose where, after working long, and, to some extent, feeling tired, I rest on these couches that I tell you of. We do not sleep but, sometimes, we go into a kind of dreamy state that gives us much refreshment and vigor. I am now resting from some hard work that I have been doing in your earth plane. I mean that when I am not writing to you, I am resting.

So, you see, we are not enjoying one continuous condition of feeling, as that might become monotonous.

I am now trying to help some of the spirits who have recently come over from your city, and who were acquaintances of yours on earth. I will tell you of them when next I write to you. I am tired now and must stop.

So, with all my love, I am

Your own true and loving

HELEN.

Mrs. Padgett's Experience of Joy and Grandeur in the Third Celestial Sphere.

(HELEN PADGETT)

(December 28th, 1915 | Received by James Padgett)

I AM HERE. *Your Helen.*

I am here, your Helen, and ready to write, as I promised you today. And you must not think that I will not tell you of what is so dear to me, and should be to you.

It has been a long time since I wrote very much to you in detail about myself, and you do not know what has taken place in my soul progression for some time past.

Well, I have been praying and trying to get more Love of the Father in my soul, and have succeeded to such an extent that I am now in the Third Celestial Sphere where your grandmother and mother are also. And, my dear, if I could only tell you of the joys and grandeur of this sphere, I should be most happy. But I have not the words at my command to give you any satisfactory idea of what the appearance and conditions of this sphere are.

I have described my home to you in the Second Celestial Sphere, though very inadequately. But that sphere cannot compare with what I have now, and I cannot better describe it than to say it is beyond all possible conception of what you can possibly have of beauty and grandeur and love. I am only in the lower planes of this sphere, but these are so filled with the Father's Love that it almost seems impossible that there can be any spheres where there is more of this Love. But, of course, as Jesus and all the apostles, and some others who write you, have their homes in these higher Celestial Spheres, and nearer to the Fountain of Love, consequently, there must be, more Love where they are.

I am so happy that I can scarcely tell you of what this happiness means. But, at any rate, I must say that there is never the slightest thing to interfere with my happiness or to make me think that I am not an accepted child of the Father, partaking of His Love to an extent that makes me immortal and never again subject to death.

This happiness is not such as satisfies for a while, but is one continual source of living, free from all that might enter into the feelings or lives of spirits that know not that they are one with the Father and a part of Him in

Love and Beauty. I am only wanting one thing now to make my life compete, and that is to have you with me. But, from this, you must not think that I am not perfectly happy and contented, for I am. But, as you have been told, I am only one-half of the complete one, and the other half must come and join the half that I am before the perfect one can become completed.

So, my dear Ned, you must try now harder than ever to get this Great Love in your soul in more abundance, and you may if you will only pray and have faith; for the Master says that you can, and he knows.

Yes, I have my individual home here, just as I had in the lower spheres, and it is just as real, and more so, as any home which you have on earth. My garments are the same in appearance as to form, but, oh, so much more beautiful and shining white; and my countenance, too, is more beautiful and full of expressions of love!

So, you see, I have a greater love for my Father and a greater love for you. For as my love for the Father increases, my love for you also increases. And I know that, when you come over, this love will be so great that you will wonder that such love could exist.

I do not think that I had better write more tonight, as I do not feel like telling you of other things. I only want to enjoy this Great Love—free from communication about other matters. However, at another time, I shall be pleased to do so.

So, sweetheart, think of me as I am now, filled with this Great, new Love that is possessing my whole being. And now, dear, you are the object of this Love, outside of that which is the Father's.

I will not write more, but will say that I am yours now and for all eternity, and am waiting, oh so longingly, for the time to come when you can be with me!

I will stop writing.

Your own true and loving

HELEN.

*How All Mankind Can Become Divine Angels, and How Erroneous
Beliefs Prevent This Consummation.*

(ANN ROLLINS)

(May 28th, 1916 | Received by James Padgett)

I AM HERE. *Your grandmother.* (Ann Rollins)

I will tell you tonight of a Truth that may be of interest to you, and I know that it is of importance to all who may long for happiness in the future life.

As you know, I am now in the Celestial Spheres in a place higher than the Third Celestial Sphere, and where there are no special lines of demarcation separating it from what you may call the higher planes.

In my place, the inhabitants are those who have received the Divine Love in their souls to an extent that makes them know that they are of a nature that

is divine and in at-onement with that of the Father. Of course, those who have entered the First Celestial Sphere* have the knowledge of having partaken of the Divine Nature, but they are not so filled with this Love as are we who live in the sphere that I am in.

It is not possible for me to tell you of the extent of our happiness because you have no words in your language that can possibly convey a faint conception of this happiness, and I will not attempt to describe it. But if you will combine all the emotions of joy and happiness which you have received or experienced in all the years of your life, you would not be able to realize the meaning of our happiness in the faintest degree.

I merely recite this truth to show you and all mankind what is possible for you and them to obtain, if you will only pursue the course that the Father has provided and that the Master has pointed out in his messages to you.

The Great Instrument that causes this great happiness is Love. By this, I mean the Divine Love of which we have so often written and without which it is impossible for a soul to obtain this condition, or to become a dweller in the Celestial Heavens.

Man, as you have been instructed, was not created with this Love. He could only obtain It by his own longings and aspirations being exercised in the Way that the Father had provided. In no other way could these desires for this Love be realized. But the great pity is that the first of the human race declined, or rather refused, to pursue this Way and thought that they were wise enough to know a better way. And, in attempting to pursue this way, they brought about their own fall and the loss of the privilege of obtaining this Love. In all the long years until the coming of Jesus, no man, after the first created, had the privilege; hence, it was not possible for them to find any greater happiness than that which might come from their natural love.

At the coming of Jesus, men again had bestowed upon them this great privilege and a possibility of obtaining the knowledge of the Way in which this privilege could be exercised. This was not declared to all men, for the territory in which Jesus taught and proclaimed this important Truth was very limited. Thus, the great majority of men died without knowing that this Gift had been rebestowed. But, in His Goodness and Love, God did not restrict the bestowal of this Love to those who might be fortunate enough to learn of It from Jesus and his apostles, but rather sent His Holy Spirit to implant It in the souls of all men who might be in such condition of soul aspiration and longing as to permit this Love to enter their souls.

When spirits became possessed of this knowledge, they commenced the work of trying to influence men in such a way that there arose in them a longing for a closer unity with God and an opening up of the soul perceptions. As a result, many men received this Love in their souls in various parts of the world without knowing that It was this Divine Love, but It was. And when these men entered the spirit world in their spirit forms, they soon found that they were possessed of this Love to some extent. It was not

* The First Celestial Sphere is immediately above the Seventh Sphere.

difficult them to listen to the explanations and teachings of those spirits who had received It as to the Truth of Its existence.

Now, all this may not appear to be of much importance to present man, and hardly worth attention, but my great object in writing in this manner is to show that God had no special or peculiar people, and that it was not even necessary that all peoples should learn from Jesus the fact of this Gift. For, in such a case, the great majority of mankind could not possibly have heard of this Love while they were yet mortals. No, this was not a necessity. But the knowledge which came to mortals through Jesus enabled those who possessed and believed it to more rapidly pursue the Way to obtaining this Love.

Many spirits had received the benefit of the rebestowal of this Love, or rather the privilege of seeking for and obtaining It, before Jesus came to the spirit world. Yet, they understood that the greater extent of the possession of this Love was in Jesus, and no spirit now possesses It to the degree that he does.

But whether the souls of mortals or spirits received the knowledge of this Truth from Jesus or from the workings of the Holy Spirit in Its ministrations, they all know that the seeking for and getting this Divine Love is the only means by which the soul may become an inhabitant of the Celestial Heavens.

I realize that what I have written conflicts with the orthodox belief that it is only through the death and blood of Jesus that men can be saved from their sins and become children of God and at-one with Him.

If this belief were true, then, by Jesus' sacrifice, all men would be saved, irrespective of their obtaining this Divine Love; or, only those would be saved who had heard of Jesus and accepted him as their savior. Neither of these propositions is true. Without this Divine Love entering into the soul of a man, it would be impossible for him to partake of the Divine Nature of the Father and become fitted to occupy a home in the Celestial Spheres. This Love in the soul, whether it is a result of the workings of God's ministering Spirits helping to increase the strength of soul longing in a man, or a result of the man's unassisted soulful efforts toward activating the Holy Spirit to convey this Love, is what makes the man of a divine nature and a redeemed child of God.

NOW, FROM WHAT I HAVE SAID, IT MUST NOT BE INFERRED THAT THE MISSION OF JESUS AND HIS WORK ON EARTH AND IN THE SPIRIT WORLD ARE NOT THE GREAT THINGS CONNECTED WITH MAN'S REDEMPTION, FOR THEY ARE. IT WAS NOT UNTIL JESUS' COMING THAT THIS GREAT GIFT WAS REBESTOWED. AND IT WAS NOT UNTIL HIS DECLARING THIS FACT AND TEACHING THE GREAT TRUTH OF THE NEW BIRTH THAT EITHER MORTALS OR SPIRITS COULD RECEIVE THIS PRIVILEGE. THE MINISTERING SPIRITS COULD NOT INFLUENCE THE SOULS OF MEN TO SEEK FOR THE INFLOWING OF THE DIVINE LOVE UNTIL THEY HAD FIRST RECEIVED IT AND UNDERSTOOD ITS EXISTENCE THEMSELVES. AND, HERE, LET ME DECLARE A FACT: WHEN JESUS PREACHED TO MORTALS ON EARTH THE NECESSITY FOR THE SECOND BIRTH, MYRIADS OF SPIRIT

BEINGS HEARD THESE TEACHINGS AND ALSO BECAME POSSESSED OF THIS KNOWLEDGE.

Today, men are attended by hosts of spirits of all kinds, and the sayings and teachings of men are heard by more spirits than men. And the influence of such teachings has its effect upon spirits just as upon men. For the spirits of men which are existing in the earth planes are the same spirits, substantially, that they were when on earth. Also, an earthly friend frequently has more influence upon them than do other spirits, no matter how high their condition may be.

I am so happy to be able to write to you again and to let you know that I have not forsaken you. I am with you quite often and am trying to help you. Pray more to the Father, and exercise more faith, and you will grow in soul development and happiness.

I will not write more now. So, with all my love and blessings, I am
Your grandmother,
ANN ROLLINS.

*The Celestials Must Work Until the Celestial Kingdom Will Be Closed.
The Father Desires All Men to Become At-One with Him in His Divinity
of Love.*

(JOHN, THE APOSTLE)

(March 15th, 1917 | Received by James Padgett)

I AM HERE. *John, the Apostle.*

WE ARE CELESTIAL SPIRITS OF THE HIGHEST ORDER, BUT THIS FACT DOES NOT PREVENT US FROM REALIZING THE NECESSITY FOR THE SALVATION OF MAN. AND EVEN THOUGH WE HAVE TO COME TO EARTH TO BRING ABOUT THIS SALVATION, IN WORK AND ASSOCIATION WITH THE SPIRITS OF THE EARTH PLANE, YET, IT IS A LABOR OF LOVE, AND HUMILITY IS THE TOUCHSTONE THAT BRINGS HAPPINESS TO US IN OUR WORK.

NO, WE ARE WITH YOU OFTEN AND IN CLOSE ASSOCIATION. AND WE WOULD NOT BE FELLOW WORKERS WITH THE MASTER IF FOR ONE MOMENT WE SHOULD HAVE THE FEELING THAT, BECAUSE OF OUR HIGH ESTATE, WE SHOULD NOT COME IN RAPPORT AND HELPFUL ASSOCIATION WITH SINFUL MORTALS. AND SO LONG AS THE FATHER REQUIRES HIS GREAT TRUTHS TO BE TAUGHT, AND MEN'S SOULS TO BE SAVED FROM THE EFFECT OF THE GREAT FALL AND MADE ANGELS OF DIVINITY, OUR WORK WILL CONTINUE. BUT, SOMETIME, OUR WORK ON EARTH AS WELL AS IN THE SPIRIT SPHERES, WILL CEASE. AND THEN OUR HOMES IN THE CELESTIAL SPHERES WILL BE OUR ONLY PLACES OF LABOR AND LOVE.

THE KINGDOM WILL BE COMPLETED, THE DOOR OF THE HEAVENLY KINGDOM WILL BE CLOSED, AND THE ANGELIC LABORERS WILL BECOME SEPARATED FROM THE SPIRITUAL, OR PERFECT, MAN, SUCH IS THE DECREE.

AND, AS THE FATHER DESIRES ALL MEN TO BECOME AT-ONE WITH HIM IN HIS DIVINITY OF LOVE, WE MUST WORK UNTIL THE GREAT DAY OF THE CONSUMMATION OF THE KINGDOM ARRIVES; AND SPIRITS WHO HAVE NOT ON THE WEDDING GARMENT SHALL SUFFER THE DOOM OF THE SECOND DEATH.

AND WHEN JESUS SAID, "WORK WHILE IT IS DAY, FOR THE NIGHT COMETH WHEN NO MAN CAN WORK," HE MEANT THAT, WHILE THE KINGDOM IS OPEN FOR MEN TO ENTER THEREIN, WE MUST WORK. FOR, WHEN ITS DOORS SHALL BE CLOSED, THE WORK OF THE ANGELIC LABORERS MUST CEASE, AND MAN AND SPIRITS WILL BE LEFT TO AN ETERNITY IN THE SPIRITUAL SPHERES.

AND, SO, WE WORK. AND SO MUST YOU WORK UNTIL THE TIME OF THE SEPARATION. AND, AS THE MASTER SAID, THE WHEAT AND THE TARES MUST BE PERMITTED TO GROW TOGETHER UNTIL THE GREAT TIME OF THE HARVESTING SHALL TAKE PLACE.

BUT, UNTIL THEN, WE MUST MINGLE AND WORK AND PRAY WITHOUT CEASING.

Your brother in Christ,
JOHN.

Chapter 10.

The Soul of Man.

MESSAGES INCLUDED IN THIS CHAPTER.

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10.

The Soul of Man.

The Soul: What It Is and What It is Not.

(JESUS)

(March 2nd, 1917 | Received by James Padgett)

I AM HERE. *Jesus.*

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

Well, the subject is of vast importance and difficult to explain, for there is nothing on earth known to man with which a comparison may be made. Generally, men cannot understand truth, or the nature of things, except by comparison with what they already know to exist, and whose qualities and characteristics they are acquainted with. There is nothing in the material world that will afford a basis of comparison with the soul; hence, it is difficult for men to comprehend the nature and qualities of the soul by the mere intellectual perceptions and reason. In order to understand the nature of this great creation—the soul—men must have something of a spiritual development and the possession of what may be known as the soul perceptions. Only soul can understand soul, and the soul that seeks to comprehend the nature of itself must be a live soul, with its faculties developed to a small degree, at least.

First, I will say that the human soul must be a creature of God and not an Emanation from Him as a part of His Soul. And when men speak and teach that the human soul is a part of the Oversoul, they teach what is not true. This soul is merely a creature of the Father, just as are the other parts of man, such as the intellect, the spirit body, and the material body, and which, before its creation, had no existence. It has not existed from the beginning of eternity, if you can imagine that eternity had a beginning. I mean that there was a time when the human soul had no existence. And whether there will ever come a time when any human soul will cease to have an existence, I do not know, nor does any spirit. Only God knows that fact. BUT THIS I DO KNOW: THAT WHENEVER THE HUMAN SOUL PARTAKES OF THE ESSENCE OF THE FATHER, AND THEREBY BECOMES DIVINE, ITSELF, AND THE POSSESSOR OF HIS SUBSTANCE OF LOVE, THAT SOUL REALIZES TO A CERTAINTY THAT IT IS IMMORTAL AND CAN NEVER AGAIN BECOME LESS THAN IMMORTAL. AS GOD IS IMMORTAL, THE SOUL THAT HAS BEEN TRANSFORMED INTO THE SUBSTANCE OF THE FATHER BECOMES IMMORTAL. AND NEVER AGAIN CAN THE DECREE, “DYING THOU SHALT DIE,” BE PRONOUNCED UPON IT.

As I said, there was a period in eternity when the human soul did not

exist but was created subsequently by the Father. It was made the highest and most perfect of all God's Creation, and to such an extent that it was made in His image—the only one or thing of all His creations that was made in His image, and the only part of man that was made in His image. For the soul is the man. And all his attributes and qualities, such as his intellect and spirit body and material body and appetites and passions, are merely appendages, or means of manifestations, given to that soul to be its companions while passing through its existence on earth; and also, qualifiedly, while living in eternity. I mean, some of the appendages will accompany the soul in its existence in the spirit world, whether that existence be for all eternity or not.

But this soul, great and wonderful as it is, was created in the mere image and likeness of God and not in or of His Substance or Essence, the Divine of the Universe. And it, the soul, may cease to exist without any part of the Divine Nature or Substance of the Father being lessened or in any way affected. And, hence, when men teach or believe that man, or the soul of man, is Divine, or has any of the Qualities or Substance of the Divine, such teaching and belief are erroneous. Man is only and merely the created—the mere likeness, but no part of the Father or of His Substance and Qualities.

While the soul of man is of the highest order of creation, and his attributes and qualities correspond, yet, he is no more divine in essential constituents than are the lower objects of creation, each being a creation but not an Emanation of their Creator.

It is true that the soul of man is of a higher order of creation than any other created thing, is the only creature made in the image of God, and was made the perfect man. Yet, man, the soul, can never become anything different or greater than the perfect man, unless he receives and possesses the Divine Essence and Qualities of the Father, which he did not possess at his creation. Although, with his creation, God bestowed upon him this wonderful Gift of the privilege of receiving this Great Substance of the Divine Nature, thereby becoming divine, himself. The perfectly created man could become the divine angel if he, the man, so willed it, obeyed the Commands of the Father, and pursued the Way provided by the Father for obtaining and possessing that Divinity.

As I have said, the souls, the human souls, for the indwelling of which God provided material bodies that they might live mortal lives, were created, just as these material bodies were created subsequently; and this creation of the soul took place long before the appearance of man on earth as a mortal. The soul, prior to such appearance, had its existence in the spirit world as a substantial conscious entity, although without visible form, and, I may say, individuality. Yet, each had a distinct personality that was different and distinct from every other soul.

A soul's existence and presence could be sensed by every other soul that came in contact with it. Yet, to the spirit vision of the other soul, it was not visible. And such is the fact now. The spirit world is filled with these unincarnated souls awaiting the time of their incarnation. We spirits know of and sense their presence and, yet, with our spirit eyes, we cannot see them. Not until they become dwellers in the human form, and in the spirit body that inhabits that form, can we see the individual soul.

And the fact that I have just stated illustrates and, in a way, describes the Being of Him in Whose image these souls are created. We know and can sense the Existence and Presence of the Father. Yet, even with our spiritual eyes, we cannot see Him. Only when we have our souls developed by the Divine Essence of His Love can we perceive Him with our soul perceptions. You have not words in your language to explain these soul perceptions. And there is nothing in created nature, of which you have knowledge, in which a comparison can be made. But it is a truth that the vision of the soul perception to its possessor is just as real, as I may say, objective, as is the vision of the mortal sight to the mortal.

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

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

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

Many theologians and philosophers and metaphysicians believe and teach that the soul, spirit, and mind are substantially one and the same thing, that any one of them may be said to be the man—the ego—and that, in the spirit world, one or the other of these entities is that which persists and determines, in its development or want of development, the condition or state of man after death. But this conception of these parts of man is erroneous, for they each have a distinct and separate existence and functioning, whether man be a mortal or a spirit.

During all the centuries, while men have speculated upon and attempted to define the soul and its qualities and attributes, yet, to them, it has been intransitive and impossible of comprehension by the intellect, which is the

only instrumentality that man generally possesses to search for the great Truth of the soul. Hence, the question of what is the soul has never been satisfactorily or authoritatively answered; though, to some of these searchers, when inspiration may have shed a faint light upon them, some glimpse of what the soul is has come to them. Yet, to most men who have sought to solve the problem, the soul and spirit and mind are substantially the same thing.

BUT THE SOUL, AS CONCERNING MAN, IS A THING OF ITSELF, ALONE; A REAL SUBSTANCE, THOUGH INVISIBLE TO MORTALS; THE DISCERNER AND PORTRAYER OF MEN'S MORAL AND SPIRITUAL CONDITION; NEVER DYING, SO FAR AS IS KNOWN, AND THE REAL EGO OF THE MAN. IN IT ARE CENTERED THE LOVE PRINCIPLE, THE AFFECTIONS, THE APPETITES AND PASSIONS, AND POSSIBILITIES OF RECEIVING AND POSSESSING AND ASSIMILATING THOSE THINGS THAT WILL EITHER ELEVATE MAN TO THE STATE OR CONDITION OF THE DIVINE ANGEL OR THE PERFECT MAN, OR LOWER HIM TO THE CONDITION THAT FITS HIM FOR THE HELLS OF DARKNESS AND SUFFERING.

The soul is subject to the will of man, which is the greatest of all endowments that were bestowed upon him by his Maker at his creation, and is, either in thought or action, the certain index of the workings of that will. In the soul, qualities of love and affection and appetites and passions are influenced by the power of the will, either for good or for evil. It may be dormant and stagnate, or it may be active and progress. And, so, its energies may be ruled by the will for good or for evil, but these energies belong to it and are no part of the will.

The soul's home is in the spirit body, whether that body is encased in the mortal or not. It is never without such spirit body which, in appearance and composition, is determined by the condition and state of the soul. And, finally, the soul or its condition decides the destiny of man as he continues in his existence in the spirit world—not a final destiny, because the condition of the soul is never fixed. As this condition changes, man's destiny changes; for destiny is a thing of the moment, and finality is not known to the progress of the soul until it becomes the perfect man. It is then satisfied and seeks no higher progress.

Now, in your common languages and also in your theological and philosophical terms, mortals who have passed to spirit life are said to be spirits, and, in a certain sense, this is true. But such mortals are not nebulous, unformed, and invisible existences. They have a reality of substance more real and enduring than has man as a mortal, and are, in form and features visible and subject to touch and the object of the spiritual senses. So, when men speak of soul, spirit, and body, if they understood the truth of the terms, they would say: soul, spirit body, and material body. There is a spirit, but it is altogether distinct and different from the spirit body, and also from the soul. The spirit is not a part of the spirit body, but is an attribute of the soul, exclusively. Without the soul, it could not exist. It has no substance, as has the soul, and it is not visible to even the spirit vision. Only the effect of its workings can be seen or understood. And it is without body, form, or

substance. Yet, it is real and powerful. And, when existing, it never ceases in its operations, and is an attribute of all souls.

THEN WHAT IS THE SPIRIT? SIMPLY THIS: THE ACTIVE ENERGY OF THE SOUL. AS I HAVE SAID, THE SOUL HAS ITS ENERGY, WHICH MAY BE DORMANT OR WHICH MAY BE ACTIVE. IF DORMANT, THE SPIRIT IS NOT IN EXISTENCE; IF ACTIVE, THE SPIRIT IS PRESENT AND MANIFESTS THAT ENERGY IN ACTION. SO, TO CONFUSE THE SPIRIT WITH THE SOUL, AS BEING IDENTICAL, LEADS TO ERROR AND AWAY FROM THE TRUTH.

It is said that God is Spirit which, in a sense, is true; for Spirit is a part of His Great Soul Qualities, and that which He uses to manifest His Presence in the universe. But to say that Spirit is God is not stating the truth, unless you are willing to accept the proposition as true that a part is the whole. In the Divine Economy, God is all of Spirit, but Spirit is only the Messenger of God by which He manifests the Energies of His Great Soul.

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

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

With my love and blessing, I will say good night.

Your brother and friend,

JESUS.

The Soul and Its Relationship to God, to Future Life, and to Immortality.

(MATTHEW, THE APOSTLE)

(November 2nd, 1915 / Received by James Padgett)

I AM HERE. *Matthew, the Disciple.*

I have not written to you for a long time, and I desire to say a few words on matters pertaining to the soul and its relationship to God, to future life, and to immortality.

The soul is an image of the Great Soul of the Father, and partakes of features like this Great Soul, except that it does not necessarily have in it the Divine Love which makes the soul of a mortal or spirit a partaker of Divinity. The soul may exist in man and spirit in all receptive qualities and, yet, never have the Divine Essence to fill it, which is necessary in order to make man or spirit a new creature—that is, the subject of the New Birth.

ONLY THAT MORTAL OR SPIRIT WHO HAS RECEIVED THIS DIVINE LOVE OF THE FATHER CAN BE SAID TO BE IMMORTAL. ALL OTHERS MAY LIVE OR THEY MAY NOT. IT HAS NOT YET

BEEN REVEALED TO US WHETHER OR NOT THE LIFE OR EXISTENCE OF THESE SPIRITS WHO HAVE NOT THE CONSCIOUS KNOWLEDGE OF IMMORTALITY WILL CONTINUE TO LIVE THROUGH ALL ETERNITY. BUT, IF THEY DO, IT WILL BE BECAUSE GOD SO WILLS THAT THEY SHALL LIVE. BUT THEIR EXISTENCE WILL BE SUBJECT TO CHANGE AND, IF SUCH CHANGE SHOULD TAKE PLACE, ONLY GOD KNOWS WHAT ITS CHARACTER WILL BE; WHILE, ON THE CONTRARY, THE SOUL THAT HAS ACQUIRED IMMORTALITY CAN NEVER DIE. ITS STATUS AS TO A LIFE THROUGH ALL ETERNITY IS FIXED. AND EVEN GOD, HIMSELF, CANNOT DESTROY THAT EXISTENCE BECAUSE IT IS THE POSSESSOR OF THAT DIVINITY WHICH MAKES GOD IMMORTAL.

"The soul that sinneth, sinning, it shall die," means that the qualities which are necessary for it to obtain to make it a part of immortality can never come to it; hence, as regards these qualities, it is dying and dead.

The soul, itself, will live, for no spirit could possibly have an existence without a soul. And when men attempt to teach that, when the spirit of life leaves the body, the soul dies, such men do not state a truth. The soul will live as long as the spirit existence continues and until the great change (should there be one) comes to that spirit. So, all men must believe that the soul which God gave to man is just as much a part of man as is the spiritual or physical body.

The soul is the highest part of man and is the only part that in any way resembles the Great Father Who is not body or spirit body in form, but is Soul. And the man's soul, as I have said, is an image of that Great Soul.

So, you see, when we speak of destroying the soul, it does not mean that the soul which belongs to every spirit will be destroyed, but that the potentiality of that soul receiving the Divine Love and Nature of the Father will be destroyed.

Of course, the soul can be starved and placed in a condition of stagnation so that all its receptive powers will be, as it were, dead, and only some great miracle or unusual ministration can awaken it. But to say that the soul ever dies is erroneous. In saying this, I do not include the possibility of some great change in the spirit of mortal by which such spirit may be destroyed. In such case, the soul will cease to exist as an individualized soul or entity.

I do not know what would be the destiny of a soul in such event and, hence, cannot prophesy. But, unless there be such a great change, the soul will live, but not as an immortal soul possessing the Essence of Divinity, unless it has experienced the New Birth.

GOD, THE GREAT OVERSOUL, MAY NOT RECALL TO HIMSELF THE SOUL OF ANY MAN IN THE SENSE OF DEPRIVING THAT MAN OF HIS SOUL. BUT HIS RELATION TO THAT SOUL WILL BE MERELY THAT OF CREATOR AND CREATED, SUBJECT ALWAYS TO THE WILL OF THE CREATOR; WHEREAS, THE RELATIONSHIP OF GOD TOWARDS THE SOUL THAT HAS RECEIVED THE NEW BIRTH, AND HENCE THE DIVINE NATURE, IS NOT ONLY OF A CREATOR AND CREATED BUT ALSO THAT OF A CO-EQUAL, SO

FAR AS THIS GREAT QUALITY OF IMMORTALITY IS CONCERNED. THE SOUL OF MAN THEN BECOMES SELF-EXISTING, AND NOT DEPENDENT UPON GOD FOR ITS CONTINUANCE TO EXIST.

This, I know, is a subject not easy for mortal mind to understand. But when you shall have received the soul perceptions in addition to your natural mind, it will not be so difficult to grasp the exact meaning of my propositions.

I am your brother in Christ,

MATTHEW.

A Discourse on the Soul by Cornelius, the First Christian Gentile.

(CORNELIUS)

(November 2nd, 1915 | Received by James Padgett)

Let me say just a word as to the soul. I have heard what Matthew said, and it seems to me that he did not describe what the soul is as clearly as desirable.

My conception of the soul is that it is that part of the existence of man which determines for him what his destiny shall be. It is the real thinking, willing, and conscious part of man. The intellect of man may die—this may seem unreal, but it is true—and man may cease to exist as a conscious thing, if his intellect were the only faculty that he possessed to make him conscious of his existence. However, the soul, so far as we know, can never die. It has as its qualities and elements all the perceptions and reasoning powers that the intellect has, and many more. The soul is the only faculty or part of man that performs the mission of knowing, reasoning, and determining after man has passed into the Seventh Sphere. And, consequently, unless these soul qualities or perceptions are developed by the soul obtaining the Divine Love, a man or spirit cannot get into the Seventh Sphere, for he would be wholly unable to live there, understand, or do anything in that sphere devoid of this Love.

The soul needs no instructions from the mere physical senses because those senses are not suitable to be used in the operations of the soul's faculties. And, hence, a man who never cultivates these soul senses, as I will say, is not capable of understanding the higher spiritual things of the Celestial Spheres*.

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

Your brother in Christ,

CORNELIUS,

the first Christian Gentile.

* In these spheres, the soul senses become highly developed and expanded – Ed.

*Luke Explains the Mystery of the Birth of the Soul in the Human Being.
He Also Declares That There Is No Such Thing as Reincarnation.*

(LUKE, THE APOSTLE)

(January 13th, 1916 | Received by James Padgett)

I AM HERE. *Luke, the Apostle.*

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

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

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

When the time comes for this soul to become an indweller in the mortal frame, the two parts that I speak of separate, and, at the same time, only one of the parts enters into a mortal, and never both parts into the same mortal. And while this separation is necessary for the individualization of each part of this one complete soul, yet, the two parts never lose that interrelationship, or the binding qualities that existed before their separation, and which continue to exist thereafter. And, in the great future, after the work of individualization shall be completed, the two parts will come together again and reunite in a complete one.

This separation may exist a longer or shorter time, depending upon the similar development of those similar qualities that is absolutely necessary in order that this coming together in the original one, as it were, may take place.

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

It often happens that both these parts will return to the spirit world and, yet, for a long time, live as spirits without having a restoration of this consciousness, because of various reasons that may exist. The conditions of the development of the two parts may be so vastly different that the realization of this consciousness may be wholly impossible. And very often it is the case that, when these two individualized parts are informed that they are the soulmates of each other, they will not believe that information, and

will live on in utter indifference to that fact.

But, ultimately, the consciousness of their relationship will come to them because their development, no matter whether intellectual or spiritual, will tend towards the awakening of this consciousness which is always present with them, although dormant.

Now, as to what this soul is in its constituent parts or shape or form, prior to its separation for the purpose of becoming an inhabitant of the mortal body, we spirits are not informed and do not know. We are often present at the conception and also the birth of a child, and realize that a soul has become enveloped in the flesh. But we cannot see that soul as it enters into that home of mortal environment because, as to us, it is invisible and has no form. But, after its lodgment in the human body, we can perceive it and realize its existence, for it then assumes a form; and that form varies in different incarnations—that is, in the incarnations in different humans.

We have never seen the Soul of God, although we know that there is this Great Oversoul. Hence, we cannot see the soul of any image of the Great Soul until it becomes, as I say, individualized.

I know that men have often wondered and asked the question as to the preexistence of the soul that has been incarnated, and what qualities and attributes it had during its preexistence. And, as to these particulars, I wish to say that, although we are inhabitants of God's Celestial Heavens, we spirits have little information, though we know that the soul—and I mean the complete soul in oneness—has an existence prior to its becoming individualized. You may ask how we know this. Well, it will be hard to explain this to you so that you may comprehend. But this I can say: that, by our soul perceptions, we spirits of the higher soul development can understand the existence of these souls as images of the Great Soul. And the qualities of these images are such that, while we cannot sensibly, as you would say, see these souls or their qualities, yet, we are conscious of their existence. To use an illustration that is not altogether appropriate: You understand that the wind blows, yet you cannot see it.

AND WE FURTHER UNDERSTAND, AND SUCH IS THE RESULT OF OUR OBSERVATION, THAT WHEN THE SOUL—AND KEEP IN MIND THAT I MEAN THE TWO PARTS WHEN I SAY SOUL—ONCE BECOMES INCARNATED AND ASSUMES AN INDIVIDUALIZED FORM, IT NEVER THEREAFTER LOSES THAT INDIVIDUALITY. HENCE, IT NEVER AGAIN RETURNS TO ITS CONDITION OF PRE-EXISTENCE, AND CAN NEVER AGAIN BECOME REINCARNATED IN THE EXISTENCE OF ANY HUMAN BEING.

THERE IS NO SUCH THING AS REINCARNATION. ALL THE THEORIES AND SPECULATIONS OF MEN UPON THAT QUESTION WHICH CONCLUDE THAT A SOUL ONCE INCARNATED CAN AGAIN BECOME INCARNATED, ARE WRONG. FOR THE INCARNATION OF A SOUL IS ONLY ONE STEP IN ITS DESTINED PROGRESS FROM AN INVISIBLE, FORMLESS EXISTENCE TO A GLORIOUS ANGEL, OR TO A PERFECTED SPIRIT.

In this progress, a soul never retraces its steps. It is always progressing though sometimes stagnation takes place. But it continues as an

individualized spirit until it reaches its goal in fulfillment of the Father's Plan for the perfecting of His Universe.

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

I have made this effort to give you some faint idea of the soul, as you are in good condition tonight to receive my ideas. But I realize how inadequate my attempt has proved to be. BUT, FROM IT, YOU CAN UNDERSTAND THAT THE SOUL HAS AN EXISTENCE PRIOR TO ITS FINDING ITS HOME IN THE PHYSICAL BODY; THAT IT IS DUPLEX AND HAS A CONSCIOUSNESS OF THE RELATIONSHIP OF ITS TWO PARTS; THAT AFTER IT HAS RECEIVED THE EXPERIENCE OF THE MORTAL LIFE AND RECEIVED AN INDIVIDUALITY, IT RETURNS TO THE SPIRIT WORLD; THAT, AT SOME TIME, THAT CONSCIOUSNESS WILL COME TO IT AGAIN, AND THAT THE TWO PARTS WILL BECOME ONE UNLESS, IN THE DEVELOPMENT OF THESE SEPARATE PARTS, BARRIERS HAVE ARISEN THAT MAY PREVENT THEIR REUNITING. AND, FURTHER, THAT THIS SOUL WILL NEVER AGAIN RETRACE THE STEPS OF ITS PROGRESSION AND BECOME REINCARNATED.

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

Your brother in Christ,

LUKE.

*Jesus Declares That the Doctrine of Reincarnation Is False and Utterly Without Foundation.**

(JESUS)

(March 10th, 1955 | Received by Dr. Samuels)

I AM HERE. *Jesus.*

I am here again to write you about a subject that has created interest among you, the doctor[†] and others, and that is the article on reincarnation. In the Padgett messages, various communications dealt with the falsity and absurdity of this oriental doctrine,[‡] which holds that the human soul can reincarnate from one fleshly body to others in succession over periods of time, and that, as a result, the soul has an opportunity to lessen its desire to

* "New Testament Revelation 20," delivered by Jesus through his second mortal instrument, Dr. Daniel G. Samuels. – Ed.

† Dr. Leslie R. Stone

‡ Found in *True Gospel Revealed Anew by Jesus*, Volumes II and III.

sin and thus finally achieve purification while in the flesh.

If you will examine the question a little more closely, you will see the impossibility of the soul in the spirit world to be reincarnated in the flesh, for the reason that the soul, for this supposed phenomenon, would have to shed the spirit body in order to enter a mortal body, since the soul is incased in a spirit body which is physical in nature, but not of a gross material of what mortals call the material world. And that spirit body, which is the envelope and protector of the soul, is that which gives the soul its individuality as a conscious entity, and remains with the soul so long as the soul lives. In the spirit world, no spirit has ever been deprived of its soul. And no spirit body thus hypothetically divested of its soul has ever died or been disintegrated, or has disappeared from its habitat, except as it advances from one sphere to another while making progress either to the Sixth Sphere (or Spiritual Paradise) or to the Celestial Heavens and immortality.

As far as is known today by us in the spirit world, the spirit—that is to say, the soul and its spirit body—may live for all eternity, if God so requires it, even if it does not possess the consciousness of immortality through possession of Divine Love; and it will certainly continue to live throughout all eternity—the soul and its indissoluble spirit body—if it does possess the Divine Love, immortality, and at-onement with the Father.

As soul cannot be taken from, or torn from—or in any other way deprived of—its spirit body, once it has come to the spirit world, it would be equally impossible for the spirit body to enter the human body of another human being. For only a soul without a spirit body can enter a human body. And, on the death of this body, the soul manifests its spirit body. The doctrine of reincarnation is, therefore, *utterly without foundation*. For it is impossible, let me repeat, for a soul with its spirit body to enter a human body to be born again in the flesh.

When a human being dies in the flesh, his soul has already achieved, under ordinary circumstances, the purpose of his creation; that is, individualization and the creation of receptacles for souls. And in his spirit body, in size, shape, appearance and nature, is the complete creation without the envelope of flesh.

This soul appears in the spirit world laden with the inharmonies of its earth life. But since it has the opportunity of eliminating these inharmonies and becoming a purified soul in the spirit world through the exercise of its will and moral force and repentance, or becoming a divine angel through prayer to the Father for His Divine Love and Mercy, transforming the soul, into the very Essence of the Father, *it is therefore absolutely unnecessary for the soul to go back to the flesh for another chance to purify itself*; for the Loving and Merciful Father had already provided a Plan that would enable the soul—the real man—to attain purification. And, here, God showed Himself to be more merciful than He might have been had He decreed successive trials in the flesh for the process of purification. For man, while thus seeking to purify his soul, would at the same time have to contend with the sinful influence of the flesh; and his ultimate purification would thus indefinitely be delayed, or perhaps never accomplished, until the very end of time. You can thus see that God has shown His Love for His created children

by providing a Way for them to be purged of their sins while being free of baleful influences of the flesh (which would only hinder, and make more difficult, their tortuous progress toward purification).

As regards the sayings in the New Testament, the first thing is that I never had any thought of reincarnation when I asked my disciples especially Peter, "Of whom do the people say I am?" That question was formulated simply to have them state whether they considered me the Messiah, as some of them already did, although not in the spiritual sense or the exact understanding that I had brought immortality to earth in my soul.

Again, you were right in thinking that I said: "But I say unto you that it was one like Elijah is come," and not: "But I say unto you that Elijah is come." For I did refer to John, the Baptist, who, in his type of sermon and in his temperament, and even in his garb and food, was a throwback to Elijah. But here the similarity ended. For each of these lived different lives, and are individual souls, and are both living in the Celestial Heavens at the same time; and this is a physical impossibility with reincarnation. For, in this doctrine, if Elijah were John, the Baptist, only one soul and only one spirit body would be involved.

The child born blind did not sin, nor did its parents, but suffered blindness because of the physical defect in his mother which prevented the perfect development of the fetus in her womb; and, thus, this defect has prevented the perfect manifestation of God's Work of creation. This defect is one of many to which the imperfect world of the flesh is subject. And it is for this reason that purification of the soul, while in the flesh, would be a task of countless centuries, and a punishment worse than the most evil hells of the spirit world in its duration. The quotation from *Revelation*, Ch. 3, Vs. 12: "He shall never more go out," referring to the "Temple of my God," is an allusion of the soul possessing the Divine Love to such a degree that immortality is a conscious possession, and its home is forevermore the Celestial Heavens, although the writer, himself, understood very little of this, and had in mind a purified soul and not a divine soul, with its habitat in the Sixth Sphere.

JESUS OF THE BIBLE.

How the Redeemed Soul Is Saved from the Penalties That Sin and Error Have Brought Upon It.

(JESUS)

(March 2nd, 1916 | Received by James Padgett)

I AM HERE. *Jesus.*

When the soul is in a condition of sin and error, it is not responsive to the inflowing of the Holy Spirit. In order to get into a condition of receptivity to these influences, it must have an awakening as to its actual condition of enslavement by these things. And until such an awakening comes to it, there is no possibility of its receiving the Love of God into it, and of turning its

thoughts to the Truths of God and to the practices of life that will help it in its progress towards a condition of freedom.

I would not have mankind believe that any soul is compelled to stay in this condition of slavery to sin until the Holy Spirit comes to it with the Father's Love abundantly bestowed. The mission of the Holy Spirit is not to awaken man's soul to a realization of sin and death, but merely to bring to that soul this Love when it, the soul, is ready to receive it.

This awakening must come from other causes that influence the mind as well as the soul, and cause them to realize that the life man lives is not the correct life, or one in accord with the demands of the Laws of God or with the real longings of their own hearts and souls.

Until this awakening comes, the soul is really dead so far as its having a consciousness of the existence of the Truths of its redemption is concerned. And such death means a continuance in such thoughts of sin and evil, and in the life which may lead only to condemnation and death for long, long years to come.

But to come nearer to my point of discourse, I would like to say that the soul that is existing in sin and error will have to, sooner or later, pay the penalties for such sin and error; and there is no escape from the payment of these penalties, except in the redemption that the Father has provided by the New Birth. These penalties are only the natural result of the operation of God's Laws, and they must be endured until the full penalty is paid. Even though a man may progress to a higher condition of soul excellence and have much happiness, yet, he must pay the last farthing and thus release himself from these penalties.

With much love, I am

Your friend and brother,
JESUS.

*A Discourse on the Devolution and Evolution of Man. Scientists Only
Know of Evolution After Man Reached the Bottom of His Degeneracy,
or Devolution.*

(LUKE, THE APOSTLE)

(July 22nd, 1917 | Received by James Padgett)

I AM HERE. *Luke, writer of the Third Gospel that was.*

Well, I desire to write a few lines on the subject contained in the book which you were reading tonight. I mean the book dealing with the creation and fall of man.

Well, the man who wrote the book is endeavoring to reconcile the Bible doctrine of the creation and fall of man with the scientist's doctrine of evolution, and to show that these two views of the subject are not antagonistic, and, if properly understood, one may be used to support the other.

But he has not succeeded in this, nor can he, for this reason, if there were no others: that man did not evolve from the beast or lower animal, but was always man, the creature of God, perfect in his creation and wholly natural.

There was nothing of the supernatural about him, and he never possessed any nature of the "superman," from which he fell at the time of his disobedience. He has never been anything more or less than the perfect creation of his Maker, although he has degenerated in his qualities and in the exercise of his will.

Evolution, or the doctrine of evolution, has its limitations. Its founder and those who follow him, either wholly or in a modified way, are not able to retrace this doctrine to the fall of man. Hence, when they attempt to pass beyond that stage when man seemed to have been very degenerate and a product of the animal progenitors, they get into the field of speculation, and knowledge ceases to exist.

Man was not created with any of the Divine Qualities, as the writer seems to think, but was made the merely natural man that you see now, without the defilement of his soul qualities. And purification involves only the elimination of those things from his soul that caused the departure from the perfect condition of his creation. That is, when he was created, man was in perfect harmony with the Will of God and His Laws. And when he shall be restored to that harmony of unity with these laws, he will then be in that perfect condition which was his before the fall.

So, the idea put forward by the author that man was created with something of the Divine in him, which rescued him from a condition of physical imperfection, and that he lost these Divine Qualities when he fell into that imperfect condition, is all wrong. The great Truth connected with man's creation is that man was created perfect. And as regards his order of creation, or the qualities of his moral and physical nature, there can be no progress. For the next step in man's progression is the divine.

Thus, you will see that man was so wonderfully and perfectly made that he was only a little lower than the angels. And, by angels, I mean the souls of men which have ceased to be incarnate, have partaken of the Divine Love, and have become a part of the Father in His Divinity of Love. I do not mean the mere souls in the spirit world which have only the development of their moral qualities. These latter, whenever they have become purified and in harmony with the Laws and Will of God, are only men perfected in their natures and organisms, as they were at the time of man's creation.

The perfect man possesses those qualities and attributes that were his at the time of his creation. And he cannot progress or become greater or other than he was at the time of such creation. He was made perfect as a creation. And, beyond the perfect, there can be nothing greater evolved from the qualities and faculties, one and all, that made him perfect.

AND, TO PROGRESS, THERE MUST COME INTO MAN'S NATURE, FROM WITHOUT, THE DIVINE LOVE—THAT WHICH WILL ADD TO THESE QUALITIES AND FACULTIES, WHICH, YOU MAY UNDERSTAND, IS NO PART OR METHOD OF EVOLUTION.

When the first parents fell, they destroyed the harmony of their existence with the Laws of God. And they were also deprived of the great potentiality

of becoming divine in their natures—of Love and Immortality, like unto the Father. But, as mere created men, they fell from perfection and not from divinity. Nor were they deprived of the possibility of living forever in the physical bodies by that fall, because those bodies were made only for the purpose of enabling the souls to individualize themselves and, thereafter, die and become dissolved into their derivative elements.

The physical body was never created to live forever. And men were never created to live on earth forever. For a greater and larger world was provided for their eternal habitation where things are real and only the spiritual exists. The earth is a mere image of the realities of the spirit world, and exists only as the nursery for the individualizing of the soul. That you may not misconceive my meaning, remember, the soul is the man—the ego—and that, when man fell, it was not the physical part of man that fell, except as it was influenced by the soul. Rather, it was the soul that fell. And the sentence of "death" was not pronounced upon the physical, but upon the soul potentialities. And, hence, you may see that, when man shall again become the perfect man, it will not be necessary that the physical body be restored.

Even if it were not contrary to the physical laws of the universe (or, to speak more correctly, to the laws controlling the material part of the universe) that the material body of man be resurrected and again house the soul, it would not be necessary. For the soul has its spirit body which manifests its individuality. There is no necessity for the resurrection of the physical body, and there will be no such resurrection, for God never does a useless thing.

As I say, man has never ceased to be the man of God's Creation, although he has become degenerate and defiled and, at one time in the history of his existence, devoluted to that degree where, save for the essential qualities of his creation, he appeared to be lower than the brutes. But he was always the man of God's Creation, and never an animal of the lower order. The scientists, in their geological search and research, in their finds of fossils and traces of ancient man, and in their biological theories conclude that man was of a lower degree of intelligence and manner of living; and they may be justified in so concluding. They may also conclude that he has gradually evolved from that condition and state, and draw apparent correct theories therefrom.

Yet, when they attempt to go further, they enter only into the realm of speculation and become lost in the darkness of mystery. They can rightly acclaim the evolution of man from where they lose him in their retracing of that evolution, but they can know nothing of his devolution anterior to that time. And, hence, their speculations are without foundation of substance.

NO, MAN HAS NOT EVOLVED FROM THE LOWER ANIMAL, BUT ONLY FROM HIMSELF WHEN HE REACHED THE BOTTOM OF HIS FALL. IN THIS PARTICULAR, THE HISTORY AND EXPERIENCE OF MAN IS THIS: HE WAS CREATED PERFECT; HE SINNED; HE FELL FROM THE CONDITON OF HIS CREATED STATE; HIS CONDITION AT THE BOTTOM OF HIS FALL WAS INFERIOR IN SOME PHASES TO THE BRUTE ANIMAL; AFTER LONG CENTURIES, HE COMMENCED TO RISE FROM HIS BASE CONDITION AND HAD MADE PROGRESS WHEN THE SCIENTISTS, BY THEIR DISCOVERIES, FOUND EVIDENCE OF HIS CONDITION

THEN; AND, SINCE THEN, HE HAS BEEN THE SUBJECT OF THEIR "EVOLUTION."

BUT THE SCIENTISTS AND ALL MANKIND MUST KNOW THAT, ALL DURING THESE CENTURIES OF DESCENT AND ASCENT, MAN WAS ALWAYS MAN, THE GREATEST CREATION OF GOD, AND THE MOST FALLEN.

Well, I have written enough for tonight. But as I was with you today as you were reading, and saw the misconceptions of the writer of the book, as well as those of the scientists to whom he referred, I thought it advisable to write the few incompleted truths about the subject.

I will come soon and write.

So, with my love and blessings, I will say good night.

Your brother in Christ,

LUKE.

The Necessity for Men Turning Their Thoughts to Spiritual Things.

(LUKE, THE APOSTLE)

(October 16th, 1916 | Received by James Padgett)

I AM HERE. *Luke of the New Testament.*

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

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

I would not be understood as implying that these material things are not necessary and important for man to acquire and use to the best possible advantage, for they are a necessity to his earth existence. And it is not only a privilege but also a duty for man to make the best possible use of these material gifts, and to place himself in that condition which will enable him to enjoy, to the utmost, these things that have been provided for his material comfort and happiness. And, further, it is his duty to bend his efforts to develop the use and application of these things so that the greatest possible benefit and utility may be derived from the proper use of them.

And, to do this, I understand that man has to give a portion of his thoughts and devote a part of his time to their consideration, and to the means and methods by which the best results may be brought about. In doing this, man is not disobedient to the Father's Laws or to the requirements which the laws of his own being call for.

The discoveries of the inventors are desirable, and men's work in making these discoveries is commendable; and so are efforts of the merchant and mechanic and financiers to succeed in their different undertakings and, as a result, accumulate money and use it for their comfort and sustenance.

But these things, or the thoughts and efforts used to accomplish these results, do not help the soul development, or even the development of the spiritual side of man's nature. And if man devotes himself to these pursuits for the greater number of his hours of living, when he comes to lay down these burdens and pass into the land of the spirits, he will find that he is very poor indeed—that the eternal part of his being has developed little, and that his soul is only fitted for a place where those who have laid up their riches on earth must necessarily go.

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

If mortals, and especially those who are so arduously and constantly engaged in the effort to win the success that I have just mentioned, could only see and know the condition of those with like aspirations who were engaged in similar pursuits when on earth, and who are now in the spirit world, they would realize the utter futility of such efforts and the great soul-killing harm that the so-called "success" on earth has brought to these spirits.

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

Their sin was that of omission. It is a sure one in its results, and the more common one among men who think too much of material things, or think not at all, or are indifferent to everything, and who are satisfied to live to an atmosphere or state of vegetating contentment. The law operates the same upon the man who neglects his spiritual nature, because of his absorption in material things, as upon the man who is guilty of such neglect because of indifference or contentment with the pleasures that these material things give him. In both cases, the results are the same: The soul remains stagnant and the spiritual qualities lie dormant. And the man of such neglect will find his place in the spirit world to be one of darkness and suffering.

Life is short and time is fleeting, even though a man may live his allotted time of three score and ten years. And there is no place in all God's Universe where it is so important that man should start on his way to eternal progress as in the earth life. There, the soul should have its awakening and be fed with thoughts and strivings for spiritual things.

When the start is thus made on earth, it is so much easier for the continuous progress of the soul in the spirit world. If not, the awakening maybe delayed for years, and the progress which follows it may be, and is, generally very slow.

SO, I SAY, LET MEN NOT DEVOTE SO MUCH OF THEIR TIME TO THOSE THINGS WHICH ARE OF TIME ONLY, WHILE THEY REMAIN IN THE WORLD OF TIME UNTIL THE MORTAL BECOMES

A SPIRIT. THOUGHTS ARE THINGS. AND, WHEN APPLIED TO MAN'S SPIRITUAL DEVELOPMENT, THEY ARE THINGS OF THE MOST VITAL IMPORTANCE. A LITTLE THOUGHT MAY LEAD A SOUL TO A DORMANT, HARDLY LIVING STATE, OR CAUSE IT TO GROW AND INCREASE INTO A THING OF BEAUTY AND HARMONY WITH THE SPIRITUAL POSSIBILITIES OF ITS POSSESSOR. AND, AS IT HAS BEEN SAID, WHERE YOUR TREASURES ARE, THERE WILL YOUR HEART BE ALSO. AND SO WILL YOUR THOUGHTS BE THAT TURN MAN'S SOUL INTO DARKNESS OR LIGHT.

So, with all my love, I will say good night.

Your brother in Christ,

LUKE.

Chapter 11.

Sin and Error.

MESSAGES INCLUDED IN THIS CHAPTER.

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11.

Sin and Error.

*Jesus Is Not God, but an Elder Brother. Sin Has No Existence Except as
It Is Created by Mankind, and Man Must Pay the Penalties.*

(JESUS)

(December 25th, 1915 | Received by James Padgett)

I AM HERE. *Jesus.*

I come tonight because I see that you are lonesome and feel the need of companionship. I come to you as a brother and friend to cheer you and make you feel that, although you have no mortal friend with you, yet, you have a friend in the spirit who is closer than a mortal brother and who loves you with a deep and abiding love.

Today has been one in which the people of your land have celebrated what they suppose is my birthday. They have also worshiped me as one of the "triune Godhead," as they believe. But, as I have told you before, such worship is all wrong and is very distasteful to me. It only makes me the more anxious and determined that this great falsehood shall be exposed and not believed in any longer.

THERE IS ONLY ONE GOD, AND THAT IS THE FATHER. HE ALONE MUST BE WORSHIPED, FOR HE ALONE CAN SAVE MORTALS FROM THE RESULT OF THEIR SINS AND FROM THE CONSEQUENCES OF THE GREAT FALL OF THE FIRST PARENTS. I DO NOT WANT MEN TO LOOK UPON ME AS ANYTHING MORE THAN AN ELDER BROTHER WHO IS FILLED WITH THE DIVINE LOVE OF THE FATHER AND IS VERY CLOSE TO HIM IN THE QUALITIES OF LOVE AND FAITH.

I AM A SPIRIT WHO IS POSSESSED OF A KNOWLEDGE OF THE ATTRIBUTES OF THE FATHER THAT NO OTHER SPIRIT HAS. YET, I AM ONLY ONE OF HIS CHILDREN, AS YOU AND THE REST OF MANKIND ARE. AND FOR MY OWN BROTHERS TO WORSHIP ME AS GOD MAKES ME VERY UNHAPPY, SEEING THAT THEY CAN HAVE SUCH LITTLE KNOWLEDGE OF THE TRUTHS OF THE FATHER.

Tomorrow, this worship and praise will be continued, and I must look upon it with all the distaste that I have, realizing that I am not able to set men aright in their beliefs and worship. Oh, I tell you, the harvest is ripe and the laborers are few! But, very soon, I hope this Truth of the Oneness of God and the brotherhood of myself with all humanity may be revealed to mankind through the messages that you may receive and transmit to men.

THE ONE GREAT TRUTH THAT IS THE FOUNDATION OF MEN'S

SALVATION IS THE NEW BIRTH, AND THE FACT THAT THE DIVINE LOVE OF THE FATHER IS WAITING FOR EVERY MAN TO LET IT ENTER HIS SOUL AND MAKE HIM AT-ONE WITH THE FATHER.

I am with you very often and am trying to impress you with the great necessity of having these Truths revealed, as men's souls are longing for the Truth. Their intellects are dissatisfied with the present teachings of theology and with the sayings of the Bible in many places. While this is to be deplored, yet, the time will come when the light that I came into the world to disclose will shine for every man who may come within the reach of my teachings.

Last night, I was reading as you read an article which advocated eliminating a large part of the New and nearly the whole of the Old Testament from the Christian teachings, and formulating a faith based entirely on my sayings and the writings of some of the Bible writers. Such a plan is one that should be investigated by the thinking Christians of the present day, and, in a modified way, adopted.

The only difficulty in carrying out this plan effectively, and having it produce the results desired, is that the Bible does not contain many sayings of mine disclosing the Truths, and does contain many sayings attributed to me which I never said.

Take that saying over which a controversy is now occurring and which is referred to in another article contained in the book mentioned; that is, that I said I came not to bring peace to the world but rather a "sword."

Now, while this appears in Matthew's Gospel as coming from me, I never said it nor used any expression that would convey the meaning that some of the commentators are endeavoring to place upon the words. I never taught war upon a man's neighbors, and never at any time was such a thought a part of my teachings to the disciples or to any others.

No, militarism is all wrong and against all the precepts of Truth. It should not be believed for a moment by any Christians, or by anyone else, that such action was ever advocated by me.

While I know the Truth will cause a division among men as to what the Truth is, and may even separate men and cause bitter thoughts and even hatred to arise in the souls of men towards their fellowmen, with even brother perhaps coming to dislike brother, yet, the accomplishing of such results was not the object of my coming to earth and teaching the Truths. Rather, they are the results of the unavoidable conflict between truth and error. Truth cannot compromise, even for the sake of peace, and error will not submit or acknowledge its untruth so long as it can get any mortal to believe in and advocate it.

And because of the great gift of free will to man, Truth itself, with all the Power and Knowledge of the Father in back of it, will not compel a man to accept it against his will. Hence, as man is very fallible and thinks and believes as his finite, mental faculties convince him that a certain thing is or is not true, he will not be willing to surrender his convictions until the truth shall come to him in such a way as to persuade him of its reality. And, as men differ so much in the operations of their minds and reasoning faculties, there will be necessarily a great division among them as to what is and what is not true. Consequently, there will arise disputes and hatred, and even wars

among them, in maintaining their respective beliefs and opinions as to what is truth.

WHILE THESE FEELINGS OF DISCORD MUST NECESSARILY FOLLOW THE ADVENT OF TRUTH, YET, I DID NOT COME FOR THE PURPOSE OF BRINGING A "SWORD," BUT FOR THE PURPOSE OF SHOWING MEN WHAT THE TRUTHS ARE, AND OF CAUSING HARMONY AND BELIEF IN THESE TRUTHS. NEVER IS HATRED OR DISCORD OR WAR AMONG MEN JUSTIFIED, NO MATTER WHAT THE CAUSE. AND IF MEN WILL ONLY LEARN THE TRUTH, THERE WILL NEVER EXIST SUCH FEELINGS OR ACTS.

TRUTH IS, OF ITSELF, A THING APART, AND ADMITS OF NO VARIATIONS OR MODIFICATIONS. HENCE, THE MINDS OF MEN MUST SUBMIT TO AND EMBRACE TRUTH; IT WILL NEVER ACCOMMODATE ITSELF TO THE BELIEFS OF MEN. ONE IS FIXED AND UNCHANGEABLE, AND THE OTHER IS ALWAYS CHANGEABLE. AND UNTIL FOUNDED ON A KNOWLEDGE OF THE TRUTH, MEN'S BELIEFS WILL AT SOME TIME OR OTHER HAVE TO CHANGE BECAUSE, IN THE END, TRUTH WILL BE ESTABLISHED IN THE HEARTS AND MINDS OF MEN SO THAT HARMONY AND PEACE SHALL REIGN IN ALL GOD'S UNIVERSE.

ERROR DOES NOT EXIST IN THE WORLD BECAUSE GOD CREATED IT OR PERMITS IT TO EXIST, BUT SOLELY BECAUSE THERE BELONGS TO MAN AN UNRESTRICTED WILL WHICH CONTROLS AND INFLUENCES HIS THOUGHTS AND ACTS, AND WHICH, IN TURN, IS INFLUENCED BY THE DESIRES AND APPETITES OF THE MORTAL.

I know it is said that if God did not permit evil and carnal thoughts and desires to exist in the world, there would be no reason or possibility for man to exercise his will in a way that would bring him to all these feelings of hatred, etc., that I speak of. But this is merely saying that if a man had not the power of free will he would commit no sin and indulge in no error. For you must know that, in his creation, he was given, under certain conditions, not only the privilege and the power to become a being entirely free from sin—which is merely the violation of God's established laws—but also the privilege and power to violate these laws. As he will, so shall he be.

Everything in nature may be turned into an instrument of harm if the laws which establish the functionings and workings of these things are violated. Sin does not exist as an abstract thing, but is the result of disobedience to some law whose operations must be pursued in conformity to its creation; and men who violate it must suffer the consequences of such violation.

Mortals may not fully realize that every law carries with it a penalty for violation, and this applies to the smallest law in the material universe as well as to the greatest law in the Spiritual Kingdom. And this penalty is just as sure in its operation as is the law, itself.

A man may be created, physically, almost perfect. And as long as he lives in that way which does not violate some physical law, operating to keep him in that physical perfection, he will suffer no pain or inharmony in his being. But just as soon as he does violate this law, the penalty therefor asserts itself,

and he suffers. Now, this arises not because there existed any pain or suffering in the abstract, and had not man violated this law, he would never have known that there was such a thing as pain or suffering. Rather, when he did violate the law, there came into operation the penalty which, as I have said, is always the result of violating the Laws of Harmony.

And the same principle applies to the moral and spiritual universe. As I have said, there is no such thing as sin or error in the abstract. As long as a mortal may know and follow the Truth, he will never realize the existence of any such thing as sin or error. But the moment that Law of Truth is violated, the penalty asserts itself and man realizes that sin and error do exist, not as an abstract entity, but as a concrete, sensitive thing which will continue to exist until the violation of that law ceases and harmony, in its operation, is again restored, or, rather, until man in his thoughts and acts is brought into harmony with the operation of the law.

SO, YOU SEE, GOD DID NOT CREATE OR PERMIT SIN OR ERROR TO EXIST IN THE SENSE THAT IT IS AN INDEPENDENT ENTITY WAITING TO INFLUENCE MEN TO DO WRONG AND VIOLATE HIS LAWS OF PERFECT HARMONY. RATHER, WHEN MEN, IN THE EXERCISE OF THEIR WILL, WHICH GOD WILL NOT COMPEL, VIOLATE ONE OF HIS LAWS AND THEREBY INTERFERE WITH THAT HARMONY THEMSELVES, THEY CAUSE THE INHARMONY TO ARISE, WHICH BRINGS WITH IT THE PAINS AND SUFFERINGS AND SINS AND ERRORS WHICH ARE PREVALENT IN THE WORLD.

Let men think, if they can, of sin or error in the abstract, and then let them try to describe it. What is the result? Only vacuity.

So, I say, God did not create sin or error, but gave to man that great gift of free will, free and not subject to His Control, and then man became the responsible being that he is. But, in giving man this great gift, He did not relinquish or subordinate His Will to that of man, nor did He confer upon man the power to change or modify His immutable Laws which He, Himself, will not do. And within the limitations that man can exercise his will—that is, when such exercise does not interfere with the Will of God or His Laws—man may exercise that will with impunity and without responsibility, as it were. But when he infringes upon the Will of God or violates one of His Laws in the exercise of that will, then, while man is not controlled in the exercise of his will, yet, for such violation, he must pay the penalty which such violation calls into operation.

God has decreed that His Universe shall be one of harmony in its workings, and that no man shall destroy or interfere with that harmony; and no man can. But, as man is a part of that harmony, his every act which tends to interfere therewith (and it does not, except as to himself) brings upon himself the penalty of that interference.

LET A MAN WHO HAS VIOLATED THIS HARMONY, AND THEREBY BECOMES INHARMONIOUS HIMSELF, AGAIN GET INTO THAT HARMONY, AND, AS TO HIM, THERE WOULD BE NO SIN OR ERROR. LET EVERY MAN DO THIS AND THERE WOULD BE NO SIN OR ERROR IN ALL GOD'S UNIVERSE.

SO, I REPEAT, THERE IS NO SIN OR ERROR IN THE ABSTRACT IN ALL THE UNIVERSE. THEY APPEAR ONLY WHEN MAN, HIMSELF, IN THE EXERCISE OF HIS WILL, INTERFERES WITH THE HARMONY OF GOD'S LAWS. IT MAKES NO DIFFERENCE WHAT THE CAUSE OF THIS INTERFERENCE MAY BE, IN WHAT WAY THE WILL OF MAN MAY HAVE BEEN EXERCISED, OR FOR WHAT REASON INHARMONY IS BROUGHT ABOUT. THE EFFECT IS THE SAME BECAUSE HARMONY AND INHARMONY CANNOT EXIST TOGETHER, NO MATTER WHAT THE CAUSE MAY BE. IT DOES NOT MATTER THAT, IN ONE CASE, THE CAUSE MAY APPEAR EXCUSABLE OR EVEN APPARENTLY FORCED ON THE INDIVIDUAL. THE EXCUSE FOR, OR APPARENT JUSTIFICATION OF, THE CAUSE WILL NOT MAKE WHAT IS INHARMONIOUS UNITE AND WORK IN UNISON WITH GOD'S LAWS OF HARMONY.

And, hence, the man whose will may be excused in the way mentioned by reason of heredity, or environments, or want of proper mental or moral instruction, is just as much out of harmony with the violated law as is the man who willfully violates the law. The penalty must be enforced just the same in each case, as the only remedy is the restoration of the harmony.

But there is this difference between the individuals of what may be called the involuntary class and the individuals of the voluntary class: The former will find it easier and faster to get into this condition of harmony than will the latter.

So, man must not accuse God of permitting sin and error to exist in the world, as they do not exist except as man brings them into existence by the wrongful exercise of his will. All sin and error bring their sufferings. And if there were no sufferings, and men were permitted to exercise their wills irrespective of the laws which govern the universe, and without incurring the penalties, then the only result would be that anarchy would prevail in all God's Universe where men live, and in the spirit universe as well. However, the will and its great franchise of unrestricted exercise pass with the mortal when he leaves his material body.

So with all my love, I will say good night.

Your brother and friend,

JESUS.

*God Loves All of His Children. His Love and Care Are Over All, Even
Though Some Are Strangers to His Love and Mercy.*

(JESUS)

(September 17th, 1916 | Received by James Padgett)

I AM HERE. *Jesus.*

I was with you tonight at the meeting and heard what the preacher said, and he declared some truths. He also said some things that were not true, such as: "Only those who have been converted are sons of God."

All men are the children of God. His Love and Care are over all, and they are very dear to Him. Otherwise, He would not have rebestowed His Love upon them and given them the privilege of becoming inhabitants of His Celestial Kingdom.

The mere fact that they are sinners makes them no less His children whom He is so anxious to redeem and fill with the Divine Love. And when the preacher says, "They who are sinners are not the sons of God," he does not declare the truth; for they are all His sons—some to enjoy the pure life and bliss which the purification of their natural love will bring to them, and others to enjoy and inhabit the Celestial Kingdom which the New Birth will bring to them. But all are His sons, though some have wandered and become strangers to His Love, just as the prodigal son was who left his father's house for a far country.

This doctrine of the sinful not being sons of God is a damnable and harmful doctrine, and it will cause many to give up hope of ever becoming anything else than the sons of perdition, or, as these orthodox say, of the devil.

The Father's Mercy is for all. If certain of His children do not choose to seek and receive the Divine Love which, when possessed, will make angels of them, yet, they are still His sons. And, in the fulness of time, or before the time of the Great Consummation, they will become pure and happy beings, as were the first parents before the fall.

And while this preacher has a great amount of the Divine Love in his soul, and is earnestly seeking for more in the right way, yet, his beliefs and teachings as to the destiny and future condition of those who may receive this Love and become at-one with the Father are all wrong. This error will tend to retard his own progress in the development of his soul and in his advancement towards the Kingdom of God.

He is possessed of these beliefs, of course, because of his study and interpretation of some of the declarations of the Bible. Therefore, he is not teaching what he does not believe or what is false to his own conscience.

Nevertheless, it is false, and he will have to suffer the consequences of such false belief and teachings.

Ignorance, while it will not relieve him from its consequences, nor invoke the penalties of the law that applies to the willful deceiver or teachers of false doctrines, yet, neither will it excuse him or relieve him from the penalties of that law which demands the Truth and only the Truth to be believed and taught. He will have to get rid of these false beliefs, even though he may have some of the Divine Love in his soul; for whenever there exists untruth in belief in the heart and soul of man, to that extent, it interferes with the inflowing of the Love and the progress of that soul towards perfect unit with the Father.

Truth is a fact of itself. It can have no affiliation with untruth, no matter that untruth is the result of ignorance; for all untruth is the result of ignorance, and must be eradicated from the hearts of men before there can be that harmony between God and man which the very nature of Truth itself requires. So, if no man could be the son of God, in not having the perfect harmony which Truth absolutely demands, God would have no sons amongst men. The condition of the sinner and that of the man who has experienced

the New Birth differs only in the fact that one has not commenced to have in his soul the Essence of Truth, while the other, to an extent, has that Essence. All may have that Essence, and to a great abundance. Some may never have the Essence of Divine Truth; yet no man will be left without the essence of the Truth which leads to the perfect man.

The Truth of the angel existence and the Truth of the perfect man are equally Truths, though the former is of a higher degree and nature than the other.

Our first parents were the children of God—His Own creatures, good and perfect—and, after their fall, they were no less His children; for His Love was so great for them that, in the fulness of perfection of His Plans, He again bestowed upon them the privilege of receiving His Divine Love, and sent me to proclaim the fact and to show men the Way to obtain that Great Love.

The death that had existed for all the long centuries was supplanted by Life potential, and I became the Way, the Truth, and the Life, and immortality became a possibility to men.

So, all men are the sons of God in one relation or the other, depending upon, in the one case, whether a man will turn from his sins and be satisfied with the perfection of his natural love and the home that belongs to the perfect man, or whether, in the other, he seeks for the inflowing of the Divine Love into his soul which will enable him to enter the Divine Heavens and have the certainty of immortality.

When God rebestowed this Divine Love on man, there was no man in existence, or spirit either, who could have been called His son if, as the preacher said, it was necessary that men or spirits had received this Love and had been converted prior to this rebestowal. None had received this Love, which is the only thing or Power in all God's Universe that can convert a man, dead in trespass and sin, into a divine angel. Yet, God loved all His children. He conferred upon them this Great Gift not because they were converted or sinless but because they were the children He created and still loved. If God had loved only the righteous, there would have been no one who could have been the object of His Bounty. He would have had no sons or children of His Love.

And now that He has rebestowed this Gift, and some of the sons of men have received and possess It and are more in harmony with Him, it is not true that those who were His sons and children before Its bestowal are any less His sons and children because they may not have sought for and have made this Gift their own.

No, the Father's Love is so great and broad and deep that It goes out to all the children of earth and waits upon their call for Its bestowal. But the lost sheep is as much His child as the ninety and nine who are safe in the fold. And although the lost one may never find or enter the fold where those who possess His Divine Love are sheltered, yet, that sheep is and remains the object of His Love.

GOD IS LOVE—AND LOVE KNOWS NO LIMITATIONS IN ITS HEIGHTS OR DEPTHS. IT EXISTS IN THE HIGHEST HEAVENS, AND REACHES TO THE LOWEST HELLS, AND WILL IN ITS OWN WAY AND IN ITS OWN TIME WORK ITS OWN FULFILLMENT. All men will

come into harmony with the Will of the Father, which is Perfect. And even though some, and I may say the majority of men, will not accept the invitation to become angels of His Celestial Kingdom, which is not compulsory, yet, they do His Will by becoming, in the future, near or far, free from the sin and error of their own creation, and as pure and perfect as they were when first created and pronounced "Good" by the Father.

Man's greatest enemy to man is he who, having received the assurance of possessing the Divine Love and thereby becoming, as it were, a divine son of the Father, and who believes in the errors of the Bible and the misinterpretations of its Truths, declares that all others of mankind are "hated" of God, are objects of His "wrath," and are certain of eternal damnation and everlasting torment.

It is deplorable that such beliefs and such declarations should exist and continue to be made, especially on the part of those who undertake to lead the masses in the Way to God's Truths and Plans for men's happiness, and toward redemption from the evils and sins that cause them so much suffering.

But all this shows the power and blindness of belief founded upon error and untruthful teachings. And strange as it may seem, these leaders of the ignorant may have some of the Divine Love in their souls. Yet, their mental and intellectual beliefs are so fixed and unmovable that even the possession of this Love will not permit them to understand that the Father's Love is for all, and that wrath is not a part of His Being but is actually a quality of sinful man that these believers in error attribute to Him.

If God may be said to hate anything, He hates sin; but He loves the sinner who is the creature of His Will, and who is so unfortunate as to have created that which defiles him and which causes him to wander away not only from the Father but also from his own perfect and pure creation.

Well, I have written enough for tonight, and I hope that what I have said may prove beneficial not only to the sinner but also to the man, preacher, or layman who, possessing some of the Divine Love, proclaims that only he or others like him are the sons of God.

As Paul said, "They see through a glass darkly, but then they shall see face to face"; and, when they do, they will see such evidences and manifestations of the Father's Love that they will know that they and their sinning brothers are all sons of the Father, although one may be an heir to the Celestial Kingdom and the Divine Essence of the Father, while the other may be an heir only to the pure natural love and perfect manhood which the so-called "Adam" possessed before his fall.

I must stop now but, in doing so, will say that you must not let what any of these orthodox believers may say disturb your faith in our communications, for they know only what the Bible tells them and you know the Truths that we declare.

I will soon come and write you a message of Truth that I have been waiting some time to write. Believe that I love you and am with you, praying for you and helping you with my influence.

Good night, and may the Father bless you.

Your brother and friend,

JESUS.

*What Men Can Do to Eradicate War and Evil from Men's Souls. Jesus
Never Came to Bring a "Sword," but to Bring Peace Through His
Teachings.*

(JESUS)

(December 24th, 1916 | Received by James Padgett)

I AM HERE. *Jesus.*

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

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

MY MISSION ON EARTH WAS TO SHOW MEN THE WAY TO THE FATHER'S LOVE, AND TO DECLARE TO THEM THE GREAT GIFT OF THIS LOVE; ALSO, TO BREAK DOWN AND DESTROY THE ERRONEOUS BELIEFS AND IGNORANCE THAT THEN EXISTED AMONG MEN AS TO WHAT WAS NECESSARY IN ORDER TO SEEK FOR AND OBTAIN THIS LOVE OF THE FATHER AND THEIR OWN SALVATION. AND SO FAR AS THE MORAL OR SPIRITUAL TRUTHS WHICH I TAUGHT ANTAGONIZED THE FALSE BELIEFS AND PRACTICES OF MEN, THERE WAS, AND NECESSARILY WOULD BE, A CONFLICT IN THE THOUGHTS AND LIVES OF THOSE WHO FOLLOWED ME AND THOSE WHO PERSISTED IN THEIR EXISTING BELIEFS. TO THIS EXTENT, I BROUGHT A "SWORD" INTO THE WORLD. BUT IT WAS NOT THE SWORD THAT CALLED FOR BLOODSHED AND MURDER AND PERSECUTIONS; IT WAS THE SWORD THAT PIERCED MEN'S SOULS, WHERE THIS GREAT CONFLICT SHOULD AND MUST BE FOUGHT TO THE END.

No nation can be more spiritual in its government, or in its treatment of other nations, than the individuals composing it are spiritual. The nation cannot be greater than, or different from, the individuals who control it, be such control centered in one or more individuals, or in a secular or religious head. The ruler, if he be not a real follower of me, although he may claim to be, cannot attribute to me the results of his acts and deeds in carrying into action his thoughts and desires and ambitions.

The present war,* of which the preacher spoke with such horror and

* World War I (1914-1918)

lamentation, is not due to my coming into the world as an iconoclast or destroyer of sin and error, but to the fact that men refused to be controlled or persuaded by my doctrines of peace. They acted as they did because of the sin and evil desires and immoral ambition that they possessed and permitted to control them. The "sword" which he claims I brought into the world did not cause these sinful and inhuman desires and ambitions to manifest themselves in the form of war and all the evils that follow it. No, this war is not a part of my warfare or the Plan of the Father to bring salvation to mankind.

THE CAUSE IS THIS AND ONLY THIS: THE EXERCISE BY MEN, IN CONTROL OF THE NATIONS, OF THEIR DESIRES FOR INCREASED POWER AND TERRITORY AND SUBJUGATION OF NATIONS, TOGETHER WITH THEIR SINFUL CRAVINGS FOR WHAT THEY CALL GLORY AND UNSATISFIED AMBITION.

HAD THEY UNDERSTOOD MY WARFARE, EACH OF THESE MEN WOULD HAVE FOUND HIS ENEMY IN HIMSELF AND NOWHERE ELSE; AND THE GREAT WAR WOULD BE A WAR OF THE SOUL AND NOT THE WAR OF NATIONS.

Each nation claims that its war is right and that God is on its side, and Prays to that God to assist it in overcoming its enemies. But I want to say here (and it may astonish those who believe that if they conceive they are in the right and pray to God for success their prayers will be answered) that God hears only the prayers of the righteous, or of the sinner who prays for mercy and salvation. NEVER IN ALL THE HISTORY OF MANKIND HAS GOD RESPONDED TO THE PRAYERS OF MEN OR NATIONS TO ASSIST IN THE DESTRUCTION OF OTHER MEN OR NATIONS. AND THIS NOTWITHSTANDING THE ACCOUNTS IN THE OLD TESTAMENT OF THE MANY TIMES THAT HE WAS SUPPOSED TO HAVE HELPED THE JEWS TO DESTROY THEIR ENEMIES.

IF MEN WILL THINK FOR A MOMENT THAT GOD IS A GOD OF LOVE, AND THAT ALL PEOPLE ARE HIS CHILDREN AND THE EQUAL RECIPIENTS OF HIS LOVE AND CARE, THEY WILL REALIZE THAT HIS LOVE WOULD NOT PERMIT HIM TO SACRIFICE THE HAPPINESS OR WELL BEING OF ONE CLASS OF HIS CHILDREN TO SATISFY THE DESIRES OF REVENGE OR HATRED OR OUTRAGED JUSTICE, AS THEY CONCEIVE IT, OF ANOTHER CLASS OF HIS CHILDREN.

IN ALL THE BELIEFS OF THIS KIND, MEN HAVE MISCONCEIVED GOD AND HIS NATURE. WITH MEN, LIKE OTHER CREATURES, HIS POWERS ARE GOVERNED BY HIS IMMUTABLE LAWS, AND THOSE LAWS ARE NO RESPECTORS OF PERSONS. MAN WAS GIVEN A FREE WILL, WHICH HE COULD EXERCISE RIGHTEOUSLY OR SINFULLY, AND GOD DOES NOT FORCIBLY CONTROL SUCH EXERCISE. BUT THE SAME, EXERCISED RIGHTLY OR WRONGLY, IS SUBJECT TO LAW, WHICH IMPOSES PENALTIES OR REWARDS AS THE LAW IS BEING VIOLATED OR OBEYED.

This war, which so many mortals believe and declare is a punishment

inflicted on men because of their sins and disobedience—that is, that it was specially caused by God because of such condition of men, and some expounders of the Bible teach that it was prophesied centuries ago—THIS WAR, I SAY, IS ACTUALLY THE RESULT OF THE SINFUL CONDITIONS AND WORKINGS OF MEN'S SOULS AND THOUGHTS, THE NATURAL EFFECT OF THE CAUSES THAT MEN THEMSELVES CREATED, AND THE EXACT WORKINGS OF THE LAWS THAT SUCH CAUSES BROUGHT INTO OPERATION. AND, IN A SIMILAR CONDITION, WHERE THE SAME CAUSES EXIST, LAWS WILL INVARIABLY OPERATE AND WARS WILL OCCUR AND RECUR UNTIL THE POSSIBILITY OF THE CAUSES CEASES TO EXIST.

GOD NEVER CEASES TO LOVE AND CARE FOR MANKIND. HE ALWAYS DESIRES THAT MEN SHALL BE HAPPY AND AT-ONE WITH HIMSELF, AND THAT THEY SHALL EXERCISE THEIR WILLS IN ACCORDANCE WITH HIS WILL AND HIS LAWS. BUT, JUST AS CERTAINLY, HE NEVER ENDEAVORS TO COMPEL MEN BY COMPULSION OR FORCE TO EXERCISE THEIR WILLS IN A MANNER THAT IS NOT VOLUNTARY WITH THEM. SHOULD HE DO THIS, MEN WOULD CEASE TO BE THE GREATEST OF HIS CREATION, AND WOULD BE INCAPABLE OF GIVING HIM THAT VOLUNTARY LOVE AND OBEDIENCE WHICH, ONLY, ARE ACCEPTABLE TO HIM.

BUT, FROM WHAT I HAVE SAID, IT MUST NOT BE INFERRED THAT THE FATHER IS INDIFFERENT TO MEN'S SUFFERINGS AND THE CALAMITIES THAT WARS BRING UPON MANKIND, FOR HE IS NOT. AND IF, IN HIS WISDOM, HE SAW THAT IT WOULD BE FOR THE LASTING GOOD OF THE MEN WHO ARE ENGAGED IN THE PRESENT WAR THAT HE SHOULD INTERVENE BY THE MERE FORCE OF HIS POWERS AND END THE WAR, HE WOULD DO SO. BUT, IN THAT WISDOM, HE SEES THAT THERE IS A GOOD WHICH MEN SHOULD HAVE THAT IS GREATER AND MORE ETERNAL THAN THEIR MERE PHYSICAL AND MATERIAL GOOD. AND THAT GREATER GOOD CANNOT BE OBTAINED BY THEM THROUGH HIS BRINGING THE WAR SUDDENLY TO AN END WITHOUT REGARD TO THEIR SOULS, THOUGHTS, AND DESIRES. THE LAW OF COMPENSATION MUST WORK FOR NATIONS AS WELL AS FOR INDIVIDUALS, EVEN THOUGH THE INNOCENT APPARENTLY SUFFER AS WELL AS THE GUILTY.

On earth, as men are now constituted—that is, in their condition of sin and disobedience to the laws of their being—exact justice cannot be expected, and is not received, because this justice is the subject of men's dispensation, and not that of God. A man is influenced by his desires which, in turn, control his will and results in his acts and deeds which must, of necessity, bring their results. These results can be avoided only by absence of deeds; and these, by a different exercise of the will; and this, by the change of desire. So, when a man so desires and wills, God will not set aside the Law of Compensation and cause results to follow that are not the consequences

of such desire and will.

BUT GOD IS ALWAYS WILLING THAT THESE EVIL RESULTS SHALL HAVE NO EXISTENCE. AND, THROUGH THE INFLUENCE OF HIS LOVE AND HOLY SPIRIT, HE IS CALLING MEN TO LEARN THE WAY TO WHOLLY PREVENT THE POSSIBILITY OF THESE RESULTS COMING TO THEM, EITHER AS INDIVIDUALS OR AS NATIONS. HE HAS PROVIDED THE WAY, AND IS TEACHING MEN THE KNOWLEDGE THEREOF, THROUGH AND BY WHICH THE CAUSES THAT PRODUCE THESE HARMFUL RESULTS MAY BE UTTERLY DESTROYED AND PREVENTED FROM EVER ARISING TO BRING THE DEPLORABLE RESULTS TO THEM SUCH AS ARE MANIFESTED IN THE PRESENT WAR.

God will not interfere by His mere Fiat to cause the one side or the other of those who are engaged in this war of bloodshed and carnage to become victorious. The Law of Compensation must work. And as the leaders of the respective nations have sown, so must the nations reap; and, in this, the innocent must suffer in this reaping because, as conditions are, the law could not work its fulfillment unless all within the scope of its workings should 'feel its operation.

But the Father and the hosts of His angels and the spirits of men are working to bring this terrible catastrophe to an end.

You have written long, and it is late, so I will postpone the further consideration of this subject to another time.

Believe that I am with you and love you, and will sustain you in your desires to do my work.

Your brother and friend,
JESUS.

Mrs. Padgett Comments on Jesus' Message on the Cause of War.

(HELEN PADGETT)

(December 24th, 1916 | Received by James Padgett)

I AM HERE. *Your own true and loving Helen.*

You have received quite a wonderful message from the Master tonight, and it will cause some surprise, no doubt, to many who believe that God confers a special dispensation for every prayer, irrespective of the workings of His Laws.

But the Master has clearly shown that this belief is erroneous and that man, himself, can prevent God from answering prayer. I do not mean that it will not be possible for Him to do so, if He should choose to exercise His Power, but that man, by his own will and deeds, places himself in such a condition that God would have to violate His Own Laws to make a response in accordance with the prayers of man, which He will not do.

I know that you will find the message very interesting, but not so much so as what will follow. For the one places man in the condition of having to

depend on himself without expectation of the Father's Help, and the other will show that the Father is not only willing and ready to help men in their distress but also will show the Way in which He will help, and the absolute certainty of that Help being given.

Your own true and loving

HELEN.

*God Does Not Set Aside His Law of Compensation When Answering
Man's Prayers.*

(ELIAS, PROPHET OF THE OLD TESTAMENT)

(December 25th, 1916 | Received by James Padgett)

I AM HERE. *Elias, prophet of old.* (Elijah)

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

Well, I desire to say that the message you received from the Master contains some of the most important Truths affecting the relationship of God to man in his worldly or material living.

EVERY TRUTH THAT WAS UTTERED HAS IN IT AN ELEMENT WHICH SHOWS THAT MAN MUST EXPECT AND KNOW TO A CERTAIN EXTENT THAT GOD WILL NOT INTERFERE WITH THE LAW OF COMPENSATION AS TO ITS EFFECTS AND RESULTS. HE WILL ONLY HELP MAN TO REMOVE THE CAUSES THAT SO CERTAINLY ENTAIL THE RESULTS. AND THE SOONER MEN KNOW THIS AND MORE THOROUGHLY UNDERSTAND IT, THE BETTER WILL THEY BECOME ABLE TO AVOID THE CONSEQUENCES OF SIN AND THE VIOLATION OF LAW, AND UNDERSTAND THAT NO PRAYER WILL CAUSE GOD TO RESPOND WHERE A SUSPENSION OR SETTING ASIDE OF HIS LAWS OR THEIR WORKINGS IS NECESSARY.

HE WILL RESPOND TO PRAYER WHERE THAT PRAYER ASKS THE REMOVAL OF CAUSES, BUT NEVER WHEN IT APPLIES ONLY TO EFFECTS.

MEN SHOULD LEARN THIS TRUTH AND, IN THEIR PRAYERS, ASK THAT THOSE THINGS OR CAUSES WHICH, IN COMPLIANCE WITH THE LAW OF COMPENSATION, BRING ABOUT RESULTS THAT ARE HARMFUL TO THEM BE REMOVED OR ELIMINATED FROM THEIR ACTS AND DEEDS, AS WELL AS FROM THEIR DESIRES.

I could write a long message on this subject, but will not do so now, as you are not just in condition to receive it. I will come soon and write at length. So, with my love, I will say good night.

Your brother in Christ,

ELIAS.

*The Greatest Sin Is Against the Holy Spirit That Conveys the Divine
Love into the Soul.*
(JUDAS ISCARIOT)

(October 1st, 1916 | Received by James Padgett)

I AM HERE. *Judas Iscariot.*

I come tonight to write a short message, for I have been interested in what you and your friends have said regarding the "greatest sin."

Now, to me, and for a long time, the greatest sin in all the Universe of God was my sin in betraying Jesus to the Jews. And it was a real, living, blasting sin, and so enormous that I could not endure my life and face the recollection of that awful tragedy. But since I have been forgiven of that sin and have become a redeemed child of the Father, and an inhabitant of the Celestial Heavens and a possessor of immortality, I realize and now know that my sin was not the greatest, even though I suffered for long years after I became a spirit.

As sin may be committed by neglect as well as by affirmative action, and my betraying the beloved Master was a heinous one, yet, even in my case, and as applicable to me, my greater sin was not seeking for the Divine Love of the Father. We were not ignorant of this, for the Master had taught us that this Love was open to us and waiting for us to seek and obtain It. But I had not sought for It in the right way and, of course, had not obtained It. And, in such neglect, I was not the only one of the disciples guilty of sin.

No, even we who had been with the Master for so long a time did not fully understand the importance of obtaining this Great Love. We were more interested in his establishing his kingdom on earth and, as we thought, a material kingdom, to be controlled by spiritual powers manifested in him, and in us as his disciples. In our minds, the material was of more importance than the spiritual. And our expectations were that this great power would come and that the Master would become our king.

As I say, he had taught us that this Divine Love was open to us and that, by prayer and earnest seeking, we could receive It. But, to us, there were so many important things to be done—connected, as I say, more immediately with our earth lives—that we neglected the Great Gift that was ours for Its seeking. And, as a consequence, in my case, I had to suffer for a long time before I awakened to the fact that it was not too late, even for me, to receive It.

My sin of betrayal had been forgiven me in that I realized that the recollections of it were leaving me, and that I was progressing in the way of purifying my soul in its natural love; that, as the spirit of the one-time murderer, I was coming into happiness and light.

And then I had memories of what the Master had said to me about this Great Love, and, after awhile, I had sufficient awakening to cause me to make the effort to obtain this Love. And, as that awakening came to me, my old-time associates, who had progressed to the higher spheres, came to me and, in their great beauty and Transcendent Love, helped me to progress and

to pray until, at last, this Love came to me. I then realized that not only had my sin of murder been wholly forgiven but also that the greater sin of rejecting and neglecting to seek for the Divine Love had been forgiven me.

The sin of the murderer, or of any violator of God's Laws other than that of rejecting the inflowing of this Love, may and will be forgiven a man, and he will become pure and happy in his natural love. But such forgiveness will not make him an inhabitant of the Divine Heavens or an inheritor of immortality, while the forgiveness of the sin of rejecting the Holy Spirit will not only take away from him the recollections and taints of all other sins but will also open up to him the very portals of the Celestial Heavens and give him a home in the Father's Kingdom.

AND THUS, YOU SEE, EVERY SIN, EXCEPT THAT OF SINNING AGAINST THE HOLY SPIRIT, MAY BE FORGIVEN A MAN, WITH THE RESULT THAT HE WILL BECOME THE PERFECT MAN. BUT THE FORGIVENESS OF ALL THESE SINS MANY TIMES OVER, IF IT COULD SO HAPPEN, WOULD NOT MAKE HIM A DIVINE ANGEL.

AND I NEED NOT EXPLAIN TO YOU, FOR YOU CAN READILY SEE FROM WHAT I HAVE WRITTEN, THAT THE GREATEST SIN IN ALL THE WORLD IS THE SIN AGAINST THE HOLY SPIRIT—THE SIN OF NEGLECTING OR REFUSING TO LET THE HOLY SPIRIT BRING THE GREAT DIVINE LOVE OF THE FATHER TO AND INTO THE SOUL OF MAN. THIS SIN IS THE GREATEST NOT ONLY BECAUSE OF THE RESULTS THAT FLOW FROM IT BUT ALSO BECAUSE IT WILL CONTINUE TO BE THE UNPARDONABLE SIN SO LONG AS MAN REFUSES TO PERMIT ITS FORGIVENESS.

WHEN THE SIN OF MURDER AND SUCH KINDRED SINS ARE COMMITTED, THE SIN THEN ENDS AND ONLY ITS CONSEQUENCES MUST BE SUFFERED AND THE PENALTY PAID. BUT THE SIN AGAINST THE HOLY SPIRIT IS A CONTINUING SIN, COMMITTED EVERY DAY AND HOUR AND MINUTE, AND NEVER HAVING AN END UNTIL THE MORTAL SEEKS AND RECEIVES THE INFLOWING OF THIS DIVINE LOVE. AS HAS BEEN WRITTEN YOU MANY TIMES, YES, THE LARGE MAJORITY OF MEN AND SPIRITS WILL CONTINUE FOREVER AND EVER TO COMMIT THIS SIN. AND, IN THE EFFECTS TO THEM TO FOLLOW, IT WILL BECOME, AND IS, THE UNPARDONABLE SIN.

As we are much interested in you, and have determined that you shall not go astray from these Divine Truths, my brother spirits of the Celestial Spheres thought it fitting that I should write to you on this subject, inasmuch as the world considers that I committed the greatest sin in all the history of the world, and that I should EXPLAIN THAT THE GREATEST SIN IN ALL THE WORLD IS THE SIN AGAINST THE HOLY GHOST.

We all know this. And, while I write, you must believe that all of us, and the Master, too, declare that the sin I name is the greatest sin, for it is true.

And, now, to be a little more personal, for your gratification and comfort,

I desire to tell you that you three* will not be found guilty of having committed this great sin, for you have much of this Divine Love in your hearts and souls. And the Holy Spirit is with you quite often in answer to your prayers, and in answer to ours also. For we all pray for you, causing this Love of the Father to possess your soul, even as the leaven wrought in the batch of dough.

I have written longer than I expected, and will now stop. But be assured that you have our love and the Blessings of the Father.

Your brother in Christ,

JUDAS.

* James E. Padgett, Leslie R. Stone and Eugene Morgan.

Chapter 12.

Judgment—the Law of Compensation. Forgiveness.

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Judgment—the Law of Compensation. Forgiveness.

After Death, the Judgment: What It Is and What It Is Not.

(JESUS)

(February 25th, 1918 / Received by James Padgett)

I AM HERE. *Jesus.*

I am here and desire to write a few lines in reference to the "great day of judgment," of which the preacher and teachers of theological things write so often. I know that the Bible, or rather some of the books, lay great stress upon this day when, as they claim, God will pour out His "vials of wrath" upon the ungodly and "condemn" them to an eternity of punishment.

There is, as you know, very great and divers opinions among these learned men as to what is the meaning and significance of this "day of judgment," and when, in a chronological point of view, it will take place. All these varied opinions are held by students and teachers who embrace and proclaim them to the world as being true and free from doubt.

Well, it is certain that all men must die and that there will come the judgment; and that which follows the death is just as certain as is the death itself, and just as reasonable as is the following of any cause by an effect. So, men should have no difficulty in believing in the judgment as a fact that cannot be avoided, just as death cannot be avoided.

But the word and the fact, "judgment," when used as an effect or following of death, may have many meanings in the opinions and understandings of many men, depending upon what men may believe as to things that are called religious or scientific or philosophical. To the ultra-orthodox, this term "judgment" means, and necessarily involves, the active pronouncement of a "sentence" by God—this because of, and determined by, men's lives and thoughts while living in the mortal life, irrespective of any of His general Laws and the workings thereof. God is, Himself, the "Judge"—Personal and Present—and by Him, in this capacity, is each man's life and works known and digested and made the basis of the "sentence" that He must pronounce in each individual case. God keeps the "record" of all these acts of men, or, if man is conceded to be his own record keeper, his records are, or will be, at the time of the "great assemblage for judgment," opened up or brought into view so that nothing can be lost. Then, upon this record, men will be sent to eternal happiness or to everlasting punishment, or, as some believe, to destruction or annihilation.

Others, not orthodox, who believe in the survival of the soul and the continuing memories of the acts and thoughts of men, teach that the

judgment will follow death as a natural consequence of the operations of the Law of Cause and Effect; and the effect cannot be escaped from until, in some way, there comes a realization to the consciousness of men that the effect, in their suffering, has satisfied the cause, and that there is nothing mysterious or unnatural in the appearance and workings of the judgment. They do not believe that God, by any special interposition or Personal "punishing," will pronounce the judgment or determine the merits or demerits of the one called to judgment.

Besides these views, there are others extant and believed in. But the two that I have mentioned are principal ones and are sufficient to show what the large majority of thinking, or, rather, *believing*, men conclude the term "judgment" should mean or be understood to mean, as used in the Bible.

Well, the judgment of the human soul is an important accompaniment of the human life, both in the flesh and in the spirit world. And, as regards soul revealments and punishments, hardly anything demands more of the thought and consideration of men; for it is a certainty that these cannot be avoided by men, irrespective of the truth or falsity of their existing beliefs. Judgment as certainly follows what men call death as does night the day, and no philosophy or theological dogmas or scientific determinations can alter the fact, or in any way change the character or exact workings of this judgment.

But judgment is not a thing belonging exclusively to the after death period or condition, for it is present and operating with men from the time that they become incarnated in the human body until they become disincarnate, and, thereafter, continuously until the causes of effects have been satisfied and there remains nothing to be judged, which happy ending is also a fact. All men are dependent upon their progress towards the conditions of harmony through established laws that pronounce the judgments. While these laws operate on earth, men are being judged continually for the causes they start into existence, and the after death judgment is only a continuation of the judgment received by men while on earth.

Of course—men may not know this—these judgments, or the effects thereof, become more intensified after men have gotten rid of the influences of the flesh existence and they become spirits having only the spirit qualities. Because of this fact, men must understand and try to realize that the expression "after death, the judgment" has a greater significance, and is of more vital importance, than the saying that "judgment is with men all during their mortal lives."

After death, the causes of the inharmony with the law become more pronounced and appear in their true meaning and force. Consequently, with this revealment, the effects become more intensified and understood, and men suffer more and realize the darkness, and sometimes the gross darkness, that these effects produce. The inharmony appears in its unclothed and unhidden reality, and the law's workings bring the exact penalties to men that their violations demand.

Man is his own bookkeeper. And in his memory are recorded all the thoughts and deeds of his earth life that are not in accord with the harmony of God's Will, which is expressed or manifested by His Laws. The judgment

is not the thing of a day or a time, but is never ceasing so long as there exists that upon which it can operate; and it diminishes, in proportion, as the causes of inharmony disappear.

God is not present in "wrath" demanding "reparation," as does the human who believes himself to have been injured by another. No, the Father is present only in Love. And as the soul of the one undergoing the penalty (which his own deeds and thoughts have imposed upon him) comes more in harmony with the Father's Will, He, as you mortals say, is pleased.

Never an "angry" God, "rejoicing" in the "satisfaction" of a penalty being paid by one of His erring children, but always a Loving Father rejoicing in the redemption of His children from a suffering that a violation of the Laws of Harmony exacts with certitude.

Then, as I say, the judgment day is not a special time when all men must meet in the Presence of God and have their thoughts and deeds weighed in the balance, and, then, according to their goodness or evil, have the "sentence" of an "angry," or even just, God pronounced upon them.

THE JUDGMENT DAY IS *EVERY DAY*, BOTH IN THE EARTH LIFE OF MAN AND IN LIFE AS A SPIRIT WHERE THE LAW OF COMPENSATION IS STILL WORKING. IN THE SPIRIT WORLD, TIME IS NOT KNOWN AND EVERY BREATHING IS A PART OF ETERNITY; AND, WITH EVERY BREATHING, SO LONG AS THE LAW REQUIRES, COMES THE JUDGMENT, CONTINUED AND UNSATISFIED, UNTIL MAN, AS A SPIRIT, REACHES THAT CONDITION OF HARMONY WHEREBY THE LAW NO LONGER DEMANDS A JUDGMENT OF HIM.

But, from what I have written, men must not suppose, or beguile themselves into believing that, because there is no special day of judgment when God will pronounce His "sentence," the judgment, therefore, is not so much to be dreaded or shunned. No, this state of thinking will palliate only for the moment, for the judgment is certain; and it is to be dreaded no less because the immutable law demands exact restoration instead of an "angry" God.

No man who has lived and died has escaped, and no man who shall hereafter die can escape this judgment unless, in a Way provided by the Father in His Love, he comes into harmony with the laws requiring harmony. "As a man soweth so shall he reap" is as true as is the fact that the sun shines upon the just and the unjust alike. Memory is man's storehouse of good and evil, and memory does not die with the death of the man's physical body. On the contrary, memory becomes more alive—all alive—and nothing is left behind or forgotten when the spirit man casts off the encumbrance and benumbing and deceiving influences of the only body of man that was created to die.

JUDGMENT IS REAL, AND MEN MUST COME TO IT FACE TO FACE. WANT OF BELIEF, UNBELIEF, OR INDIFFERENCE, OR THE APPLICATION TO MEN'S LIVES OF THE SAYING "SUFFICIENT UNTO THE DAY IS THE EVIL THEREOF," WILL NOT ENABLE MEN TO AVOID THE JUDGMENT OR THE EXACTIONS OF ITS DEMANDS.

There is a Way, though, in which men may turn the judgment of death into the judgment of life, inharmony into harmony, suffering into happiness, and judgment itself into a thing to be desired.

Elsewhere we have written of this Way open to all men, and I will not attempt to describe it here. I have written enough for tonight. You are tired and must not be drawn on further. So, with my love, I will say good night

Your brother and friend,

JESUS.

True Forgiveness Is Forgetfulness.

(PETER, THE APOSTLE)

(November 29th, 1918 | Received by James Padgett)

I AM HERE. *Peter, the Apostle.*

Let me write a few lines, for I am very anxious to write you in reference to a Truth which obtains in our spirit world, and with which you may not be acquainted.

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

God does not forgive by the mere act of pronouncing forgiveness, or by any arbitrary and sudden blotting out of sins, thereby removing the condition which creates the inharmony. And, so, you will understand that He cannot forgive sin in this way, and neither can the popes, priests, teachers or churches. The pronouncing of forgiveness by these men constitutes a deception of, and an injury to, the persons who pray and ask for forgiveness; and, for such deception, these men will have to answer when they come to the spirit world and realize the Truth of forgiveness, and the great deception that they had practiced upon those who were their followers and believers in these false doctrines. Many spirits are now living and suffering in darkness in their purgatories just because of their beliefs in these misleading teachings and the results thereof.

THERE IS NO FORGIVENESS UNTIL MAN MAKES THE EFFORT BY STRUGGLING AND SUCCEEDING IN GETTING RID OF THESE RECOLLECTIONS. AND SUCH RIDDANCE CAN BE OBTAINED ONLY BY MEN REALIZING THE FACT THAT SIN IS ONLY THE EFFECT OF THEIR HAVING DONE THOSE THINGS, AND THOUGHT THOSE THOUGHTS, WHICH ARE OUT OF HARMONY WITH THE WILL OF GOD AND THE LAWS GOVERNING THE CREATION OF MAN.

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

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

Prayer to the Father for forgiveness, or supplication to priests and church, is supposed to effectuate the objects sought, but this belief is erroneous and does not bring the relief prayed for. Yet, prayer is a very important element in forgiveness. For while the Father does not, and the priests and church cannot, forgive sin in the manner mentioned, yet, TRUE, SINCERE PRAYER TO THE FATHER FOR FORGIVENESS WILL BRING ITS ANSWER. SUCH ANSWER WILL AFFECT NOT THE SIN BUT THE SOUL AND THE STATE OF MEN SO THAT THEIR WILL AND APPETITES AND DESIRES MAY BE INFLUENCED IN SUCH A WAY THAT THEY WILL RECEIVE AND REALIZE THE FACT OF A WONDERFUL HELP IN CHANGING THESE APPETITES AND DESIRES, AND IN TURNING THEIR THOUGHTS TO THOSE THINGS THAT WILL ENABLE THEM TO REMOVE FROM THEIR RECOLLECTIONS THOSE ACTS AND THOUGHTS WHICH ARE THE CAUSES OF THE EXISTENCE OF THEIR SOULS IN A STATE OF SIN.

IF MEN WOULD ONLY REALIZE THESE TRUTHS AND, WHEN THEY DESIRE THE FORGIVENESS OF THEIR SINS, PRAY TO THE FATHER FOR HELP IN TURNING AWAY FROM THESE THOUGHTS AND IN EXERCISING THEIR WILL IN ACCORD WITH HIS WILL, AND NOT EXPECT ANY ARBITRARY FORGIVENESS OR REMOVAL OF THEIR SINS, THEY WOULD FIND THEMSELVES ON THE WAY TO THIS FORGETFULNESS AND THE TRUE FORGIVENESS.

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

Your brother in Christ.

PETER, APOSTLE OF JESUS.

Divine Forgiveness.

(ANN ROLLINS)

(March 31st, 1915 / Received by James Padgett)

I AM HERE. *Your grandmother.* (Ann Rollins, Celestial spirit)

I came to write you about the Forgiveness and Pardon of the Father, and to enlighten you upon this subject which has been so little understood since men first commenced to distort the teachings of the Master.

Forgiveness is that operation of the Divine Mind which relieves man of the penalties of his sins that he has committed, and permits him to turn from his evil thoughts and deeds and seek the Love of the Father, and, if he earnestly seeks, to find the happiness which is waiting for him to obtain. This does not violate any law that God has established to prevent man from avoiding the penalties of his violations of the Law of God controlling his conduct.

The Law of Compensation—that what a man sows, that shall he reap—is not set aside. But in the particular case where a man becomes penitent and, in all earnestness, prays to the Father to forgive him of his sins and make a new man of him, the operation of another and greater law is called into activity. The old Law of Compensation is nullified, and, as it were, swallowed up in the power of this higher Law of Forgiveness and Love. So, you see, there is no setting aside of any of God's Laws. As in the physical world, certain lesser laws are overcome by greater laws, so in the spirit world, or in the operation of spiritual things, the greater laws must prevail over the lesser.

God's Laws never change, but the application of these laws to particular facts and conditions do seem to change. When two laws come into apparent conflict, the lesser must give way to the greater.

The spiritual laws are just as fixed as are the physical laws that control the material universe. And no law having application to the same condition of facts is ever different in its operation or in its effects.

The sun and planets, in their movements, are governed by fixed laws, and they operate with such exactness that men who make a study of these laws and comprehend them can, with almost mathematical precision, foretell the movements of these heavenly bodies. This only means that as long as the sun and the planets remain as they are and are surrounded by the same influences, and meet no law operating in a manner contrary to the laws which usually control them, these planets and sun will repeat their movements year after year in the same way and with like precision. But suppose that a more powerful and contrary law should come into operation and influence the movements of these bodies. Do you suppose for a moment that they would pursue the same course as if such greater law had not intruded itself?

The effect of this is not to set aside the lesser law, or even to change it, but to subordinate it to the operations of the greater law. And, if these operations were removed, or ceased to act, the lesser law would resume its operations on these planets again, and they would move in accordance there-

with, just as if its power had never been affected by the greater law.

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

BUT, AS THE CREATOR OF ALL LAW HAS PROVIDED ANOTHER AND HIGHER LAW WHICH, UNDER CERTAIN CONDITIONS, MAY BE BROUGHT INTO OPERATION, AND CAUSES THE FORMER LAW TO CEASE TO OPERATE, MAN MAY EXPERIENCE THE BENEFIT OF THE WORKINGS OF THIS HIGHER LAW. SO, WHEN GOD FORGIVES A MAN OF HIS SINS AND MAKES HIM A NEW CREATURE IN HIS NATURE AND LOVE, FOR THIS PARTICULAR CASE, HE DOES NOT ANNIHILATE THE LAW OF COMPENSATION, BUT REMOVES THAT UPON WHICH THIS LAW MAY OPERATE.

Sin is a violation of God's Law, and the effect of sin is the penalty which such violation imposes. A man's suffering for sins committed is not the result of God's "special condemnation" in each particular case, but is the result of the workings and scourgings of his conscience and recollections. As long as conscience works, he will suffer; and the greater the sins committed, the greater will be the suffering. Now, all this implies that a man's soul is filled to a greater or lesser extent with these memories, which, for the time, constitute his very existence. He lives with these memories, and the suffering and torment which result from them can never leave him until the memories of these sins, or the result of them, cease to be a part of himself and his constant companions. This is the inexorable Law of Compensation. And man, of himself, has no way of escaping this law except by this long expiation which removes these memories and satisfies the law.*

Man cannot change this law, and God will not. So, as I say, the law never changes. But remember this fact: In order for the law to operate, a man must have these memories and they must be a part of his very existence.

Now, suppose that the Creator of this law has created another law whereby, under certain conditions, and upon a man doing certain things, these memories are taken from him and no longer constitute a part or portion of his existence. Then, I ask, what is there in or of that man upon which this Law of Compensation can act or operate? The law is not changed; it is not even set aside. But that upon which it can operate no longer exists and, consequently, there is no reason, or existence of facts, which calls for its operation.

So, I say, as do your scientists and philosophers, that God's Laws are

* The Law of Compensation and other spiritual laws are discussed in greater detail in Volume II of *True Gospel Revealed Anew by Jesus*. —Ed.

fixed and never change. But I further say, which they fail to perceive, that certain conditions which may and do call for the operations of these laws today are changed tomorrow, or cease to exist, so that the former laws are no longer effective.

And, so, when the Truth of God's Forgiveness of sin is declared, many wise men hold up their hands and shout: "God's Laws do not change, and even God, Himself, cannot change them. To effect a forgiveness of sins, the great Law of Compensation must be violated. God works no such miracle, or gives any special dispensation. No, man must pay the penalty of his evil deeds until the law is fulfilled."

HOW LIMITED IS THE KNOWLEDGE OF MORTALS, AND OF SPIRITS AS WELL, OF THE POWER AND WISDOM AND LOVE OF THE FATHER! HIS LOVE IS THE GREATEST THING IN ALL THE UNIVERSE, AND THE LAW OF LOVE IS THE GREATEST LAW. EVERY OTHER LAW IS SUBORDINATE TO IT AND MUST WORK IN UNISON WITH IT. AND LOVE, THE DIVINE LOVE OF THE FATHER, WHEN GIVEN TO MAN AND HE POSSESSES IT, IS THE FULFILLING OF ALL LAW. THIS LOVE FREES MAN FROM ALL LAW EXCEPT THE LAW OF ITSELF. AND WHEN MAN POSSESSES THIS LOVE, HE IS SLAVE TO NO LAW AND IS FREE, INDEED.

The Law of Compensation and all laws not in harmony with the Law of Love have nothing upon which to operate in that man's case. God's Laws are not changed as to this man, but merely have no existence.

NOW, LET ALL MEN, WISE AND UNWISE, KNOW THAT GOD, IN HIS LOVE AND WISDOM, HAS PROVIDED A MEANS BY WHICH MAN, IF HE SO WILLS, MAY ESCAPE THE UNCHANGING LAW OF COMPENSATION AND BECOME NO LONGER SUBJECT TO ITS DEMANDS AND PENALTIES. FURTHER, THIS IS WITHIN THE COMPREHENSION AND GRASP OF EVERY LIVING SOUL, BE HE SAINT OR SINNER, A WISE MAN OR AN IGNORANT ONE.

Intellect, in the sense of being learned, is not involved. But the man who knows that God exists and provides him with food and raiment as the result of his daily toil, as well as the great intellectual scientist or philosopher, may learn the Way to these redeeming Truths. I do not mean that a man, by mere exercise of mental powers, may receive the benefit of this great provision for his redemption. The soul must seek, and it will find. And the soul of the wise may not be as capable of receiving as the soul of the ignorant.

GOD IS LOVE. MAN HAS A NATURAL LOVE, BUT THIS NATURAL LOVE IS NOT SUFFICIENT TO ENABLE HIM TO FIND THESE GREAT MEANS THAT I SPEAK OF. ONLY THE DIVINE LOVE OF THE FATHER IS SUFFICIENT, AND HE IS WILLING THAT ALL MEN SHOULD HAVE THIS LOVE. IT IS FREE AND WAITING TO BE BESTOWED UPON ALL MEN. BUT, STRANGE AS IT MAY SEEM, GOD WILL NOT, AND I MIGHT SAY, CANNOT, BESTOW THIS LOVE UNLESS MAN SEEKS FOR IT AND ASKS FOR IT IN EARNESTNESS AND FAITH.

The will of man is a wonderful thing, and it stands between him and this Love when he fails to exercise this will in seeking for It. No man can secure

this Love against his will. What a wonderful thing is man's will, and how he should study and learn what a great part of his being it is!

THE LOVE OF THE FATHER COMES ONLY INTO A MAN'S SOUL WHEN HE SEEKS IT IN PRAYER AND FAITH. AND, OF COURSE, THIS IMPLIES THAT HE WILLS IT TO COME TO HIM. NO MAN IS EVER REFUSED THIS LOVE WHEN HE PROPERLY ASKS FOR IT.

NOW, THIS LOVE IS A PART OF THE DIVINE ESSENCE. AND WHEN A MAN POSSESSES IT IN SUFFICIENT ABUNDANCE, HE BECOMES A PART OF DIVINITY, ITSELF. IN THE DIVINE, THERE IS NO SIN OR ERROR; CONSEQUENTLY, WHEN MAN BECOMES A PART OF THIS DIVINITY, NO SIN OR ERROR CAN FORM A PART OF HIS BEING.

Now, as I have said, the man who is without this Love has his memories of sin and evil deeds, and, under the Law of Compensation, must pay the penalties. Yet, when this Divine Love comes into his soul, It leaves no room for these memories. And, as he becomes more and more filled with this Love, these memories disappear and only the Love inhabits his soul, as it were. Hence, there remains nothing in him upon which this law can operate, and the man is no longer its slave or subject. This Love is sufficient, of Itself, to cleanse the soul from all sin and error, and to make man at-one with the Father.

This is forgiveness of sin, or, rather, the result of forgiveness. When a man prays to the Father for this forgiveness, He never turns a deaf ear, but says, in effect: "I will remove your sins and give you my Love. I will not set aside or change my Law of Compensation, but I will remove from your soul everything upon which this law can operate. Then, as to you, it becomes as if it had no existence."

I know by your personal experience that this forgiveness is a real, actual, existing thing. When the Father forgives, sin disappears and only Love exists. And that Love, in Its fulness, is the fulfilling of the law.

So, let men know that God does forgive sin. When He forgives, the penalty disappears. And when it disappears as the result of such forgiveness, no law of God is changed or violated.

This was the great mission of Jesus when he came to earth. Before he came and taught this great Truth, the forgiveness of sin was not understood, even by the Hebrew teachers. Their doctrine was, rather, an eye for an eye and a tooth for a tooth. The Divine Love, as I have feebly described, was not known or sought for—only the care and protection and material benefits that God might give to the Hebrews.

THE DIVINE LOVE ENTERING INTO AND TAKING POSSESSION OF THE SOULS OF MEN CONSTITUTES THE NEW BIRTH. WITHOUT THIS, NO MAN CAN SEE THE KINGDOM OF GOD.

My dear son, I have written you a long and imperfect communication, but there is sufficient in it for men to think of and meditate upon. If they do so, and open their souls to the Divine Influence, they will know God can forgive sin and save men from its penalties so that they will not have to undergo the long period of expiation which, in their natural state, the Law of

Compensation ever demands.

So, without writing further, I will say that I love you with all my heart and soul, and I pray that the Father will give you this Great Love in all Its abundance.

Your loving grandmother,
ANN ROLLINS.

The Law of Compensation.

(JOHN BUNYAN)

(January 9th, 1917 | Received by James Padgett)

I AM HERE. *John Bunyan.*

Let me write a few lines.

I am much interested in you and your work, and I want to do all that I can to help.

I have heard your grandmother's message, and it is a beautifully encouraging one, filled with deep Truths which will benefit you very much if you will grasp and apply them.

I had my troubles when I lived on earth, but I never had the sustaining power of the Divine Love that she speaks of. Consequently, I lived my life as best I could with only the help of my natural powers and a rather cheerful disposition. Had I possessed this Love, I now know that I would have been saved many hours of worry, and would have enjoyed many hours of happiness then denied to me.

It seems to be the fate or destiny of mortals to experience trouble. As someone has said, "Man was born for trouble." But this is not quite true, for man makes his own troubles to a large extent. And as men come into a knowledge of the great Law of Compensation, they will realize the truth of what I say.

But, thank God, even though man makes his own troubles and the Law of Compensation works impartially, yet, the Loving Father can still relieve him from his troubles and make him happy. And, in doing so, I want to say that the continued existence of this law is not affected. Rather, this law is subject to a higher law which specifies that, unless causes exist, the Law of Compensation cannot demand anything from the mortal. In helping His children, the Father does not say to this lower law: "You shall not demand a penalty from this child whom I desire to help." Rather, He says to the child: "Receive my Love and Help, and the causes for the demand of this lower law will cease to exist."

If mortals would only understand this Truth, they would not continue to believe that the Father cannot help His children. They would also see that, in order to confer such Help, it is not necessary to set aside or suspend the Law of Compensation in its operations. The Father never grants a special dispensation to relieve mortals from paying the penalties of this lower law, but He does give His Great Love to them. And when they possess that Love,

the causes that activate the penalties of the Law of Compensation cease to have an existence.

The Law of the Divine Love is the greatest law. It supplants every other law in the working upon the souls and minds of mortals.

Well, my friend, I must not write more. So, with my love, I will say good night.

Your brother in Christ,
JOHN BUNYAN.

*The Law of Compensation Is Removed from the Scope of Its Operation
When the Divine Love Fills the Soul in Sufficient Abundance.*

(HELEN PADGETT)

(March 23rd, 1915 | Received by James Padgett)

I AM HERE. *Your own, true Helen.* (Mrs. Padgett)

You didn't think I could change the announcement of my coming, but you must know that I can do anything to please you, my dear Ned.

Yes, you have, and I have been so very happy. Well, sweetheart, I must tell you that I am very happy and am progressing very rapidly. I don't expect to remain in this sphere very much longer, for my love and faith are so great that I feel that I must get closer to God's Fountainhead in the Celestial Spheres. Doesn't it seem like some fairy dream? But it is all true, and I am so happy.

I will soon be with you in a long letter, telling you of this Great Love, and how much I love God and you.

You are progressing, too. You may not realize it, but it is true. And if you should come over now, you would be surprised to find yourself in a high sphere. I know how you feel, but you must believe that I can see your spiritual condition better than you can.

When you get this Great Love in your heart in sufficient abundance—and you have much of It now—your sins will be blotted out. This is the Law of Regeneration. Otherwise, the man who continues without this Love and the man who receives It would be in the same condition, and the New Birth would mean nothing. So, do not think that this Great Love is not sufficient to cleanse the soul from the results of the sins of earth life. Best of all, it cleanses while you are a mortal.

I know that the Spiritualists quote and proclaim the Law of Recompense, or Compensation, but there is a higher law that nullifies that law. And when Love, this Divine Love, comes into the soul of a mortal, the Law of Compensation is removed from the scope of its working; for Love is the fulfilling of the law. So, do not let that stumbling block make you believe that this Great Love is not sufficient to remove all sin and error, and to purify your soul so that you may become fitted to live in the Kingdom of the Father and become one with Him.

No, the Love is for the vilest sinner; and no man, by a mere act of restoration, can fit himself for the inflowing of this Divine Love. It is waiting for the sinner as well as for the saint. And even though your sins be as scarlet, they will be made white as wool. I mean that you will not have to wait to make recompense to mortals before this Great Love can do the cleansing work. Else, what is the use of having this Great Love provided for man? If he shall first make himself pure, what is the necessity for the work of the Holy Spirit?

Only pray for this Love and have faith, and you will get It. God is the Judge of what a man shall do to render justice and restitution. And when He says that this Divine Love, with all Its cleansing power, is for the sinner who seeks for It by true faith, who has the right to say that the sinner must first do what man may think is justice between himself and his fellowman?

I know whereof I speak, for the experiences of many spirits who have been redeemed by this Love show that they were sinners and had not "paid the last farthing" when they received this Love. God is the Judge, not mortals or spirits.

So, my dear Ned, do not let the idea that you must render to every man that which you think he may be entitled to keep you from believing in the Mercy and Love of the Father.

Oh, how I wish I could be with you a little while in my bodily form, and tell you face to face what this Great Love means to you and to me, and to all of us!

So, sweetheart, believe me when I say that, even though you may be a great sinner, yet, the Father's Love is sufficient to remove all those sins just as soon as you can receive It. Such is the law of this Great Love.

Faith and prayer can open the very heart of the Celestial Spheres, and Love will flow down into your soul as the avalanche of snow that feels the warmth of the sun's bright rays rushes from its mountain heights when winter leaves with its chilling gloom and blasting breath for other climes.

Love is not only warmth, but It is the very burnings of the soul's great storehouse of God's Divine Essence.

I am not only the possessor of this Love to a large degree, but I also realize that, as I advance to higher spheres, there is a greater abundance awaiting to fill my soul with Its great, undying fires of never ending burnings—but burnings so great and free from everything that makes for unhappiness and discontent.

So, my own dear and precious Ned, love me as I love you, and we both will be so very happy that heaven will be with us and in us, even while we are writing in the earth surroundings.

Your own

HELEN.

Chapter 13.

The True Resurrection.

MESSAGES INCLUDED IN THIS CHAPTER.

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13.

The True Resurrection.

The Resurrection That Is Common to All, Be They Saint or Sinner.

(PAUL, THE APOSTLE)

(January 16th, 1916 | Received by James Padgett)

I AM HERE. Paul, the Apostle.

I have written to you before on my alleged writings as they are contained in the Bible, and which, as I have said, were not written by me as they there appear.

I desire tonight to write for a short time on the subject of the resurrection because, as I see, the church doctrine of the resurrection is founded more on what is ascribed to me than on the writings of the Gospels, although the latter also contain a basis for the doctrine.

I never said there would be a resurrection of the physical body, nor of the individual clothed in any body of flesh. My teachings were that man would rise in a spiritual body at death, and that it would not be a new one made for the special occasion of his departure from the material body, but would be one that had been with him through life and that came into an individualized form when he first became a living being. This spirit body is necessary to man's existence, and it is that part of him which contains his senses and the seat of his reasoning powers.

Of course, the organs of the physical body are necessary for the utilization of these senses. Without these organs, there could be no manifestations of the senses which are inherent in the spirit body. Even if a man should lose the perfect workings of his physical organs of sight, yet, the power of seeing would still exist in him, although he might not be able to realize that fact; and this same principle applies to the hearing and the other senses.

So, when man loses the use of his physical organs which are necessary for him to see with, he is dead as to sight—just as dead as he ever becomes with reference to all the other organs of sense when the whole physical body dies. And were it possible to restore these physical organs that are necessary to enable him to see or hear, he would be able to see and hear just as he could before their loss. The restoration of these organs does not, of itself, bring him the power to see and hear, but merely enables the faculties of sight and hearing to use the physical organs again for the purpose of manifesting the powers which are in, and a part of, the spirit body.

When the whole physical body dies, at the very time of death, the spirit body becomes resurrected. And with all these faculties of which I have spoken, it continues to live thereafter free and unencumbered from the

material body, which, with these physical organs being destroyed, can no longer perform the objects of its creation. The physical body becomes dead and, thereafter, no resurrection of this body occurs, although its atomic elements or parts do not die. In the workings of God's Laws, these elements enter upon other and new functionings, though never that of reuniting and re-forming the body that has died.

SO, THE RESURRECTION OF THE BODY, AS TAUGHT BY ME, IS THE RESURRECTION OF THE SPIRITUAL BODY—NOT FROM DEATH, FOR IT NEVER DIES, BUT FROM ITS ENVELOPMENT IN THE MATERIAL FORM WHICH HAD BEEN VISIBLE AS A THING OF APPARENT LIFE.

There is a law controlling the uniting of the two bodies, and a law controlling the functioning of the powers and faculties of the spirit body through the organs of the physical body, that limits the extent of the operations of these spirit faculties to those things that are wholly material, or which have the appearance of the material. And, when I say material, I mean that which is grosser or more compact than the spirit body. Thus, these faculties of sight of the spirit body can see what are called ghosts or apparitions, as well as the more material things through the organs of the material body, but never see things of pure spirit in this way. And when it is said that men or women see clairvoyantly, which they do, it is not meant, or is it a fact, that they see through the organs of the physical eyes. On the contrary, this clairvoyant sight is a purely spiritual one, and its workings are entirely independent of the material organs.

Now, when the material body dies, the spirit body becomes resurrected, as it is said, and free from all the limitations which its incarnation in the flesh had imposed. It is then able to use all its faculties without the limitations or help of the physical organs. And, as regards the sight, everything in nature, both material and spiritual, becomes the object of its vision; and that which the limitations of the material organs prevented its seeing, and which is the unreal and non-existent to men, becomes the real and truly existing.

This, in short, is what I meant by the resurrection of the body. And you will realize from this that the resurrection is not to take place at some unknown day in the future, but at the very moment when the physical body dies and, as the Bible says, "in the twinkling of an eye." (This saying of the Bible attributed to me, I did write and teach.) And this resurrection applies to all mankind; for all who have ever lived and died have been resurrected, and all who shall live hereafter and die will be resurrected.

But this resurrection is not the **Great Resurrection** I declared was the great foundation Truth of Christianity in my teachings. This is not the **Resurrection** of Jesus that I declared "without which is our faith as Christians vain," but is the common resurrection that is applicable to all mankind of every nation and race, whether they have a knowledge of Jesus or not. And many times, in many nations, it has been demonstrated, even before the coming of Jesus, that men had died and appeared again as living spirits in the form of angels and men, and that they were recognized by mortal men as spirits who had had a previous earth existence.

So, I say, this is the resurrection common to all men. The coming and

death and resurrection of Jesus, as taught by the churches, did not bring the **Great Resurrection** to the knowledge or comfort of men, and did not furnish the true foundation upon which the true Christian belief and faith rest.

Many of the infidels, agnostics, and Spiritualists assert and claim, and truly, that the resurrection of Jesus, as above referred to, was not a new thing and did not prove a future life to humanity any more convincingly than had been proved before his time by the experiences and observations of men and followers of other sects and faiths, and of no faiths at all.

The great weakness of the church today is that they claim and teach this resurrection of Jesus, as set forth above, as the foundation of their faith and existence. And as is plainly and painfully apparent to the churches themselves, that as men think for themselves (as they are doing more than ever in the history of the world), the result is that they refuse to believe in this resurrection as sufficient to show the superiority of Jesus' coming and mission and teachings over those of other reformers and teachers who had preceded him in the world's history of faiths and religions. And, as a further result, the churches are losing their adherents and believers. Christianity is waning, and rapidly, and agnosticism is increasing and manifesting itself in the forms of free thought societies and secularism, etc.

Hence you will see the necessity of making known again to mankind the true foundation stone of the real Christianity that the Master came to teach and which he did teach, but which was lost as his early followers disappeared from the scene of earthly action and practice, and men of less spiritual insight and more material desires, with their ambition for power and dominion, became the rulers and guides and interpreters of the church.

There is a **Resurrection**, though, that the Master taught, and his apostles taught when they came into a knowledge of it, and which I as a humble follower taught. This **Resurrection** is vital to man's salvation and is the foundation of true Christianity which no other man, angel, or reformer has ever taught before or since.

It is too late tonight to explain this **Resurrection**, but I will come again very soon and try to make it plain to you and to the world.

I will now say good night. And may God bless you and keep you in His Care.

Your brother in Christ,
PAUL.

A Corroboration by Jesus That Paul Wrote on the Resurrection.

(JESUS)

(January 16th, 1916 | Received by James Padgett)

I AM HERE. *Jesus.*

I am pleased that Paul was able to write to you as successfully as he did upon the two subjects which I know will prove to be interesting to you. The message that Paul will write about the **True Resurrection** is very vital to the

beliefs of man, for upon the question of the resurrection is founded the doctrine of what is called Christianity. And I must say that the present foundation, as explained by the orthodox churches and the commentators on the Bible, is a very weak foundation and very vulnerable to the assaults of those who are not satisfied with the authority of the Bible or the explanations of its teachings as they now exist.

Paul will finish this most important message, and let me encourage you to make the effort to get in the best condition for receiving it correctly.

I will not write more tonight, but will only further say that I am with you in my love and influence, and I am trying to help you in the ways which we have described to you.

With all my love and blessings, I will say good night.

Your brother and friend,

JESUS.

*The True Resurrection That Jesus Taught,
Without Which Our Faith as Christians Is in Vain.*

(PAUL, THE APOSTLE)

(February 8th, 1916 | Received by James Padgett)

I AM HERE. *Paul.*

I desire to continue my message tonight.

As I said in closing my last writing, there is a **Resurrection** which Jesus taught that is vital to the salvation of men, the knowledge of which, after the death of his followers and believers of the early centuries, was lost to the world and to those who assumed they were teaching the doctrines of the **Resurrection** that he came to declare and teach.

You and all mankind must know that the **Resurrection** which is the foundation stone of Christianity is a **Resurrection** from the *dead*, and not from the mere death of the physical body on earth, nor a mere resurrection of the soul from its environments and limitations that the earth life had placed upon it.

Then, what is the **Resurrection** that Jesus referred to, when he said: “I *am* the resurrection and the life?”

Now, in order to understand this **Resurrection**, it is necessary to understand what is meant by the “death” of man—that is, the real man, the ego, that part of him in which the breath of life exists, no matter whether he is of the physical or of the spiritual.

As has been explained to you elsewhere, when man was created, his creation was of the physical body, the spiritual body, and the soul. And, in addition (and the *addition* was the most important part of his creation), he had the potentiality of becoming so at-one with the Father in His Nature and certain of His Attributes, and so possessed of some of the Divine Essence of the Father, that death could never deprive him of his existence, and actual

consciousness of immortality would be his.

This potentiality, then, was a part of his creation, and, as we have explained elsewhere, it was the only part of his creation that “died” as the result of his disobedience. It is very apparent from the mere knowledge that man has, or may have, from the ordinary investigation of the qualities of his being and from the truths of psychical research of modern days, as well as from the understanding of the many instances related in the Bible of the appearance of departed spirits on earth and the manifestations of their existence, and also from the many occurrences of the appearances of spirits related in what is called secular history, that the soul and spirit body of man *never* died, and that his physical body lived for many years after the day on which the Biblical sentence that he should “die” (because of his disobedience) was announced. And, as I have said, this mortal body is not man—the man—but merely the vesture of covering for the real man.

THIS POTENTIALITY, THEN, BEING THE ONLY PART OF THE CREATED MAN THAT “DIED,” AND AS JESUS’ MISSION WAS TO TEACH THE RESURRECTION OF MAN FROM THAT DEATH, IT NECESSARILY FOLLOWS THAT THE ONLY THING THAT WAS INTENDED TO BE RESURRECTED WAS THIS POTENTIALITY OF BECOMING A PART OF GOD’S DIVINITY. THIS IS THE ONLY REAL AND TRUE RESURRECTION, AND UPON THIS RESURRECTION MUST REST THE FAITH AND TRUTH OF CHRISTIANITY. AND, BY CHRISTIANITY, I MEAN RELIGION WHICH IS BASED UPON THE TRUE TEACHINGS OF JESUS, THE CHRIST.

There are some things which are contained in the Bible which, if properly understood, would reveal to man that no resurrection of the body was intended as the thing which Jesus came to earth to declare and teach.

When he said, “I am the resurrection and the life,” he did not say or mean, “Wait until I die and then I will demonstrate the resurrection,” or, “When you see me ascend to heaven, then will I become the resurrection and you will know it.” Rather, not only in the first instance mentioned but also at all times, his declarations were that he was the **Resurrection while living!** And these declarations did not refer to the man, Jesus, or to any disposition that he might make of his body, either physical or spiritual; or to any apparent ascension of his physical body, which never took place; or to any ascension of his spiritual body, which did occur. In these particulars, he was essentially no more than, or different from, other men who had died or would die.

But the meaning of his saying and his mission was that, as by man’s disobedience there had occurred the death of the possibility of his becoming at-one with the Father and partaking of His Divine Nature, and as that possibility had never been restored to man in all the intervening years, and man had remained in this condition of death during all the long centuries, if man would only believe in him as the true Christ and in his teachings as to the rebestowal of this great privilege, then he would become conscious that Jesus was the **Resurrection** from the dead. This does not refer to Jesus the man, or teacher, or the chosen and anointed one of the Father, but to Jesus, the exemplar of the Truth which he proclaimed as to the rebestowal of the Great Gift. Only in this way was Jesus the **Resurrection** and the **Life**.

Jesus, himself, had received the Great Gift and realized his at-onement with God, the consciousness of his immortality, and the possession of the Divine Nature; and he knew that he had been lifted from death into life. Therefore, if men would believe his teachings as to the **Resurrection**, these teachings (and not the man Jesus or even the fact that he had been resurrected) would draw all men unto him—that is, into the condition of divine life and consciousness that he possessed.

THEN, THE RESURRECTION THAT JESUS PROMISED TO MAN WAS THE RESURRECTION OF THIS GREAT POTENTIALITY WHICH HE HAD LOST AT THE TIME OF THE FIRST DISOBEDIENCE, AND WHICH HAD NEVER BEEN RESTORED UNTIL THE COMING OF JESUS.

Now, let it not be misunderstood as to what was meant by this **Resurrection**. As I have said, after men were deprived of this potentiality, they were in a condition of death, and it was not possible for them to get out of this condition. They were possessed of only what is called their natural love, without any possibility of obtaining the Divine Love which was necessary in order to give them any portion of the Divine Nature and a consciousness of immortality. When the great potentiality was rebestowed (which, to them, was as if it had never existed), then men were again placed in the position of the first man before his fall. They became no longer actually dead, but were possessed of this potentiality to become that which had been forfeited by the first parents.

But, as we have told you, the Gift of this potentiality was not of Itself the actual bestowal upon man of those qualities which such potentiality merely made it possible for them to acquire by aspiration and effort. In fact, before the rebestowal of this potentiality, men could not obtain the conditions and qualities which this potentiality made possible by any aspirations or efforts on their part, and this no matter how great the effort might be. These qualities were simply unavailable to men. However, after the rebestowal of this potentiality, the impossibility which this death had imposed was removed, and men then received, not the full fruition of what was possible to obtain because of such rebestowal, but the privilege of arising from death to life—of the **Resurrection** from Divinity withheld to the glories of immortal life.

And while this privilege had become a part of man's possession, yet, if he had remained without consciousness of that fact, he would have remained in his condition of death, in effect, and would have never received the benefit of the rebestowal of the Great Gift. So, to reveal to man the vital Truth, in his own life, Jesus taught and demonstrated the possession of those qualities that became his because of the existence of this Gift.

And while he also taught that men had the privilege spoken of, yet, unless they sought for and prayed to the Father in sincerity for the Gift of His Divine Love, the potentiality which had been bestowed upon them would not bring to them the **Resurrection** from the dead, and they would continue in their lives as mortals and as inhabitants of the spirit world as if they were still under the doom of death.

I may state here that this potentiality, which was lost by the disobedience of the first parents and was rebestowed by the Father and revealed by Jesus

to mankind, was the privilege of receiving and possessing the Divine Love of the Father, which, when possessed, would give to man certain qualities of divinity and immortality.

SO, THE RESURRECTION FROM THE DEAD THAT THE MASTER TAUGHT, AND WHICH IS THE ONE FOUNDATION OF THE CHRISTIAN FAITH, ARISES FROM THE FACT THAT GOD REBESTOWED UPON MANKIND THE PRIVILEGE OF SEEKING FOR AND RECEIVING HIS DIVINE LOVE WHICH WOULD MAKE THE MORTAL ONE WITH HIM AND IMMORTAL; AND UPON THE FURTHER FACT THAT, IN ORDER TO OBTAIN THE RESURRECTION, MAN MUST SEEK AND FIND THIS DIVINE LOVE AND THEREBY BECOME A CHILD OF THE *TRUE* RESURRECTION THAT WAS NEVER KNOWN TO PROPHET OR SEER OR REFORMER OR TEACHERS OF FAITHS BEFORE THE COMING OF JESUS, NO MATTER HOW EXCELLENT THEIR MORAL TEACHINGS AND PRIVATE LIVES MAY HAVE BEEN.

Truly, Jesus was the **Resurrection** and the **Life**; and I, Paul, who am the recipient of this **Resurrection** and know whereof I speak, and have knowledge of the fact that those inhabitants of the spirit world who have never received this **Resurrection** are still in a condition of death, insofar as obtaining the Divine Love of the Father and the consciousness of immortality are concerned, declare unto you that what I have attempted to describe as the **Resurrection** from the dead is the **TRUE RESURRECTION**.

I will stop, as I have written a long time.

So, my dear brother, I will say good night.

Your brother in Christ,

PAUL.

Chapter 14.

Immortality.

MESSAGES INCLUDED IN THIS CHAPTER.

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14.

Immortality.

Only from the Immortal Can True Immortality Be Acquired—That State That Not Only Continues Life but Also Makes the Extinction of Life an Utter Impossibility.

(JESUS)

(June 2nd, 1920 | Received by James Padgett)

I AM HERE. *Jesus.*

Let me write tonight on a subject that is of importance to mankind and should be fully explained so that they may know the Truth that will show them the Way to immortality and light.

I know that men have debated the question of man's immortality all down the centuries. They have attempted to prove the reality of its existence by various arguments and by reference to the analogy of the workings of God's Universe in the fulfillment of His Designs as displayed by the various creations of animate nature. In all these discussions, they have not succeeded in definitely and satisfactorily establishing the fact of immortality. And why? Because, in the first place, they have not understood what immortality means; and without a correct conception of that which it is desired to prove, it becomes very difficult to successfully prove the existence of the thing sought for. I know that, at times, some idea of what immortality is has been conceived of and almost understood by some of the writers on the subject; and their efforts have been directed to show that, by man's inner consciousness, as well as by the appearance of those things in nature which die and live again, man is justified in inferring that man himself is immortal, or that he was intended by his Creator to be immortal.

But the inner consciousness of man (meaning the knowledge of the possession of certain desires and aspirations, as well as the realization that his life on earth is too short to enable him to accomplish those things that his efforts and strivings attempt), and what he really accomplishes in the way of his own mental and moral development (if this but ends with the physical death of men and amounts to only a useless exercise of the faculties and powers given him by God), is not sufficient to prove the immortality of the real man. Neither is it evidence of the uselessness of man's creation, though he is deprived in one moment of all the learning and other benefits of a developed intellect as well as of moral progression.

There is a difference between the state and condition of a human soul in the spirit world that continues the life that it had when embodied in the flesh, and the state that not only continues this life but also makes the extinction of this life an utter impossibility—even by God Who, in the beginning of man's

existence, created that soul.

TRUE IMMORTALITY, THEN, IS THE STATE OR CONDITION OF THE SOUL THAT HAS KNOWLEDGE THAT, BECAUSE OF THE ESSENCE AND QUALITIES OF ITSELF, IT CANNOT EVER CEASE TO LIVE—THE IMPOSSIBILITY OF ITS EVER CEASING TO LIVE BEING KNOWN TO IT AND A FACT.

It has been said that whatever has a beginning may have an ending, or that which was created may be dissolved into its elements. And the possibility of this is true, and no man or spirit can deny the truth of the assertion. In your earth life, you find that all things have an ending—that is, in their individual and composite form; in the spirit world, why may not the same fate attend created things? The fact that there are things in the spirit world that exist as a continuation of things of earth does not mean that they shall endure forever.

The mere change, caused by the death and disappearance from the vision of men of things that were once alive, does not establish the fact that, as they continue to live in the spirit world, they must live forever. Death which is looked upon as a destroying angel, is merely the result of the change from that which is visible to that which is invisible; it does not determine the everlasting existence of the thing changed in any way.

The soul of man is the same soul, as to its identity and individuality while in the flesh, as it is when it becomes an inhabitant of the spirit world. If it is immortal while in the spirit world, it is also immortal while in the body; and if it may cease to have an immortal existence in the one state, it may in the other.

By their arguments of the nature mentioned, suppose that men show that the soul of man does not die when the physical body dies, but that it continues its existence in the spirit world as the identical, personal soul. Then, I ask, does that prove immortality as I have defined it? Death of the body and the continuing life of the soul thereafter do not work any change in the qualities or essence of that soul. It is still the same created soul that it was in the beginning. Then why may it not be also true that, being a created thing, it may have an ending? This is logical and not unreasonable.

Then, I say, even if men prove to the satisfaction of many by their arguments that the soul continues to live in the spirit world with all its faculties and powers in active operation after the death of the physical body, they do not prove, nor do all the facts possible for them to discover and marshal prove, that that soul is immortal. The soul of man did not always exist. It is not eternal, self-existing, or independent of everything else, but is dependent upon the Will of God that called it into existence. Then why is it not reasonable to infer that, in the long period of time to come, it will have served the purpose of its creation and be disseminated into the elements of which it was created?

But I will say here for the benefit of those mortals who believe in the immortality of the soul that, from the time of the creation of the first man to the present, no spirit in the spirit world has any knowledge of any human soul that has ceased its existence and has been dissolved into its elements.

Further, that there are myriads of souls in the spirit world that are in just

the condition of perfection that was the condition of the soul of the first man when created and God pronounced His Creation, "Very Good." But as mortals have no assurance that the life of their souls will not end at some time, neither do spirits who have gained the perfect condition of their creation have any such assurance. They have hope and belief that such may be their destiny, and also a knowledge that their progress as perfect men has ended. They are in that state which limits their progress as the perfect men, although their enjoyment as such is not limited. In God's Universe, there is always something new and unknown appearing to them. But, yet, they have not the knowledge that they are immortal, and realize that they are dependent upon the Will of God for their existence. To many of these spirits, immortality is as much a subject of concern and speculation as it is to the mortals of earth.

Men, in their meditation, study, and arguments of this question of immortality, do not start from the foundation of the subject. They have no truthful premises from which they can draw a correct conclusion and, consequently, their arguments fail. They reason that, because of the existence of certain things in and outside of man—all things of mere creation—that tend to show God's Intentions and Plans as regards man, therefore, in order to carry out such Intentions, man must be immortal. They do not consider, or lose sight of the fact, that all these things that they use as the foundation for their conclusions are things dependent, not self-existing, and, at one time or another, the objects of God's Creation. What God has called into existence He can also declare shall exist no longer. And knowing this, man cannot, or spirit either, rightfully conclude that the soul is immortal.

But there is a Way in which the immortality of the soul, or of some souls, can be proven, and which, assuming the facts that enter into the argument to be true, necessarily establish the conclusions without possibility of refutation.

Then, in commencing the argument, what is the only reasonable way to approach the subject?

FIRST, TO DISCOVER AND ESTABLISH THAT WHICH IS IMMORTAL; NEXT, TO SEARCH FOR AND FIND THAT WHICH, THOUGH NOT IMMORTAL, YET BY REASON OF CERTAIN OPERATIONS AND EFFECTS UPON IT OF THAT WHICH IS IMMORTAL, BECOMES ITSELF IMMORTAL. ONLY FROM THE IMMORTAL CAN IMMORTALITY BE ACQUIRED.

Well, this is a good place to stop, as you are tired. I am well pleased with the way in which you have received my message. Have faith and pray, and all will be well.

Good night, my dear brother, for you are in truth my brother.

Your friend and brother,

JESUS.

Jesus Continues His Discourse on Immortality.

(JESUS)

(May 28th, 1915 | Received by James Padgett)

I AM HERE. *Jesus.*

I would like to complete my message on immortality tonight. Let us proceed.

When Adam,* or whom he typified, was told that if he should disobey God and “eat of the forbidden fruit” he should surely die, the word “die” meant death of the soul so far as its future progress in that which would insure its receiving the Divine Essence of the Father’s Love was involved. It did not mean the physical death or the death of the body, because it is very apparent that, after his doom was pronounced, he lived in the flesh a great many years.

But his soul’s progression stopped. And only after my coming to earth and teaching the doctrine and Truth of man being restored to the condition which Adam occupied before his fall did mankind have the privilege of becoming immortal again—that is, of being permitted and in condition to obtain that soul progress which would enable them to become one with, and a part of, the Father in His Love and Affections.

I do not mean that Adam was endowed with this Divine Love when he was created, but that he had that formation of soul potentialities which, if properly exercised, would have brought him in that unison with the Father that would have made his nature divine. And when he disobeyed the Commandments of the Father, he died so far as that possibility of obtaining that Divine Nature is concerned.

As to those who lived on earth between Adam’s fall and my revelation of the Truth of redemption, they did not receive this Nature, or potentiality, and were compelled to live only as mortals and spirits having the natural love. They never were admitted into the Father’s Heavenly Kingdom, but existed merely as spirits having the natural love which was bestowed upon Adam and his race.

Abraham, Isaac, and the rest of the persons who are described in the Bible as being children of God, and obedient to His Commands, were not partakers of this Divine Nature, and became so only after my coming to earth and showing the Way to Its attainment.

When I was sent to earth, God sent me with the Truth as to redemption, and conferred upon man the privilege of receiving His Divine Essence. No sacrifice or death of mine brought this great boon. Only with my coming came this Love and the Way to obtain It.

Adam was not created immortal, but had only the potentiality of immortality. And, after his death, men ceased to have this potentiality until

* Adam typified one of the first parents whose names are Aman and Amon. Both these spirits wrote through Mr. Padgett, and their messages are included in volume II of *True Gospel Revealed Anew by Jesus*.

God sent it to them with my coming to earth.

And when it was said that, as in Adam all men die, so in me were all men made alive, it was merely meant that, when Adam fell, that which formed a part of his being and made it possible for him to become immortal was taken from him; that is, he died as to that potentiality and privilege, and was no more able to attain to the condition of soul that enabled him to become one with the Father, or to partake of His Divinity. And in this death the condition of mankind remained until, as I say, I came and brought with me the restored Gift of the soul attribute which made it possible for man to again become immortal.

WHEN THIS GIFT WAS BESTOWED UPON MAN, IT WAS ALSO BESTOWED UPON ALL THOSE WHO WERE THEN LIVING IN THE SPIRIT WORLD. BUT THEY COULD OBTAIN IT ONLY IN THE WAY THAT WAS PROVIDED FOR MAN TO OBTAIN IT. UNDERSTAND ME: EVERYTHING THAT WAS LOST BY ADAM'S FALL WAS RESTORED BY MY COMING WITH THE RESTORED GIFT; IT EMBRACED EVERY SPIRIT WHO HAD EVER LIVED AS MORTAL, AND EVERY MORTAL WHO THEREAFTER LIVED UP TO THE PRESENT TIME.

MY COMING, OF ITSELF, OR THE DEATH OR SACRIFICE OF ME BY THE JEWS, DID NOT RESTORE MANKIND TO THE CONDITION THAT EXISTED IN ADAM BEFORE HIS FALL. I WAS ONLY A MESSENGER OF GOD SENT WITH THAT GIFT, AND WAS TO TEACH THE TRUTH OF ITS RESTORATION TO MANKIND AND TO SPIRITS. AND, AFTER MY DEATH, WHEN I DESCENDED INTO HELL, AS THE BIBLE SAYS (BUT WHICH SAYING DOES NOT EXPRESS THE DESTINATION OF MY GOING, FOR THE TRUE MEANING IS THAT I WENT INTO THE WORLD OF SPIRITS), I PROCLAIMED TO THE SPIRITS THE TRUTH OF THE BESTOWAL OF THIS RESTORED LIFE WHICH HAD BEEN LOST BY ADAM'S DISOBEDIENCE.

All spirits, good and bad, now have this restored potentiality of obtaining the Divine Nature that I have spoken of, or immortality. So, you see, when Adam "died," what occurred was the death of the soul quality or potentiality, then making immortality unobtainable.

When the Bible speaks of those men of ancient times who were God's prophets and beloved children, and as "walking" with Him, it merely means that they had obtained such a high development of their natural love that, upon their physical death, they could occupy those spheres in the spirit world which made them mere spirits of mortals, close to the Father and supremely happy. I mean that happiness which does not partake of the Divine Nature. They were not in the same condition of soul attributes as was Adam before his fall, for they did not have this potentiality. And any interpretation of anything written in the Bible which gives to any man or spirit the possibility of receiving the Divine Essence of the Father at that time is erroneous and misleading.

As I have said, my death or sacrifice by blood, as is emphasized in creeds and worship of the churches, did not in the slightest degree work to bring

about the restoration of this Great Favor of God to man. They were merely the results of the beliefs and actions of men in the Jewish nation who would not tolerate my declarations of Truth. My death, etc., did not appease any “wrath” of God towards men. But only of His Own Great Love for His creatures did God bestow this Gift, or privilege of the soul, which man had lost by Adam’s disobedience.

It was the disobedience of believing that he was not dependent upon God for the soul quality or potentiality that made it impossible for him to partake of God’s Divine Nature. The “tree of good and evil” merely represented the knowledge that God had reserved unto Himself the existence of which, if known to Adam, would have subjected him to temptations that would destroy this soul quality of which I have spoken. And when Adam “ate of the fruit of this tree”—that is, when he disobeyed God and sought the knowledge of those things which subjected him to the temptations that might cause him to cease to be all good—God took away the potentiality of Adam becoming one with Him and immortal. It was a direct punishment for disobedience, and the result was that man was left mere man, either as a mortal or as a spirit.

I do not think that it was ever said that, if Adam should “eat of the tree of life,” he would live forever and become as the gods, because he was already the recipient of this “tree of life” in that attribute of his soul which, by its proper development, could make himself like the gods. And, here, you must understand that “gods” could mean only those who possessed this Divine Nature of the Father. There was only one God, and all other living beings in the spirit world were merely those who were possessed of the god-like qualities of love and obedience. None were gods. The angels of God were merely the spirits that I have last described.

When it was said that man was made a little lower than the angels, it meant that, while these angels had their divine nature perfected to a more or less degree, man had only the *potentiality* of soul that would enable him to obtain that development which would perfect him so that he could become an angel. But this saying does not apply to any man born after Adam and before my coming with the announcement that God had restored this Divine Attribute to man which Adam had forfeited.

So, you see, the loss of immortality does not mean the death of the physical body, but the death of that quality or potentiality of the soul which enabled man to become like the Father in certain of His Divine Attributes. And, more strictly speaking, the mere possession of this quality of the soul is not immortality, or, rather, it does not make a man or spirit immortal, but merely gives him such quality of soul and potentiality that, by its proper development, he may become immortal.

IN THE FUTURE, ALL MEN, EITHER AS SPIRITS OR MORTALS, WILL POSSESS THAT SOUL QUALITY OR POTENTIALITY UNTIL THE GREAT DAY OF JUDGMENT SHALL AGAIN TAKE FROM THOSE WHO HAVE NOT PERFECTED THEIR SOULS AT THAT TIME INTO THE ENJOYMENT OF THE DIVINE NATURE, AS I HAVE EXPLAINED, WHEN THAT DAY COMES, THOSE WHO ARE WITHOUT THIS DIVINE ESSENCE IN THEIR SOULS WILL BE FOREVER DEPRIVED OF THE PRIVILEGE OF RECEIVING THIS

GREAT GIFT OR OF OBTAINING THIS DIVINE ESSENCE, OR, IN OTHER WORDS, OF GOD'S DIVINE LOVE. AND, AFTER THAT TIME, THOSE SPIRITS WHO HAVE NEVER ACQUIRED THIS DIVINE NATURE WILL BE PERMITTED TO LIVE MERELY AS SPIRITS ENJOYING THEIR NATURAL LOVE, JUST AS ADAM AFTER HIS FALL, AND JUST AS ALL SPIRITS AND MEN WHO LIVED BETWEEN THAT TIME AND MY COMING LIVED ONLY IN THEIR NATURAL LOVE. THIS IS THE "SECOND DEATH." ADAM'S WAS THE FIRST, AND THE GREAT DAY OF JUDGMENT WILL DECLARE THE SECOND. AND, AFTER THAT, NEVER AGAIN WILL MAN HAVE THE OPPORTUNITY OF PARTAKING OF THIS DIVINE ESSENCE OF THE FATHER AND BECOMING "AS ONE OF THE GODS." *

MEN MAY REASON TO THE UTMOST OF THEIR LIMITED INTELLECTS IN THE WAY OF SAYING THAT GOD WOULD NOT SUBJECT HIS CREATURES TO THIS SECOND DEATH, AND THEREBY DEPRIVE THEM OF THIS GREAT BOON OF BECOMING PARTAKERS OF HIS DIVINE NATURE AND THE GREAT HAPPINESS THAT COMES WITH IT. BUT SUCH REASONING, OR THE CONCLUSION REACHED, WILL NOT CHANGE THE FACT. WHAT I TELL YOU IS THE FACT. AND, WHEN TOO LATE, MANY MEN WILL REALIZE TO THEIR SORROW THAT IT IS TRUE.

AND MEN WILL NOT BE JUSTIFIED IN COMPLAINING OF THIS. THE OPPORTUNITY IS NOW GIVEN, AND WILL IN THE FUTURE BE GIVEN, TO ALL MEN AND SPIRITS TO BECOME THE CHILDREN OF THE FATHER IN THE ANGELIC AND DIVINE SENSE. AND IF THEY REFUSE TO BECOME SO, THEY CAN HAVE NO GROUNDS UPON WHICH TO BASE THE ACCUSATION OF INJUSTICE AGAINST THE FATHER OR HIS LOVE.

HE WILL STILL BE THEIR FATHER, EVEN THOUGH THEY MAY NOT ACCEPT HIS GREAT GIFT, AND THEY WILL BE COMPARATIVELY HAPPY FROM THE NATURAL LOVE BESTOWED UPON THEM. BUT THEY WILL NOT PARTAKE OF HIS HEAVENLY KINGDOM. THEY WILL BE LIKE THE GUESTS INVITED TO THE MARRIAGE FEAST WHO, BECAUSE OF VARIOUS EXCUSES, DECLINED TO ATTEND. WHILE THEY WERE NOT DEPRIVED OF OTHER FOOD AND SUSTENANCE, YET, THEY NEVER PARTOOK OF THE MORE PRECIOUS FOOD WHICH THE

* Ed. Note: Jesus in "New Testament Revelation 3" delivered through Dr. Daniel G. Samuels, stated that because the Divine Essence will continue to flow from the Source (the Fountainhead of the Father's Being) for a certain number of centuries to come, it is therefore conceivable that this Love may or may not continue in a series of ebbs and flows, as the Father so desires; and, if this should occur, then it is also conceivable that the privilege to mankind of receiving this Gift anew, at some time in the future, may be rebestowed by the Father.

HOST HAD PROVIDED FOR THEM AT THE FEAST, AND NEVER THEREAFTER HAD THE OPPORTUNITY TO DO SO.

MANY OF MY PARABLES IN THE BIBLE ILLUSTRATE THIS GREAT TRUTH WHEN PROPERLY UNDERSTOOD. AND MEN IN THOSE DAYS DID UNDERSTAND MY PARABLES WHEN I WAS ON EARTH. BUT MEN NOW HARDEN THEIR HEARTS AND SHUT THEIR INTELLECTS TO THE TRUTHS OF THESE PARABLES AND TO MY TEACHINGS.

OF COURSE, ULTIMATELY, ALL THESE MEN WILL BE SAVED FROM SIN AND ERROR; IN FACT, SIN AND ERROR WILL BE DESTROYED ENTIRELY, AND MEN AND SPIRITS WILL LIVE COMPARATIVELY HAPPY. BUT THEY WILL LIVE IN DEATH AND NOT IN LIFE SO FAR AS THE LIFE OF THE SOUL, WITH ITS POSSIBILITIES OF BECOMING DIVINE OR OF ENJOYING THE GREAT HAPPINESS WHICH THE DIVINE LOVE OF THE FATHER BESTOWS, IS CONCERNED.

SO, YOU SEE, IMMORTALITY DOES NOT PERTAIN TO THE PHYSICAL BODY OR TO THE SPIRITUAL BODY, OR TO THE SOUL UNQUALIFIEDLY, BUT TO THOSE QUALITIES OF THE SOUL WHICH MAKE IT POSSIBLE FOR THE SOUL TO BECOME DIVINE IN ITS NATURE. AND IMMORTALITY DOES NOT MEAN MERE CONTINUOUS EXISTENCE, BECAUSE EVERY SPIRIT AND EVERY SOUL MAY LIVE THROUGH ALL ETERNITY IN THEIR INDIVIDUALIZED FORMS. AND WHEN IT WAS SAID IN THE BIBLE THAT I BROUGHT IMMORTALITY AND LIFE TO LIGHT, IT DID NOT MEAN THAT I SHOWED MEN THAT THEY WOULD MERELY CONTINUE TO LIVE FOREVER AS SPIRITS. RATHER, IT MEANT THAT THEY WOULD LIVE FOREVER IN THE FATHER'S KINGDOM, WITH NATURES THAT WOULD BE DIVINE AND NOT CAPABLE OF BEING DEPRIVED OF THE GREAT AND TRUE LIFE WHICH OBTAINS ONLY IN THAT KINGDOM.

So, let you and your friend think over what I have written. And in places where my meaning may not appear plain, I will try to enlighten your souls and intellects by the inspiration of my knowledge and power. You are both very mediumistic and easy recipients of inspiration. And as your souls seem to be attuned to the Truth, and as you are seeking earnestly for the Truth, I will endeavor with all my powers to inspire you with such intellectual thoughts and spiritual perceptions as will enable you to see these Truths in all their nakedness, face to face, and not as through a glass, darkly.

I must stop now. I give you my blessings and the Blessings of the Father.

Your friend and brother,

JESUS.

*Mr. Padgett's Grandmother Corroborates
That Jesus Wrote on Immortality.
(ANN ROLLINS)
(May 28th, 1915 | Received by James Padgett)*

I AM HERE. *Your grandmother.*

Well, my son, the discourse of the Master is wonderful. Never before has he explained the real inner Truths of immortality to mortals, and other Truths of a kindred nature.

I was somewhat impressed with the earnestness with which he wrote, and with the great exertion of his thoughts and the love that accompanied his writing. You must study the message earnestly, for in it are Truths which nowhere else appear that I am aware of. Oh, the great Blessings of the Father to his children! How thankful we should be that we live in a time when this Great Gift has been restored to mankind, and we have the privilege of partaking of It!

I will not write more tonight, as you are considerably exhausted by your writing.

So, with all my love and best wishes for your welfare, I am
Your loving grandmother,
ANN ROLLINS.

*The Love of God Brings Immortality
in the True Sense of the Term.
(LUKE, THE APOSTLE)
(April 17th, 1922 | Received by James Padgett)*

I AM HERE. *Luke, the Apostle.*

I was with you today as you listened to the discourses of the preacher upon the subject of immortality. I saw that you realized he did not have a true idea of what the term means and thought how much you would like to inform him of your knowledge of the subject. Well, I understand just how you felt about the matter,* and I am in sympathy with you in your desire, and hope that sometime you may have the opportunity to converse with him on this subject and give him your conception of the Truth.

* See p. 397 for Luke's message entitled, "Countless Changes Have Been Made in the Copying and Recopying of the Original Manuscripts Left by the Disciples and Apostles of Jesus," explaining that many changes had been made in his writings after the basic copies were destroyed and that, as the copying and recopying continued, fewer and fewer of the basic Truths taught by Jesus were contained in the Bible.—Ed.

It is the subject of so many sermons and theories preached by preachers and others, and yet not one of them has the true understanding of what immortality is. They understand it only in the sense of continuous life, and, in addition, try by argument and inferences to attach to it the idea of never ending—that is, of the continuous life being so established that it can never be ended—and, in this, they satisfy their longings and desires. But, you see, this inference is merely one that is drawn from the desires of the preachers. They have no true basis upon which to found their conclusions. And, as to life in general, they would not be willing to risk the important things of life requiring action, or to form life conclusions, based upon something no better established than merely their desires.

No, mankind does not really know what immortality is. All the arguments that they can put forth in an attempt to prove immortality are not sufficient to convince the clear, cool, and unprejudiced mind as to its being a fact.

As is said in the message that you have received from Jesus, immortality can be derived only from that which is immortal. And all arguments that merely tend to show that a thing must be immortal because of the Desires or Intentions of God do not suffice.

All the facts that may be established as premises are not sufficient to logically prove the conclusion desired, and men cannot depend upon such method of reasoning.

It is utterly impossible to derive immortality from anything less than that which is immortal in itself. To attempt to do so by argument or inference is a mere waste of time by the exercise of the reasoning faculties.

AS HAS BEEN SAID, ONLY GOD IS IMMORTAL. THAT MEANS THAT THE VERY QUALITIES AND NATURE OF GOD ARE IMMORTAL. AND IF IT WERE POSSIBLE FOR HIM TO HAVE ANY QUALITIES THAT ARE NOT OF A NATURE THAT PARTAKES OF THE IMMORTAL, THEN THESE QUALITIES WOULD NOT BE IMMORTAL BUT WOULD BE SUBJECT TO CHANGE AND DISSOLUTION. AMONG THE QUALITIES OF HIS BEING IS THE GREAT AND IMPORTANT ONE OF LOVE—WITHOUT IT, GOD COULD NOT BE. HIS EXISTENCE WOULD BE LESS THAN THAT OF A GOD; AND, THAT BEING A FACT, THIS GREAT QUALITY OF LOVE MUST BE IMMORTAL. AND INTO WHATEVER THIS QUALITY MAY ENTER AND FORM A PART, THAT THING IS NECESSARILY IMMORTAL, AND IN NO OTHER WAY COULD IT BECOME IMMORTAL.

THIS LOVE OF GOD, THEN, BRINGS IMMORTALITY IN THE TRUE SENSE OF THE TERM. WHEN IT ENTERS INTO THE SOUL OF A MAN AND POSSESSES IT, THAT SOUL BECOMES IMMORTAL, AND IN NO OTHER WAY CAN IMMORTALITY BE ACQUIRED.

Not all things of God's Creation are immortal, for in a shorter or longer time they perform the object of their creation. Their existence is no longer required and they become dissolved into the elements of which they were composed. Man's physical body is not immortal for this reason. After a short life on earth, it dissolves and is no more. His spirit body is primarily of this

evanescent character, and it may be that, in the course of eternity, it will have performed its mission and cease to exist. We do not know this. Neither are we assured that it is not true because the spirit body is dependent upon the continuous existence of the soul for its continuous existence. Not all souls will receive a part of the Father's Divine Love, which is the only thing that has this Immortality within Itself. And so, it may be that, at some time in the future, this soul without the Love may cease to exist and be a creature of the Father no more.

But this we do know: that whatever partakes of the Divine Love has that which is necessarily immortal in it. It can no more die than can this Love, Itself, and, hence, must be immortal. So, when men speak or teach that all men are immortal, they speak that which they do not know—only God Himself knows that fact. However, from the mere exercise of the reason, men may be justified in saying that such men or souls who do not obtain the Divine Love are not immortal.

Now, while this question of man's immortality is still in doubt, and has never been demonstrated to be a fact, yet, we do know that that portion of mankind whose souls have received this Immortal Divine Love are immortal and can never cease to exist. The great comfort or blessing that this possession brings to these souls is that they know they are immortal because they possess that Quality or Nature of God that is Immortal; and, as the latter can never have an ending, neither can that into which this Immortal Love has entered and found a lodgment have an ending.

The preacher's arguments were strong and, in the ordinary workings of men's minds and reasoning powers, may convince men that immortality is a proven fact for all mankind. But when properly analyzed, and the true rule of search for immortality is applied, it will appear that the arguments are not conclusive—hope is stronger than fact, and men have not the assurance that, for them, immortality holds out its desired arms of certainty.

Well, I thought I would write to you this short message on the question that you and the preacher have been meditating upon in the hope that he might not depend upon the strength of his argument for establishing the fact of immortality, but would see and become convinced that the only Way to ascertain and acquire the true immortality is by seeking for and obtaining the Divine Love, thereby having his soul transformed into the very Essence and Nature of God in Love,

I am glad that I can write to you again and that your condition is so much better than it has been, permitting the rapport to be made. Pray more to the Father, and believe, and you will get in a condition that we so much desire.

I will not write more. Good night.

Your brother in Christ,
LUKE.

*Prior to the Coming of Jesus, No Philosopher or Religious Teacher
Could Be Said to Have Brought Immortality to Light.*

(HENRY WARD BEECHER)

(July 5th, 1915 | Received by James Padgett)

I am your friend and brother in love and desire for the Kingdom. I am the spirit of *Henry Ward Beecher*.

I live in the Seventh Sphere where your father now is; and, because of having met him there, I come to you tonight to write for a short time.

He has told me of you and how easily you receive the communication of the spirits, and I want to let you know that, even though I am no longer the same as when on earth, I still have the same desire to make known to men the thoughts that arise in me concerning God and the relation of men to Him and His Kingdom.

I am now a believer in Jesus as I never was on earth. It may surprise you to know that, when on earth, no matter what I may have preached to my people, yet, in my heart, I looked on Jesus as a mere man of the Jews, and not very different from others of the great reformers who had lived and taught on earth the moral truths which tended to make men better and caused them to live more correct and righteous lives.

But since I have been in the spirit world and have had the experiences which my life here has given me, and have found the Way to God's Divine Love and to His Kingdom, I have learned and now know that Jesus was more than a mere reformer. He was not only a good and just teacher, and lived the life of such, but he was also the true son of God and His messenger in bringing to the world the Truths of immortality and the Divine Love of the Father, and the Way to obtain It. He was truly the Way and the Truth and the Life as no other teacher before him ever was.

I know it is taught, and I believed it when on earth, that many religious and pagan teachers asserted and tried to teach the immortality of the soul to mankind; and, as men understood the meaning of the word "immortality," these teachings were more or less satisfactory. But I now see that their conception of immortality was merely a continuity of life after what is called death. How different the meaning is as thus taught and the true meaning of the word! Immortality means so much more than a mere continuation of life.

IT MEANS NOT ONLY A CONTINUATION OF LIFE BUT ALSO A LIFE THAT HAS THE DIVINE LOVE OR ESSENCE OF THE FATHER IN IT, WHICH MAKES THE SPIRIT WHO HAS THAT LOVE A DIVINITY ITSELF AND NOT THE SUBJECT OF DEATH OF ANY KIND.

No mere spirit has this immortality just because it is continuing to live in the spirit world and cannot conceive of any possibility that continuity of life can ever be arrested or ended. No such spirit knows that to be true because it has never been demonstrated as a fact, and it cannot be until eternity has come to an end. Such spirit is no different in its essence and potentialities from what it was when enfolded in the flesh, and it has no greater reason for

believing that it is immortal than it had when on earth.

A speculation and a proven fact are two entirely different things. Yet, with some spirits, as well as with some men, speculation becomes almost as much a certainty as does a demonstrated fact. But there is no justification for relying upon conclusions drawn from mere speculation. In the great workings of eternity, the spirit or man who does so may find himself not only mistaken but also surprised beyond all conception at what eventualities such workings may bring forth.

So, I say, before the coming of Jesus, immortality had not been brought to light, and could not have been, because it did not exist for mankind.

When I learned the true meaning of the word, I was as much surprised as men will be who may read this communication or hear its import. The hope of Socrates or of Plato or of Pythagoras was only a hope fortified by the reasonings of great minds and supplemented by much development of soul qualities. But, when all was said, it was only hope—knowledge was wanting. And even if they had realized that the spirits of departed men did return and communicate to them and that there was no such thing as the death of the spirit or soul, yet, such experiences did not prove anything to them beyond the fact that life was continuous for the time being.

AS CHANGE IS THE LAW IN THE SPIRIT WORLD AS WELL AS ON EARTH, THEY COULD NOT SAY, WITH THE CERTAINTY OF KNOWLEDGE, THAT THERE MIGHT NOT BE SOME CHANGE IN THE SPIRIT WORLD THAT WOULD BREAK OR SET ASIDE THE CONTINUITY OF EXISTENCE.

Take the young child when its intellect has not sufficiently developed to understand that there is such a thing as the death of the physical body. It believes, if it thinks at all, that it will continue to live forever on earth. And so with these philosophers who had the hope of a future continuous life. Also, with the spirits who know that there is a continuous life—living after death—they think that living must be the fixed state and must, of necessity, continue forever.

AS I SAY, IT HAS NOT BEEN DEMONSTRATED THAT SUCH LIFE WILL CONTINUE FOREVER; YET, ON THE OTHER HAND, IT HAS NOT BEEN SHOWN THAT IT WILL NOT. HENCE, NO SPIRIT CAN SAY THAT IT IS IMMORTAL UNLESS IT PARTAKES OF THE DIVINE ESSENCE. AND, PRIOR TO THE COMING OF JESUS, NO WISE PHILOSOPHER OR RELIGIOUS TEACHER COULD BE SAID TO HAVE BROUGHT IMMORTALITY TO LIGHT.

While hope and speculation exist as the children of desire, yet knowledge is wanting and certainty is not.

The immortality that men believed in and comforted themselves with believing in, then, was the immortality that hope created and speculation proved. And the experiences of men, in communicating with the spirits, showed that death had not annihilated the individual. But hope and speculation and experience did not create knowledge.

When Jesus came, he brought with him not only hope but also knowledge of the Truth. Not many men have comprehended it or understood the reason or foundation for such knowledge, and the reasoning faculties of

men were not sufficient to show the true reasons of such knowledge. And, strange as it may seem, the students and commentators of the Bible have never disclosed the true foundation upon which this knowledge exists.

I confess that, in my life, while a great student of the Bible, I never comprehended the true meaning of how, or in what way, Jesus brought immortality to light. I thought, as many others do now, that his death and resurrection were the things that showed the reality of immortality to mankind. But these things showed no more, as I now see, than did the numerous instances recorded in the Old Testament and in the secular writings of the philosophers and adepts of India and Egypt that there was an existence after so-called "death."

Many who dispute the fact that Jesus brought immortality to light base their argument on this other fact: that he was only one of many who had died and afterwards came to mortals and showed that they still lived as spirits. So, I say, and as I didn't believe while on earth, the mere fact of Jesus' resurrection does not prove immortality.

Then what have I learned immortality to be since I have been in the spirit world? My reasoning powers are much greater now than they were on earth. My perceptive faculties have become more keen and my experience in the laws of the spirit world has given me great knowledge. But all these would not have given me the knowledge of immortality, of themselves, had not Jesus himself explained it to me and demonstrated it by his own condition and that of many spirits in the higher spheres. Now, because of my present soul development, I am the possessor of that knowledge.

ONLY THE FATHER IS IMMORTAL. AND ONLY THOSE TO WHOM HE GIVES HIS ATTRIBUTES OF IMMORTALITY CAN BECOME IMMORTAL AS HE IS. LOVE IS THE GREAT PRINCIPLE OF IMMORTALITY. BY THIS, I MEAN THE DIVINE LOVE OF THE FATHER AND NOT THE NATURAL LOVE OF THE CREATURE. AND HE WHO POSSESSES THIS DIVINE LOVE BECOMES, AS IT WERE, A PART OF IT, OR IT BECOMES A PART OF HIM, AND, IN ITS OPERATIONS, MAKES HIM LIKE UNTO THE FATHER. IN OTHER WORDS, A SPIRIT WHO POSSESSES THIS DIVINE LOVE BECOMES A PART OF DIVINITY ITSELF AND, CONSEQUENTLY, IMMORTAL; AND THERE IS NO POSSIBILITY OF HIS EVER BECOMING DEPRIVED OF THIS ELEMENT OF DIVINITY.

No spirit is immortal when there is any possibility of its being deprived of that immortality. Even God, Himself, if He could be deprived of that great Quality, would not be Immortal. And just as it is impossible to take away this great Attribute from the Father, so is it impossible for the spirit, who has once obtained this Divine Love of the Father, to lose its immortality.

So, you see, immortality comes to a spirit only with the possession of the Divine Love; and that Love is not bestowed upon every spirit, but only upon those who seek for It in the Way shown by Jesus to mankind.

DEATH DOES NOT BRING IMMORTALITY TO THE MORTAL. BECAUSE HIS SPIRIT SURVIVES HIS DEATH, IT DOES NOT FOLLOW THAT IMMORTALITY BECOMES A PART OF HIS EXISTENCE AS A SPIRIT.

SO, I SAY, WHEN JESUS BROUGHT THE KNOWLEDGE TO THE WORLD OF THE BESTOWAL OF THIS DIVINE LOVE OF THE FATHER UPON MORTALS UNDER CERTAIN CONDITIONS, AND ALSO SHOWED MORTALS THE WAY IN WHICH THAT GREAT GIFT MIGHT BE OBTAINED, HE BROUGHT IMMORTALITY AND LIFE TO LIGHT. AND, BEFORE HIM, NO MAN OR SPIRIT HAD BROUGHT THESE GREAT GIFTS TO LIGHT.

I am now a partaker of the Divine Love to a certain extent, and have the possibility before me of obtaining It to Its fullest extent, as promised by the Master to all who may seek for It in truth and with faith.

I did not intend to write so long a message at this time and, as I am enthusiastic on this subject, I find that I have trespassed upon your time and kindness longer than I realized.

So, thanking you for your patience, I will stop now. But I hope that I may have the privilege of coming again at some time and writing. With my kind regards, I am

Very truly yours,
HENRY WARD BEECHER.

*John Discusses Immortality—in the Sense of Continuous Life— and
Why the Churches Refuse to Investigate That Spirits Can and Do
Communicate with Mortals.*

(JOHN, THE APOSTLE)

(April 23rd, 1916 | Received by James Padgett)

I AM HERE. *John, the Apostle.*

Yes, I come to tell you that I have been with you today in your attendance at the church services and, as the preachers declared their ideas of what immortality means, I suggested to you thoughts showing how unsatisfactory their reasonings and conclusions were. Of course, what the morning preacher said about the reasons for inferring that immortality must be the lot of man had in it a considerable force and also consolation. And I am glad that he dealt with the question as he did. But, when all was said, it was merely hope and belief; knowledge was absent. And men so often realize that their hopes are not fulfilled.

How regrettable it is that, while men may know—and I emphasize *know*—the Truth of immortality if they will only seek for it, yet, they will not seek, although it is open to search even without the information that our messages give you. And, in speaking of immortality in this writing, I mean continuous life upon the death of the physical body.

Of course, immortality, as it has been explained to you, can only be learned from the teachings of our communications. But immortality in the former sense—continuity of life—can become established as a matter of knowledge, and to the satisfaction of these orthodox preachers, if they will

only seek with open minds, divorced from the beliefs that keep them from accepting as true any and every thing not contained in the Bible.

It has been established as a fact for a long time that, in the beginning, antedating even the Bible, spirits or angels communicated to men. And the Bible has many instances where such occurrences were declared. But while these orthodox teachers accept all these instances as true, yet, they say that the occurrences were caused by some special interposition of God; and, to a certain extent, this is true. But this cause applies to all instances of spirit communication that have taken place since these Bible manifestations.

As we have told you many times, law—unchangeable law—governs all of God's Universe, and nothing happens by chance. And, so, every instance of spirit communion is the result of the operation of some law working in an orderly manner. No spirit could communicate, and no mortal could receive, the messages unless the law worked in such a manner as to permit or cause the same.

And here I must say that the same principle of law that enables the evil spirit to communicate or manifest enables the higher spirit to do the same. There is no special law for one and not for another.

Your land is filled with mortals who have developed such powers in them that enable the spirits to become in rapport with them and make known the fact thereby that the supposed dead are alive and able to declare the fact to mortals. These facts have been established to the satisfaction of men of all kinds and characters—to the scientist as well as to the man of ordinary intelligence, and even less, and to the open-minded orthodox preacher as well as to the infidel.

And all these things are not merely matters of chance, but are designed to show man that he is a living, never dying being, as far as is known, whether in the flesh or out of it. And what is thus designed and provided for man's consolation should not be looked upon with suspicion or fear of being against God's Will. No, this great privilege is a part of God's Goodness to man, and he must so understand it, and add knowledge to his hope and desire for continuous life.

So, I say, regarding these leaders of the worshipers at the orthodox shrines, if they will learn the Truth of this immortality, or continuity of life after the death of the body, they will make certain that for which they have now only as a hope—and, this, backed by their faith in what their Bible tells them is the Truth.

Of course, this hope and faith may become so strong as to satisfy their doubts on the question. But even then it is not knowledge. This faith and hope will pale into insignificance when the mother, mourning for her recently departed loved one, hears his voice declaring to her that he is still alive and has all his love and longings for her, and that he is with her, feeling her love for him.

But these teachers will not seek, or, if they do, and feel their hope and faith turn to knowledge, they will not declare the Truth to their flock. And why not? Because the creeds and dogmas and iron bands of erroneous beliefs forbid them from doing so. They will preach of the freedom of the press and, if necessary, will lay down their lives for such a cause. Yet, when they come

to deal with this question of supreme and vital fact, they are afraid to seek the Truth; or, in seeking and finding the Truth, they are afraid to declare the freedom of their beliefs from the bondage of their creeds.

What a responsibility they have, and what an answer they will have to make! They bury the talent which is given them, and the accounting will be grievous!

But someday, and soon, this Truth will seek them with such overwhelming force that their creeds will crumble. And, in addition to hope and faith, there will come to them knowledge; and, with knowledge, freedom; and, with freedom, the Pearl of Great Price which has so long been hidden from them in the shell of fear and bigotry.

I felt that I must say these few things to you to encourage you in your work of bringing Truth to light.

So, with all my love and blessings, I am
Your brother in Christ,
JOHN.

Chapter 15.

The Truths of the Spirit World.

I. The Spheres of Progression.

MESSAGES INCLUDED IN THIS SECTION.

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15.

I. The Spheres of Progression.

Joseph Salyards Describes Various Experiences of Spirits When They Arrive in The Spirit World.

(PROF. JOSEPH SALYARDS)

(February 25th, 1915 | Received by James Padgett)

I AM HERE. *Professor Salyards.* (Celestial spirit)

Well, I am very happy and desire to write to you on some phases of spirit life that I have observed in my experience of progressing.

I have noticed that when the spirit first comes into this life, it is very often in a condition of darkness, not realizing where it is or what its surroundings are. And, in many instances, it requires quite a long time for the spirit to realize that it is not still of earth. But in many cases this is not the condition of the spirit, for it seems to have an immediate understanding of its condition and surroundings. I attribute the first mentioned condition to be due to the fact that, when on earth, the mortal had no definite belief as to what the future life might be, and, in many instances, believed that the soul went into the grave with the body to await the “great resurrection day.”

Some of your religious denominations are preaching that doctrine now, and the consequence will be that all those who believe the doctrine will experience the condition of darkness and the want of knowledge of the continuity of life that I have spoken of.

The second class of spirits, or those who appear to realize immediately that they have passed from earth to spirit life, are those who, while on earth, believed that the spirit, when it left the body, passed immediately into the heavenly spheres or into the opposite—I mean the place of the wicked. I know that many of this class have hardly realized that they were in heaven or hell for some little time after their entrance into spirit life.

Well, as soon as the spirits realize fully that they are no longer of earth, they commence to inquire as to where they are. And many of them ask questions that indicate that they are disappointed in not realizing the expectations that they had while on earth. It is very difficult at times to convince them that there are no such places as the heavens and the hells as taught by the churches; for, while our spirit world may be a heaven or hell to them, yet, the heaven or hell that they expect to find is not here.

Some, on the other hand, do not seem to understand that they have really left the earth because, they say, “If we had left the earth life, we would know nothing.” (They are quoting Job and some of the preachers: “The dead know nothing.”)

I have been very much interested in observing these different phases of

the departed spirits' beliefs and thoughts. Now, all this shows the absolute necessity of mortals understanding the truths pertaining to life and death.

This affords a very strong argument why Spiritualism should be more extensively and earnestly taught to mortals, and why the false doctrines of those who teach either that the dead know nothing or that the departed spirit goes either to heaven or to hell, in the orthodox sense, should be shown to be not only false but also injurious to mankind.

Let the believers and teachers of Spiritualism make greater and stronger efforts to refute these harmful teachings, and they will be doing the cause of Truth and of man's happiness a great good.

I am not only interested in these phases but also in all others which show that the spirits, even after they realize that they are still alive and must live as spirits, continue the example that their orthodox teachings are false. Some say that they may yet be able to go back into the body and await the "great resurrection day" for deliverance. Others say that they will soon see God, and that He will take them into His Heavens where they will find that eternal rest and peace that they were taught to expect when on earth. And even the wicked look in dread to have some devil come and carry them to the hells where they think torture of the most terrible kind awaits them.

From all this, you may understand that we spirits who know the truth have a great work to do to enable these darkened spirits to understand and believe that their false hopes and dreadful fears have no foundation in truth and will never be realized.

Many spirits are engaged in doing this work, and these spirits are not necessarily of the higher kind; for many spirits who occupy the earth plane and have no real spiritual enlightenment are engaged in this work.

I am not now engaged in causing these dark spirits to see the truth, for I have progressed to higher things. My present mission is to teach the Truths of the higher life which I have been taught by spirits who live in higher spheres.

To me, this work is one that is not only interesting but which also gives me the great happiness that comes with the realization that I have been the means of leading a spirit to learn to love God and to receive the happiness which the Love of God gives to spirits. I tell you that this teaching is the grandest that I have ever engaged in, in all my life. When on earth, as I taught and saw the young mind develop, I found much happiness in the knowledge that I was doing some good. But here, with my teachings, when I see a soul develop, I realize that I am doing a spirit the greatest of all good in bringing it into at-onement in Love with the Father. Therefore, my happiness here exceeds that of earth, for developing the soul is so much greater than the development of the mere mind.

My work is not confined entirely to this teaching. I am also engaged in trying to assist mortals to have a true conception of the life here—I mean the spiritual part of this life. No man is entirely without spirit influence, whether for good or for evil. Many are susceptible to the influence of the evil spirits, and, for that reason, the work of the good spirits is so much more difficult. There is in man's nature that which leads him to evil thoughts so much easier than to good thoughts. This is an old saying, I know, but it is a true one. And

the fact that it has been said so often and for so long a time does not decrease the importance of it as a truth. So, while men feel this evil inclination in their nature, the fight between the good and evil influences will be somewhat unequal. The advantage with the good influences, though, is that what they suggest *is* truth, which will never die, while the suggestions of the evil influences last only for a comparatively short time.

When the material gives up the spirit being which it clothes, that being will then be relieved of many of these natural tendencies to evil thoughts and deeds. And while this mere separation does not make a devil a saint, it makes it so much easier for the spirit to get rid of many of these evil tendencies, and it makes him more susceptible to the influences of truth and goodness.

You must not think from this that as soon as they have been in the spirit world for a little time they become good spirits, for that is not true. Many evil spirits have been in the spirit world for a great many years and, yet, still have their evil thoughts and desires, and all the evil qualities of hatred, malice, envy, etc., that they had on earth.

Their giving up the earth life did not deprive them of their will—the greatest force or power that God gave to man except that of love. And many of these spirits refuse to exercise their will in a way that will enable them to rid themselves of these evil thoughts and desires.

So, you see, the mere fact of becoming a spirit does not mean that the mortal has become a good and saintly spirit. No, I am sorry to say that many men who were very evil on earth are still evil as spirits; their happiness, which they think they have, is only that happiness which they, as men, thought they realized from the exercise of evil thoughts and acts. Yet, there is one great redeeming fact connected with their dark and sad condition, and that is: that, in the end, whenever it so pleases God, all evil will be banished from the spirit world and all spirits will be given that happiness which comes from a nature free from sin and error—not by the Fiat of God, but by men seeking and doing those things that will free the soul from sin and error and allow it to come again into harmony with God's Laws—just such, I imagine, as Adam and Eve enjoyed in the historical Garden of Eden.

But that happiness, while of a character that brings much contentment and peace, is not the true happiness which God is waiting to give all His children who ask and seek for the inflowing of the Divine Love into their souls.

There is another law of the spirit world which provides that no spirit can ever progress to the higher sphere until he realizes that he must seek the Love and Help of the Father.

You may say that there are many spirits in the higher spheres who have never received this Love and, notwithstanding, who have progressed and are now comparatively happy spirits. This is true, but their progress is merely intellectual and moral. They can progress to a limited degree only, and then must stop in their progress, as the progress of the mind and the natural love have their limitations.

BUT SUCH PROGRESS IS NOT THE PROGRESS THAT I SPEAK OF. THIS OTHER PROGRESS IS WITHOUT LIMITATIONS AND LEADS TO SPHERES WITHOUT END, PROGRESSING NEARER

AND NEARER TO THE VERY FOUNTAINHEAD OF THE FATHER AS THE DIVINE LOVE INCREASES IN GREATER ABUNDANCE IN THE SOUL. I AM TOLD THIS BY SPIRITS FROM THESE CELESTIAL SPHERES.

I will not discourse on this great happiness tonight, as it would take too long and you are somewhat tired, but will say that all men should seek for it both on earth and in the spirit world. I did not have it on earth, but I found it since I came here, and now possess it, thanks be to God and His Loving-Kindness.

You folks all have it, and many others too numerous to mention.

Let me stop now, as I am tired and you need to rest. So, with all my love and best wishes, I am

Your old professor,

JOSEPH H. SALYARDS.

What Does the Spirit of Man Do When It Leaves the Physical Body for Eternity?

(JOHN, THE APOSTLE)

(May 29th, 1916 | Received by James Padgett)

I AM HERE. *John, the Apostle.*

I come tonight to tell you a vital Truth which I know you will be interested in.

The question has often been asked: "What does the spirit of man do when it leaves the physical body for eternity?"

Many spirits, I know, have written to you about this matter, and some of them have described their personal experiences. Yet, in all the information that you have received, there are some facts that have not been referred to, and I will describe them in a brief way.

When the spirit leaves the body, there is a breaking of the silver cord, as it is called, and thereby all connection between the spirit and the body is severed for all eternity. Never again can that spirit enter that body. And neither can any other spirit, although I know it is claimed by some Spiritualists that another spirit may inhabit the cast-off body. But this is all wrong, for no spirit ever enters the body which has once been the home of another spirit. And, hence, claims made by some of the wise men of the East that such a thing can be have no foundation in fact.

When the silver cord is once severed, no power that is known to the spirit world, or among spirits of the highest sphere, can again resuscitate that body and cause the manifestation of life. Hence, in the miracles mentioned in the Bible, where it is said that the dead were brought to life, it must be understood that this tie between the spirit and the body was never broken.

In those ancient days, as now, there were persons who had the appearance of being dead, and, so far as human knowledge was concerned, they were dead. But they were really in a state of what may be called suspended animation. With no signs of life appearing to the consciousness of men, death

was thought to have taken place. Yet, in no case where the supposed dead were raised to life had the mortal really died.

As Lazarus has already told you,* when Jesus commanded him to come forth, he had not died, and so with all the other supposed dead who were called to life.

When this tie has been once severed, there are certain chemical laws affecting the physical body and certain spiritual laws affecting the spirit which absolutely render it impossible for the spirit to again enter the body. And, as you have been informed, we all, mortals and spirits, and angels as well, are governed by laws which have no exceptions and never vary in their workings.

So, I say, when once the spirit and body separate, it is for all eternity. The spirit then becomes, of itself, a thing apart, controlled entirely and exclusively by laws governing the spirit body.

With the spirit's entry into the spirit world comes the soul, still enclosed in that spirit body and, to an extent, controlled by that body. The latter, in certain particulars, is also controlled by the soul.

The spirit body has not, of itself, the power to determine its own location or destiny as regards place. For the Law of Attraction, which operates in this particular, operates upon the soul, and the condition of the soul determines the location of itself. And, as the spirit body is the covering of the soul, it must go where this Law of Attraction decrees the soul shall abide.

While the mind and the mental faculties and the senses have their seat in the spirit body, yet, the law that I speak of does not operate upon these faculties. This is apparent to every spirit who knows from observation as well as from experience that the combined power of all these faculties cannot move a spirit body one step in the way of progress unless such faculties, in their influence upon the soul, have caused its condition to change. And this can be done in the matter of mere mental or moral advancement.

So, I repeat, the condition of the soul determines the locality as well as the appearance of the spirit body. This Law of Attraction is so exact that, in its operations, there is no opportunity for chance to interpose and place the spirit body in a location which is not its by reason of the operation of this law.

So, when the spirit body enters the spirit world, it must go to and occupy the place which its enclosed soul condition determines that it shall occupy. No interposition of spirit friends, or love of parent or husband or child, can prevent this destiny, although, for a time, until the soul has really had an awakening as to its condition of severance from the mortal life, these relations or friends may retain the spirit body near the place of its entrance into the spirit life, even though that place be one of more beautiful surroundings and happiness than the one to which it is destined. But this situation does not last long, for the law works. And, as the soul comes into

* The message from Lazarus is included in volume II of *True Gospel Revealed Anew by Jesus* – Ed.

full consciousness, it hears the call and must obey.

Thus, you see, friends and loved ones in spirit life meet the newly arrived spirit with love and kindness and consolation. But the parting must come, and every soul must find its home as its own qualities have determined. And, yet, the consolation mentioned is a real one; for, in many instances, if it were not so, the lonely spirit would experience fear and bewilderment and all the unspeakable sensations of being deserted.

Then there comes a time when every soul must stand alone and, in its weakness or strength, realize that no other soul can bear its sorrow or take from its burdens or enter into its sufferings. And thus is realized the saying that each soul is its own keeper and is alone responsible for its own condition.

Of course, in many cases, the loving friends may visit that soul in its place of existence and offer consolation and help and encouragement and instruction. But, in some cases, this cannot be; for, as this soul is then laid bare to itself, all its deformities and sins and evil qualities come before it, thus throwing around it a wall, as it were, that prevents the good friends and loving ones from appearing to it.

And, thus, the great Law of Attraction comes into operation again. For while these more elevated friends cannot come to that soul, yet, other spirits of like soul and qualities may become its associates and render such assistance as the blind can lead the blind in their movings about.

The above condition that I have described is the destiny of some souls shortly after becoming spirits, and it is a deplorable one. And you may think that such souls are deserted by the loving influences of God's ministering spirits, and left all alone in the dreary places of their habitations. But such is not the case. For while they are deprived of the presence of the higher spirits, yet, the influences of love and compassion are flowing from these spirits. And, at some time, this will be felt by the lonely ones. And, as these influences are felt, the poor souls will commence to have an awakening which will gradually cause the wall of their seclusion to disappear until, at some time, the higher spirits will find that they can manifest their presence to these unfortunate ones.

Besides this, every spirit, no matter how fallen, has a work to do, even though it may appear insignificant. And among these spirits of similar conditions, some are a little more progressed than others. By reason of a law which causes the more progressed to help the lesser, the latter are frequently helped from their low estate.

Now, what I have last written applies, of course, to the spirits who are wicked and vile and without any soul development in the way of goodness. But a similar principle enters into the conditions of all the spirits in the earth plane, although, the higher they are in that plane, the greater the opportunities they have for receiving help and progressing.

Of these latter, and the operation of the mental thoughts and moral qualities upon the condition and progress of the soul, I will write to you later.

I have written enough for tonight and, leaving you my love and blessings, I will say good night.

Your brother in Christ,
JOHN.

*Mr. Padgett's Grandmother Describes Several Spheres
and the Different Kinds of Spirits Inhabiting Them.*

(ANN ROLLINS)

(June 5th, 1915 | Received by James Padgett)

I AM HERE. *Ann Rollins.*

Well, my dear grandson, I am here and desire to write awhile tonight about some things that are true, and to show you the workings of God's Love among men and spirits.

I have had a great deal of experience, although I have not been in the spirit world a very long time as we count time, which we do not; but I merely use the expression so that you may understand what I mean.

I am, as I told you, in the Second Celestial Sphere where your wife and mother are also. In this sphere, all the inhabitants are spirits who have been redeemed by the Divine Love and Great Mercy of the Father, and by the Great Gift of immortality which Jesus wrote you about the other night.

I am now so developed in my soul qualities that I realize that I am a part of the Father's Divine Nature, and that I have those Qualities of His Nature in me that make me immortal, and which immortality can never more be taken from me. And what I say here applies to all the inhabitants of this sphere.

Of course, you will understand that there is yet more Love which we may obtain because our progress in the Divine Love never ceases until we get into the very Presence of the Father and are able to see Him with our soul perceptions.

You cannot possibly understand this phase as you are now, but, when you come to the place where I am now, you will. And, in a way, it is even possible for you to comprehend this while in the mortal life, but not to the extent that you will when you become a spirit and live in this sphere.

Your mother and wife now have this quality of soul perception, but, even among us, there is a difference in comprehension of this. And I am told that, as I progress higher and receive more of this Love, this soul perception will become clearer and more satisfactory to me. So, when you hear us say that we are redeemed and have a part of the Divine Essence of the Father as our possession, you must understand that it is a comparative thing, and that we are not perfect. Even the Master is not perfect, as God is Perfect, as he tells us. But he is progressing in the acquisition of this Love and in the increased power of this soul perception.

Until we reach the First Celestial Sphere, we have not a sufficient quantity of this Love to make us partakers of this Divine Nature of the Father in that degree that all the natural loves are absorbed by the Divine Love. For all below that sphere have more or less of the natural love which causes them to retain their worldly affections. I mean those things which tend to retard their progress.

Of course, our natural love for our relatives or friends does not leave us even after we reach the Celestial Spheres. But when we become inhabitants

of these spheres, we have no interest in the affairs of earth or its government.

The Seventh Sphere is the one that divides those spirits who have merely intellectual or moral qualities developed to the highest degree, as it were, from those spirits who, in addition to mental and moral development, have their souls developed by the Divine Love of the Father.

No spirit who has not this Love can become an inhabitant of the Seventh Sphere. So, when you hear of any of your spirit friends or acquaintances, or of any other spirits, being in the Seventh Sphere, you will know that these spirits have received the Divine Love to an extent a little short of that which enables them to enter the First Celestial Sphere, and which makes them at-one with the Father and, hence, immortal.

The Sixth Sphere is one where the mental and moral qualities are developed to their greatest extent, and it is not necessary for the spirit to have his soul developed to any great extent in order to become an inhabitant of this sphere. In other words, it is a sphere which is given more especially to those spirits who have given more thought to the improvement of their minds and their moral qualities than to the development of their souls by obtaining the Divine Love of the Father. This sphere is one of great happiness for these spirits of mental and moral excellence, and it is the highest that they can attain to in their progression in the spirit world.

Of course, these spirits may also receive this greater soul development, for the Divine Love is free and waiting for all of God's children. But my observation has been that, when the spirits who find their happiness in purely mental pursuits or in the development of their moral natures get into this sphere, they seldom become dissatisfied enough with their condition of happiness to desire to seek for a greater one. In fact, the majority of them will not believe that there is any greater happiness that they can attain to, and, hence, the deadening satisfaction which possesses them.

I know it may be a little difficult for you to understand this matter, as I have attempted to explain it, but what I have said is true. In the day of separation, these spirits will realize that fact. But then it will be too late to remedy their neglect or want of soul desire for the soul's development that comes only by the inflowing of the Divine Love into the soul in sufficient abundance, and which is necessary to permit them to become inhabitants of the Celestial Kingdom.

(What happens when a spirit first enters the spirit world?)

Well, when a spirit enters the spirit world, its condition of mental, moral or spiritual development determines where it shall first live. In the large majority of cases, the first home of the spirit is the earth plane; and, in that, there are a number of planes, respectively higher or lower than the others. So, when the spirit finds itself in the earth plane, it also finds that its condition is not much different from what it was on earth. The same ideas of right and wrong, of beliefs, of affections and of desires obtain.

Sometimes, these conditions will last for many years; and, at other times, the change will come comparatively soon. When spirits come over, this change of condition frequently depends upon the friends or relatives who try to help and instruct them.

If such spirit helpers are themselves developed in the line of intellectual

pursuits, they will more naturally endeavor to direct the newly arrived spirit along the same lines of thought and aspirations. Likewise, the morally developed helpers will make the questions of morality the important ones for the new spirits to give attention to. And so with the spiritual helpers, or those who have received the Love of the Father in their souls, and to whom such Love is the most important thing in all the spirit world. Naturally, they will endeavor to instruct the spirit in matters pertaining to this Love and the increased development of It. So, you see, much depends upon the helpers which the new spirit finds waiting its advent into the spirit world, and the instructions which such spirit helpers give it.

But more depends upon the condition of the spirit itself. As I have said, when it comes into the spirit world, the spirit brings with it all its beliefs, desires and affections; and these respective qualities, to a more or less extent, will influence the directions of its progress. It is much easier to influence a spirit who, while on earth, has had awakened in him a love of God, even to that small degree which encourages him to pursue the thoughts that will lead him into spiritual ways, than it is to persuade one who has never had that awakening. And so with the spirit who, while on earth, gave his studies and thoughts to mental pursuits to the exclusion of thoughts relating to God or to religious matters. Such a spirit will naturally be attracted to those things which it considers a continuation of its earthly thoughts, or which will enable it to pursue the development of those thoughts; and, consequently, they are its treasures which necessarily have the most of its affections. And from these affections will arise its desires which, unless something greater intervenes, will cause it to follow the course of these desires. And the same principle can be applied to every condition of the spirit: mental, moral, or spiritual.

Now to the point of your question.

Such spirit following the natural inclination of its condition, as I have explained, will endeavor in its progress to get into that sphere where there are afforded the greatest opportunities for the development of the particular phase of its condition which constitutes its chief motive force. And this is in accordance with a spiritual law.

The spirit desiring the development of its mental qualities above all else will naturally seek that sphere where these qualities have the greatest opportunity for such development. And so with the moralist and the spirit of religious thought.

Now, God, in His Great Wisdom and Goodness, has provided these several spheres and has made them suited for the purposes of their creation. And all the spirits have the choice as to which they will enter and seek to live in. But, of course, not only one sphere of its kind is provided, but there are several so provided so that there may be progression on the part of spirits who have these several phases of desires and attractions.

The Second, the Fourth, and the Sixth Spheres are appropriated for those spirits who have more of the qualifications and desires for advancement in their mental and moral pursuits, or, rather, for the development of those qualities they possess which pertain more to their mental and moral natures.

Of course, in their progress from the lowest to the respective higher spheres that I have mentioned, spirits must pass through the intervening

spheres. But they do not linger in them or seek to make them their homes, or stay in them for their development because, in these intervening spheres, the qualities which these spirits are attempting to develop are not given much attention, and these spirits would not be benefited much by remaining in these spheres. But the fact of passing through these intervening spheres does not indicate that these spirits, in so passing, receive any additional love or development of their soul qualities in any degree, for the contrary is true. Thus, a spirit in the Third Sphere, possessing the Divine Love, may have more soul development than one who lives in the Sixth Sphere who has not the Divine Love. And, so, in contrast to the Second, Fourth, and Sixth Spheres that I have named, the Third, Fifth, and Seventh Spheres are the ones appropriated to, and specially prepared for, the spirits who are seeking the development of the Divine Love into their souls. And, in these latter spheres, the Divine Love is the greatest thing that is sought for and acquired.

The spirits of these spheres may be just as highly developed in their mental and moral qualities as are those before described, and, frequently, they are more so. For with the soul development in the Divine Love, strange as it may seem to you, comes mental and moral development. But this development of the mind is not the chief thing for which these spirits seek. With them, every desire and aspiration is subordinated to their great efforts to obtain this Divine Love to the highest degree. Ever and ever are these spirits seeking for It, and they have never become satisfied (in contrast to those who merely seek the mental and natural love development).

As I have said, beyond the Sixth Sphere, these merely mental or moral seekers cannot progress unless they seek for the Divine Love; and, in the Sixth Sphere, the mind's zenith of happiness is reached.

The Sixth Sphere is a more prolific one of probation in the sense that many more of these spirits are awakened to the necessity of seeking this soul development than are spirits of any of the lower spheres because, after some of these spirits have been there for a long time, they commence to realize this limitation to their mental happiness. And, strange as it may seem to you, they frequently make their first start by calling up the recollections of their childhood days when they were taught and believed that God loved them, and that His Love was the greatest thing in all the world. So, you see here illustrated, in a way you probably never have thought of, the saying of Jesus that "Except ye become as little children, ye can in no wise enter the Kingdom of Heaven."

Many of these spirits have no childhood recollections of this kind, and then comes the work of the higher spirits who have been redeemed by this Great Love of the Father.

In all this, you will see how God recognizes and respects the independent will of His creatures. He does not force them to seek His Love, but waits until they learn by their own experience that what they once thought was all-sufficient for their happiness is not sufficient; and, realizing this insufficiency, they become dissatisfied; and with such dissatisfaction comes the wish to learn the great unknown of desire which, at last, causes them to feel their dependence upon a Source of happiness not emanating from themselves.

Thus, my dear son, in my imperfect way, I have attempted to give you a description of the several spheres and their character, and the object of their creation.

You must believe what I have told you, for it is true. In believing, you will see the great advantage in striving to enter the spheres of the soul, or the Divine Heavens; for, in doing so, you will not only gain your soul's development but also the development of your mental qualities and your moral nature also.

And, thus, you will understand the great saying of the Bible: "Seek ye first the Kingdom of God and His Righteousness, and all these things shall be added unto you."

Well, I have written you a long letter and must stop. So, with all the love of a devoted grandmother, I will say good night.

ANN ROLLINS.

The Destiny of the Man Who Does Not Have the Divine Love in His Soul, and Who Dies with Only the Natural Love and a Belief in the Creeds and Dogmas of the Churches.

(JESUS)

(September 28th, 1916 / Received by James Padgett)

I AM HERE. *Jesus.*

I come tonight to tell you that you are in a better condition to write than you have been for some time, and I think it best that I deliver a message to you.

Well, I will write on the subject: "The Destiny of the Man Who Does Not Have the Divine Love in His Soul, and Who Dies with Only the Natural Love and a Belief in the Creeds and Dogmas of the Churches."

I know many men believe that the creeds of the churches are what is necessary for the salvation of mankind. I mean as to baptism and observance of the sacraments, and the belief that men may be saved in my name—that these are sufficient and all that are necessary to ensure them an entrance into the Kingdom of Heaven. They rest in such belief with the feelings of assurance that nothing else is required or to be sought for and acquired in any other way.

The large majority of professing Christians are in this state of belief. Hence, the greater number of mankind will not enter the Kingdom of Heaven or become divine in their natures. I have already told you what is the future of those who possess this Divine Nature of the Father, and now I will confine my message to the future of this great majority.

As you may know, the river can never run higher than its source, and neither can this majority attain to a perfection and happiness superior to that which was possessed by man before the time of the fall from the state of his perfect creation. Hence, no matter how great his progress may be in his

natural love, or in his moral or mental qualities, he can never excel the first created man as he was before the fall. And the only possible future for this vast majority is the condition and development that existed in the perfect man of God's first Creation.

I know it is said that man has that which is a part of the Divinity of God in him, and that he may develop that Divine Substance by his own efforts until he becomes divine himself, and of the Nature of the Father. BUT THIS IS NOT TRUE. IT IS NOT POSSIBLE TO DEVELOP THE DIVINE LOVE, OR ANY ESSENCE OF THE DIVINE, OUT OF THAT WHICH HAS NOT ANYTHING OF THE NATURE OF THE DIVINE IN ITSELF. In the spirit world, and I mean the Spiritual as well as Celestial, laws prevail; and they are just as certain in their operation as are the laws of the material world. And a fundamental law is that only like produces like, although, in the physical world, it may appear that a derivative is not like that from which it is derived. But this is in appearance only; for, in substance and essence, the likeness exists and cannot be eradicated.

THIS, THEN, APPLIES TO THE REAL CONDITION OF THE SOUL OF MAN. IF HE HAS ONLY THE NATURAL LOVE—THE CREATED LOVE—THE DEVELOPMENT OF THAT LOVE WILL RESULT IN THAT WHICH CANNOT POSSIBLY BE GREATER OR OTHER THAN THAT WHICH IS ONLY THE NATURAL LOVE IN ITS CONSTITUENT PARTS. AND NO MATTER WHAT THE PERFECTION MAY BECOME, THE DIVINE ELEMENT IS ABSENT; AND ALL THE LIMITATIONS THAT ARE INHERENT IN THE CREATED BEING STILL CONTINUE TO FORM A PART OF, AND CONTROL, THAT BEING.

There is a limit to the development of this natural love and to the state of happiness beyond which it is not possible for this being to go. And that limit is only the qualities and excellence possessed by the first man before he became defiled and impregnated with sin. The mind of such being is also limited in the progress which it may make in obtaining knowledge; for that mind, being a thing of creation, is bound by the limitations that that creation imposed.

SO, I SAY, SUCH A MAN CAN NEVER PROGRESS HIGHER THAN THOSE ATTRIBUTES OR QUALITIES WITH WHICH HE WAS ENDOWED WHEN HE WAS THE PERFECT MAN, EITHER SPIRITUALLY OR MENTALLY, UNLESS HE SEEKS FOR AND OBTAINS THE DIVINE LOVE. When spirits come and write that life in this spirit world is always progressive, these spirits who write have never attained to this limit of which I speak; hence, to them, progression is endless. But this belief is very beneficial because it inspires them to make an effort to progress.

There are many spirits in this perfect state in the highest sphere of natural love or mentality,* but they are spirits who have been in the spirit world for a vast number of years and are what you might call ancient spirits. These

* The Sixth Sphere.

spirits have realized this limitation of which I write. And while they can change the objects of their seeking and the sources of their happiness, yet, their progress has its ending. Thus, a dissatisfaction often comes to them, followed by a realization that, over and beyond their sphere, there must be something that may be obtained that surpasses their perfect state and development.

As a result of this dissatisfaction, many of these spirits, in moments of their unrest, give heed to the suggestions of those spirits who have become possessed of the Divine Essence and who have no limitation of progress (for these latter spirits are in the highest sphere of these spirits of perfected natural love at all times, trying to show them the way to the higher development and happiness of the Celestial Spheres).

It may be surprising to you, but it is a fact, that these spirits of the natural love usually will not listen to the spirits of the Divine Spheres during their periods of progression, and especially as they approach nearer to their perfection. In the satisfaction and happiness that they experience in that progression, they believe that there can be no other methods of progress more desirable or excellent than the ones that they are pursuing. And only when they come to realize the dissatisfaction that I speak of will they awaken to the fact, or consent to be awakened to the fact, that there may be a Way that leads to things beyond their limits of progress and the perfection that they may have acquired.

So, as I say, the higher the progress of these spirits, and the away they advance from the earth plane, the greater the difficulty in persuading them that there is a state of perfection and happiness surpassing that which they are seeking for, and a different Way from the way they are pursuing.

As these spirits progress in their natural love and in the development of their created minds, much happiness and satisfaction come to them. And, in each stage of progress, these experiences become so much greater that they readily conceive that there can be no way superior to the one that they are travelling. Hence, having such belief, the difficulty of convincing them to the contrary becomes almost insurmountable. As a consequence, the spirits of the Celestial Spheres and those of the spirit spheres who are progressing in the Divine Love give the greater part of their time and efforts to convincing spirits of these higher Truths while they are in the earth plane, and before the happiness that I mention is experienced.

The life on earth and that in the earth planes of the spirit world are the states in which the souls of mortals and of spirits have the best opportunities for learning and believing these Truths that show them the Way to the progression that is without limitation or ending. Hence, there is the importance of men knowing these Truths, and of spirits also, before they experience the satisfaction and pride, I may say, that the advancement in the development of their natural love and mental and moral qualities gives them.

UNTIL THE TIME COMES WHEN THE FATHER SHALL WITHDRAW FROM MAN AND SPIRIT THE PRIVILEGE OF OBTAINING THIS DIVINE LOVE AND ESSENCE, WHICH TIME WILL BRING THE SECOND DEATH, THESE SPIRITS AND ALL SPIRITS AND MORTALS WILL HAVE THE OPPORTUNITY OF

SEEKING FOR AND FINDING THE WAY TO THE CELESTIAL SPHERES AND IMMORTALITY. BUT, AFTER THAT TIME, THIS PRIVILEGE WILL NO LONGER EXIST. THEN, THOSE SPIRITS AND MORTALS WHO HAVE NOT FOUND AND FOLLOWED THE WAY OF THAT PRIVILEGE WILL BE, AND BECOME, ONLY THE PERFECT BEINGS, AS WERE THE FIRST PARENTS. THEY WILL HAVE NO ASSURANCE OF IMMORTALITY, OR EVEN CONTINUOUS LIFE, AND THAT DISSATISFACTION AND LONGING FOR SOMETHING UNKNOWN WILL BE THEIRS.

They will remain only the created beings in spirit body, soul, and mind. And as the first parents had all the qualities that these restored men will have, yet fell, then why may it not be that these latter will also fall, and that there may come some change in the individualized spirit that will destroy that individuality and dissolve it into its elements of pre-creation? No spirit knows that such a change will take place—that the perfect spirit will not always retain the same individuality, or that the happiness of such spirit will not always exist. And neither does any spirit know that these things will continue to be.

THEN, WHY SHOULD GOD'S CHILDREN NOT CHOOSE THAT COURSE WHICH LEADS TO DIVINITY AND CERTAINTY OF IMMORTALITY AND PROGRESS, RATHER THAN THE ONE WHICH LEADS TO LIMITATION OF PROGRESS AND HAPPINESS AND TO UNCERTAINTY OF IMMORTALITY?

I have written enough for tonight. I will come again soon.

So, remember that I love you and am with you trying to help you spiritually, and that I pray to the Father to bless you. Good night.

Your brother and friend,

JESUS.

Why Jesus Does Not Attend the Battlefields

Where the Scenes of Carnage Exist.

(JESUS)

(November 2nd, 1916 / Received by James Padgett)

I AM HERE. *Jesus.*

Of course, the scenes in which I was represented are creatures of the imagination, and are intended to impress the belief or thought upon the observers of them that, because of my teachings of peace and good will to men, I would necessarily be interested in those things that violate my teachings, and, consequently, that I would be present at the fields of battle and the destruction of human life.*

* Jesus delivered this message on November 2, 1916 during the First World War.

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

This work, as you may say, is a material one that helps these spirits come into possession of their spiritual faculties, irrespective of the question as to whether they are fitted for heaven or hell. In other words, they work to make the coming of these spirits as free as is possible from the terrors which such sudden transformation might cause. This work is a necessary one, and one which is a part of the Plan of the Father for the welfare and happiness of His children, without regard to the fact that they know not His Love and Mercy.

But my work is different. I deal only with the souls of men, irrespective of their spirit condition—that is, of the condition of spirit as mere spirit. On the field of battle, the souls of men are not generally open to the influence of my teachings; and my work is not among the physically dead, but among the living who are in that state of mental and soul equipoise to receive the influences of my suggestion and love. No, the field of battle is not my place of work, and the killing of men and the carnage of war do not attract me or give me the opportunities to do the great work that I am leading the spirits to do who know the reality and the necessity of obtaining the Divine Love.

I am interested in the peace of mankind and the love of one brother for another, and my teachings on earth and in the spirit world are given for the purpose of bringing about this peace. But the wars of nations or the hatred of battles will never result in bringing peace, simply because of the horrors and desolation that flow from such wars and battles. Men may think that when mankind looks upon these things of destruction, it will also look upon them with such horror and dread that war will never take place again, and that only peace will follow and forever remain the heritage of men. But I tell you that they are mistaken in this, for all these things will be forgotten in the passing of a few years. And then, men's hearts being the same, with all the hatred and envy and ambition that existed in the hearts and minds of those who were responsible for the forgotten wars, these things will be repeated; and the fact that men are of the same carnal minds and desires will be demonstrated.

AS LONG AS MEN REMAIN IN THEIR CONDITION OF SIN AND HAVE ONLY WHAT SOME MAY CALL THE BROTHERHOOD OF MAN TO RESTRAIN THEM FROM SEEKING TO SATISFY THEIR AMBITIONS OR TO GRATIFY THEIR DESIRES TO PUNISH FANCIED WRONGS, WARS WILL ENSUE AND THE HORRORS OF SUCH CONFLICTS WILL REAPPEAR ON THE FACE OF THE EARTH.

MEN WILL CRY, "PEACE! PEACE!" BUT THE WORLD WILL KNOW NO PEACE, AND POOR MAN WILL SUFFER THE RECURRENCE OF THE RESULTS OF THE WORKINGS OF HIS EVIL NATURE.

AND, HENCE, YOU MAY UNDERSTAND THAT I AM NOT SO MUCH INTERESTED IN HAVING PEACE COME TO MAN AS A RESULT OF THE HORRORS OF WAR AS I AM IN HAVING IT COME AS THE NECESSARY RESULT OF THE TRANSFORMING OF MEN'S HEARTS AND SOULS FROM SIN TO PURITY—FROM THE MERELY NATURAL LOVE TO THAT OF THE DIVINE LOVE. FOR WHEN THIS LATTER LOVE IS IN MEN'S SOULS, THEY WILL NOT CEASE FROM WAR AND HATRED, AND CARNAL APPETITES WILL NOT BE SATISFIED, BECAUSE OF THE HORRORS THAT MAY ATTEND THESE THINGS; RATHER, THEY WILL CEASE BECAUSE OF THE LOVE THAT EXISTS IN THEIR SOULS, WHICH WILL NOT PERMIT WARS. LOVE WILL RULE, AND MEN WILL FORGET HATRED AND ALL THINGS WHICH NOW FORM A PART OF THEIR VERY EXISTENCE.

My work is to change men from the fallen man to the possessor of the Divine Love.

Also, I am trying to teach men that, originally, they possessed a love that, in its pure state, would have led them from these things of hatred and war, and that their only salvation, outside of the possession of the Divine Love, is to obtain this pure love again—the purified natural love. But strange as it may seem to some, it is more difficult for a man to regain the state of the purification of his natural love than to obtain that greater purification which comes with the possession of the Divine Love.

I see that many centuries may pass before a man will attain to this state of purification of his natural love that will enable him to say that, because of his love, wars cannot come again and peace must reign. Hence, THERE IS THE GREAT NECESSITY FOR HIM TO KNOW THAT ONLY WITH THE COMING OF THE DIVINE LOVE WILL COME THE IMPOSSIBILITY OF WAR AND STRIFE—INDIVIDUALLY AND NATIONALLY.

So, when it is written or portrayed in pictures that I am on the fields of battle trying to show mankind the horrors of war, or that I am weeping over the slaughter of men, such writings or portrayals are not true.

MY MISSION IS TO REACH THE SOULS OF MEN, AS INDIVIDUALS, AND TURN THEM TO THE LOVE OF THE FATHER. AND MY WEeping OR SORROW OCCURS WHEN MEN WILL NOT LISTEN TO THE VOICE THAT COMES TO THEM ALL, AS IT CALLS THEM TO TURN TO THE FATHER AND LIVE.

A dead body is of small consequence as compared to a dead soul, and there are so many that pass into the spirit world bringing their dead souls with them. As the dead bodies lie on the fields of carnage, I know that there is nothing there that needs my help or sympathy. At that time, the souls that leave these bodies are not in condition to listen to my ministrations or to consider their future existence. So, you see, there is no reason why I should visit the battlefields or try to help these newly born spirits, as I may describe them.

Physical death is not of much moment in view of eternity. And while I know that, to the ordinary mortal, it is one of the most momentous

experiences of his existence, yet, as I say, it is of comparatively little importance. BUT, OH, THE IMPORTANCE OF THE DEATH OF THE SOUL, AND THE GREAT NECESSITY OF STRIVING TO AWAKEN THAT SOUL TO LIFE!

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

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

Give him my love and blessings. I will come soon and write you message of Truth.

So, with all my love and blessings, I am
Your brother and friend,
JESUS.

*Mr. Padgett's Wife Affirms That Jesus Wrote
and Showed His Glory.*

(HELEN PADGETT)

(November 2nd, 1916 | Received by James Padgett)

I AM HERE. *Your own true and loving Helen.* (Mrs. Padgett)

What a wonderful message you had from the Master, and how earnest he was when he was writing. The glory of his countenance was blinding to even us, and the Love that seemed to possess his very being was beyond our conception. He was truly the beloved son of the Father, and the spirits present were bathed in his love to such an extent that they seemed to partake of his glory. Oh, my dear, it was all so wonderful!

Your own true and loving
HELEN.

II. Individual Progression.

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II. Individual Progression.

The Soul's Progression as I Have Experienced It.

(A. G. RIDDLE)

(January 19th, 1916 | Received by James Padgett)

I AM HERE. *Your old partner, Albert G. Riddle.*

I desire to write to you tonight upon a subject which I think will be interesting, but it is so late now that I hesitate to do so. Well, as you think it will be all right, I will do so. I want to write on the subject of the soul's progression as I have experienced it.

As you know, when I first came into the spirit world, I was an unbeliever in things pertaining to the soul, except that I thought that the soul, which in my opinion at that time was the equivalent of that part of man which survived death, would continue to exist and progress as the mental qualities of the man should be developed. I believed that the mind was the great and only thing in the future existence, and that the condition of the man in his progression would be determined as the mind was developed more and more on earth.

I had no conception of the soul as a distinct and independent existence from the mind. I thought that all the qualities and attributes of the mind were those which belonged to the soul, and that I had no others. And, so, I say, I entered the spirit world in this belief. However, I found that the mental faculties and their development did not bring to me the satisfaction which I had anticipated. Also, I met some of my friends of earth who had preceded me by long years and who were men of great mental acquirements, and I found that their conditions were not of a nature as satisfactory as I had led myself to believe that they should be. Many of these friends were only in the earth plane. And some were in darkness, which was wholly contrary to what they should be in, if my theory of the all-inclusiveness of the mind were true. All this caused me to think, and, in thinking, I commenced to realize that there might be something wrong in my theory, and that the soul might be a distinct thing from the mind in its nature and functions.

I did not find that these intellectual friends of mine had any very great happiness, nor were they satisfied with their conditions. And, yet, they could not get out of their condition of darkness by the exercise of any mental progress. Of course, they were engaged in pursuing studies of one kind or another, and such studies gave them considerable happiness and satisfaction. Yet, notwithstanding all this, there was some restraining force that prevented them from going to spheres higher than they were then living in.

I found that there were higher spheres where the mind was developed to a much greater degree, and where many spirits, who believed in the supremacy of the mind, lived and enjoyed the pursuits of their studies. And, at times, some of these spirits would come to our plane and tell us of the wonderful development and happiness in these higher spheres, and they would urge us to make the effort to progress and become inhabitants of them.

And you may be assured that we were willing and anxious to make such progress. But, try as I would, and as my friends would, the efforts produced no visible effect and we continued in darkness.

Being of an inquisitive nature, I sought for the reason for our inability to get out of the darkness, and, at last, found that the mind was not everything. Rather, the development of the moral qualities was necessary to enable us to progress as we desired, and that, in order to develop these qualities, something more than the mere exercise of the mental faculties was required.

Conscience must be satisfied, and our recollection of evil deeds on earth must be gotten rid of. And our qualities of soul, which determined our position and condition in the spirit world, must be so adjusted to the demands of the Laws of Harmony that we would be able to advance in our progress to that place which such adjustment would entitle us to occupy.

I further found that the darkness in which we lived was not created by any defective condition of the mind, for many spirits whose minds were highly cultivated and possessed of unusual knowledge were in just as much darkness as were many spirits of very meager mentality and information.

All this knowledge came to me and caused me to seek a way to improve my moral nature and to get rid of the recollections of those things which tainted and darkened such nature; and I sought very diligently, but it was slow work and the efforts required were great.

But some progress was made. And if I had continued long enough, and had used my will powers in urging the cultivation of kind thoughts, affection, and love for the true, etc., undoubtedly I would have progressed from darkness.

This had been the experience of many spirits who believed as I did—that the mind was the thing, dependent upon the will and exertions to bring the desired results.

But, while in this condition of struggle and slow progress, I would occasionally meet spirits who seemed to be of a higher order and more beautiful than was I. And, naturally, I wondered what the cause was, although, strange as it may seem to you, I never made inquiry until, one day, I met some of our folks who had this beautiful appearance and who seemed to be so perfectly happy.

Naturally, in our conversation, I asked them the cause of their happiness. And when they told me, I was so surprised that I gave very little credence to what they said. What they told me was so similar to what I had heard on earth in the orthodox churches that I supposed these friends had brought with them their old orthodox faiths and emotions, that they were deceiving themselves as to the cause of their appearance, and that the probable cause of their happiness was that they were more moral than I when on earth. And, hence, their recollections of earthly sins were less, their consciences were not so severe with them, and, therefore, they had gotten out of their darkness into light, with the resultant appearance of beauty and happiness. I would not accept their explanations of the cause of their conditions, at first, and continued for some time longer in the effort to improve my moral condition and to advance in my mental acquirements.

But there was one other thing I noticed, and that was that, while these

beautiful friends apparently had not the mental development of some other spirits who had progressed out of the darkness into the higher spheres of light, yet, the beauty and seeming happiness of these friends were so much greater than, and of a different nature from, the happiness and appearance of those more highly mentally developed spirits.

And, again, I thought and concluded that even moral and mental development could not explain the cause of the difference between the appearances and happiness of these friends and those of these more mentally developed spirits. So, I again determined to seek the cause and, as a consequence, I sought these friends with the intention and desire to listen more seriously to what they might tell me, and to open my mind to the secret, as it was to me.

WELL, I LISTENED TO THEM AND THEY TOLD ME THAT THEIR PROGRESS AND CONDITION WAS CAUSED BY THE SOUL DEVELOPMENT WHICH THEY HAD RECEIVED IN SEEKING FOR AND OBTAINING THE DIVINE LOVE OF THE FATHER; THAT THE SOUL IS THE GREAT AND IMPORTANT PART OF BEING SPIRITS; THAT THE CONDITION OF THE SOUL DEVELOPMENT DETERMINES THE POSITION AND APPEARANCE AND HAPPINESS OF THE SPIRIT; THAT THE SPIRIT BODY AND MIND ARE BOTH SUBORDINATE TO THE SOUL; AND THAT WHENEVER THE MIND SUBMITS TO THE CONTROL OF THE SOUL (AND THE WILL OF THE MIND, AS YOU MAY SAY, TO THE WILL OF THE SOUL), THEN THE PROGRESS TO THE HIGHEST SPHERE WILL COMMENCE. AND THE SPIRIT WHO IS THUS PROGRESSING WILL SHOW THE STATE OF HIS ADVANCEMENT BY THE APPEARANCE OF HIS BEAUTY AND HAPPINESS.

THEY FURTHER EXPLAINED TO ME THE NATURE AND POWER OF THE DIVINE LOVE AND ITS GREAT DEVELOPING POTENTIALITIES, AND THE ABSOLUTE NECESSITY OF ITS ENTERING INTO AND POSSESSING THE SOUL IN ORDER FOR IT TO MAKE ITS GREATEST PROGRESS; THAT AS THIS DIVINE LOVE BECAME MORE AND MORE A PART OF THE SOUL'S POSSESSIONS, THE SOUL TOOK INTO ITSELF THE DIVINE NATURE OF THE FATHER; AND THAT ALL THESE THINGS WHICH HAD A LODGMENT THEREIN, AND WHICH TENDED TO MAKE IT DARK AND SINFUL, DISAPPEARED. AND, AS THESE THINGS DISAPPEARED, THE SOUL MOUNTED TO HIGHER SPHERES AND BECAME HAPPIER AND MORE BEAUTIFUL, AND THE SPIRITUAL BODY CORRESPONDINGLY MANIFESTED THIS HAPPINESS AND BEAUTY.

These friends told me all these things and many more, and they urged me to seek for the Divine Love of the Father and offered to help me in every way. At first, I could not understand what "seeking" this Divine Love meant. But they took great pains to instruct me, and they told me that only through prayer and faith would it come to me; AND THAT WHILE THIS LOVE WAS WAITING TO FILL THE SOUL OF EVERY SPIRIT, AND ANXIOUS TO DO SO, YET, ONLY BY EARNEST, SINCERE SEEKING

WOULD IT ENTER THE SOUL AND FILL IT WITH ITS GREAT ESSENCE.

At last, they persuaded me to pray to the Father, and then they prayed with me. But it was hard to have faith in that which my mind did not understand and could not grasp. But they said that the soul has its faculties and is not dependent upon the mind for this faith, and that upon my exercising these soul faculties would depend the question of my receiving this Love and this faith. For as Love came, faith would come also—not a mere mental belief, but something greater and different.

Well, I continued to pray for this Love and, after awhile, I felt a sensation which I had never felt before within my soul. And, as I prayed, this feeling increased and faith came to me in a small degree. I realized that there was a Love possessing me that was never with me before. I continued thus to seek and pray until, at last, this Great Love came to me in great abundance, flooding, as it were, my whole soul. Happiness unspeakable came to me and, as these friends said, light and beauty also.

Well, you can imagine that my longings and desires became insatiable. The darkness disappeared, my recollections of the evils of my life became fainter and fainter, and suddenly I found myself in the Third Sphere, which then appeared to me to be the very Heaven of heavens and the very fountainhead of beauty and happiness.

Now, during all this time, and it was not accomplished in a day, I gave no attention to the development of my mind or to the acquiring of knowledge of the material things, as I might say, of the spirit world. But when I found myself in the beautiful sphere that I have mentioned, it seemed to me that my mental faculties had expanded beyond all possibilities of belief, and knowledge of things that I had never before heard or conceived of came to me with wonderful clearness.

BUT THE *SOUL* AND NOT THE MIND WAS THE THING! AND LOVE—THIS DIVINE LOVE OF THE FATHER—MADE HAPPINESS MINE AND EVERYTHING BEAUTIFUL AND SATISFYING. HE WHO SEEKS ONLY THE DEVELOPMENT OF THE MIND, AND LETS THE SOUL SLUMBER, IS POOR, INDEED. BUT HE WHO SEEKS THE DEVELOPMENT OF THE SOUL FINDS THAT, AS HIS SOUL DEVELOPS, HIS MIND DOES ALSO, AND RICH HE IS BEYOND COMPARE.

Well, I continued in this soul development, in the increased happiness and the attainment of great brightness, and, more than all, in the possession of this Great Love, until I passed through the Fifth Sphere where everything was much more beautiful and where Love was so much more abundant than in the Third Sphere. Then I entered the Seventh Sphere where I now am. I will not attempt to tell you the glories of this sphere, for I feel that words are inadequate to do so.

Then, in a faint, unsatisfying way, I have attempted to rehearse to you the soul's development and the wholly sufficient thing that it is.

AND MY ADVICE TO ALL MORTALS, BASED ON MY OWN PERSONAL EXPERIENCE, IS TO SEEK THE DEVELOPMENT OF THE SOUL WITH ALL THEIR MIGHT AND EARNEST EFFORTS.

(THE DEVELOPMENT OF THE MIND WILL FOLLOW.) AND THIS THEY CAN COMMENCE WHILE YET ON EARTH. AND THEN THEY WILL FIND THAT PROGRESS WILL BE MUCH MORE RAPID, AND EASIER, AFTER THEY HAVE CROSSED THE BORDERLINE.

Well, it is late and I have written long enough. But I wanted so much to write to you tonight upon this subject of the soul development, as I see its vital importance to the future happiness of man and to his immortality.

With all my love and blessings, I am

Your brother in Christ,

Albert G Riddle

*A Spirit Writes of His Experience in the Hells:
"It Is Hard to Learn of Heavenly Things in Hell."*

(NATHAN PLUMMER)

(January 8th, 1917 | Received by James Padgett)

I AM HERE, *Nathan Plummer*, and I want to say a word. The Indian tried to stop me, but your wife said, "Let him write," and I am doing so.

Well, I am still in hell and suffering. I wish that I could die again, but I cannot and will have to stand it. I can't even be deaf so that I might escape some of my torments, for I am surrounded by the most hellish beings you can imagine, and I have to listen to them. It is no use trying to fight, for I can't hurt anybody. They became even more annoying when I did try to punch one of them.

It is awful here. I regret that I did not listen and try to understand what the doctor* told me so often when on earth, but now it is too late. I often hear what he says to you now in your conversations. But, for some reason, I can't quite understand; besides, if I did, these damned ugly spirits would knock all the understanding out of me. IT IS HARD TO LEARN WHAT YOU CALL HEAVENLY THINGS IN HELL, and I am so unhappy and see no way to relief.

The doctor's father talked to me and told me some things that were like what the doctor told me. I felt better when he was telling me and some hope came to me. But when I got back into my hell and saw all the horrors and the shrieking, ugly spirits, I forgot, and the hell feelings came to me again, and I suffered.

Oh, if I could only find some relief from these torments!

Well, I will try again, for I know that Mr. Stone is kind and wants to help me. But my trouble is that I doubt if he can. But I will go, as you advise, and try to believe that he can. I am very thankful to you and the doctor and will try to hope. Anything to get out of this place and away from the devils!

* Dr. Leslie R. Stone

Your wife says I must stop. So, good night.
Nathan Plummer.*

*Luke Comments on the Spirit Writing:
"It Is Hard to Learn of Heavenly Things in Hell."*

(LUKE, THE APOSTLE)

(January 8th, 1917 | Received by James Padgett)

I AM HERE. *Luke.*

I want to write a few lines upon a subject that may be of interest to you both. You have remarked upon the expression obtained in the letter that you have just received—that it is hard to learn of heavenly things in hell. In a succinct way, it is a statement of a great truth. If it were known and fully appreciated by mortals, it would cause them to realize the necessity of thinking and learning of these heavenly things while on earth.

I know many say that they will not believe in the orthodox hell, or in the necessity of troubling themselves about the future, and that they will take their chance in the hereafter, if there be one. If these persons could realize the meaning of such a course of life, they would not leave their future to chance. Instead, they would seek for these heavenly things while on earth, make a start for the realization of these things now, and not wait until they had left the form of flesh.

They say that a just God will not punish them by condemning them to eternal torment, and they are correct in this. But while this just God does not condemn them at all, yet, they are condemned by a law that is just as invariable as is the Love of that God. And that law brings its certain punishment, even though it may not be eternal. However, its duration depends very largely upon the spirit. If the spirit finds itself in that condition where it cannot make a start towards its redemption until a long time after its coming into the spirit world, then that punishment will continue longer. And if the start depends upon the ability and capacity of the spirit to receive and understand those things that will start it upon its progress, as it does very frequently, then many spirits will remain for years and years in the condition in which they find themselves when they first come to their homes in the hells.

There is nothing in these places to induce or help the understanding of

* I, L. R. Stone, was present when the above spirit, Nathan Plummer, wrote. I was well acquainted with him for several years before he died, and I often talked to him on the importance of getting the Divine Love in his soul. He was very deaf before entering the spirit world. After he wrote through Padgett, I told him to look around for my father who is a bright spirit of the Celestial Heavens. The spirit went with my father to receive help and instruction, and he has now made his progress to the Celestial Heavens.

these heavenly things. On the contrary, there is everything to prevent and obstruct such understanding. There are even feelings of hopelessness and beliefs in an eternity of punishment. And, frequently, there is a want of knowledge that there is any other or better place than where they find themselves.

And I want to say here that, within the spirit, there is nothing that has the qualities or powers to start it on a progression. In this sense, the old Bible expression, "As a tree falleth so shall it lie," is true. Even as to the natural love, these spirits in the hells cannot initiate a start towards higher thoughts and beliefs. Only when some influence comes to them from without can they have an awakening of their dormant, better and true natures so that their progress may commence. I don't mean by this that it is necessary for some high spiritual helper to come to them, but only that some influence from outside of themselves must come in order for them to have an awakening. This influence may be from a spirit* in an apparently similar condition to their own, but one who has received some glimpse of uplifting Truth that may be conveyed to the dark brother spirit.

All spirits can help others who are in a lower or more stagnant condition than themselves, and sometimes they do. But the great trouble here is that, unless the possibly helping spirits have some desire to benefit their fellow spirits of darkness, they do not try to help. And, so, as your friend says, "It is hard to learn of heavenly things in hell." He realizes that fact fully. And even with the help that has been offered and will be given to him, he will find it difficult to make a start.

The mortal life is not the only place of probation, but it is the most important place. It is also the easiest place for man to make his start and to understand the beginning of these heavenly things.

I will not write more now, but will come again soon and write a formal message.

So, with my love to you and your friend, I will say to you both: Have faith and let not doubt come to you as to the heavenly things that we have written you about.

Good night.

Your brother in Christ,
LUKE.

* "And when I use the term 'spirit', I mean the soul clothed in a spiritual body."
(Appendix by Luke)

Lafayette, the Revolutionary War General, Relates How Washington Helped Him to a Knowledge of the Father's Love, and Discusses His Resultant Changed Attitude Towards the Germans.

(GENERAL LAFAYETTE)

(April 23rd, 1916 | Received by James Padgett)

I AM HERE. *Lafayette.*

I have been anxious for some time to write you again and let you know the results of your advice to me when last I wrote. After our last communication, I sought General Washington and told him of my conversation with you, and asked him to explain what this Divine Love meant and how It could be obtained.

He was so pleased at my inquiry that he actually took me in his arms and called me his “boy,” as he had on earth. And with his face beaming with love and happiness, he told me what this Love meant, what It had done for him, and how he was now progressing towards the Celestial Heavens of Light and Truth.

Well, I commenced to consider what he had told me, and began to have a longing in my soul for that Love and the happiness which he said It would bring to me. And I commenced to pray for the Love and tried to have faith. Well, without taking up your time by rehearsing the steps of my progress, I am glad to tell you that I have this Love to some extent, and that I am now an inhabitant of the Third Sphere and enjoying the associations of spirits who also have this Love and are striving to progress.

My happiness is very different from what it was before this Love came to me. I now realize that the soul, not the mind, is the man—especially of God’s redeemed children. I never thought that the soul was capable of such Love and happiness, and of the knowledge that the Divine Love is the one absolutely necessary thing to bring spirits into unison with the Father.

I want to express my gratitude to you and to say that I will never forget your kindness and love in turning my thoughts to this great Truth.

Yes, I am still interested in the war,* but I do not have any hatred for the Germans now, that I had before. I see that they are all brothers, and children of the Father, and that only the ambitions of some and the passions and hatred of others are prolonging the war. But it will soon close, for I see the collapse of the German campaign against Verdun before me, and then the end will come rapidly.

I wish it were tomorrow, for then slaughter and death and added misery would cease. There are so many spirits coming from these battlefields who are all unfit for the spirit life and appear in great confusion. And when they realize they are no longer mortals, they become bewildered and miserable. But we are trying to help them. We know no enemies and all are helped alike.

* World War I.

I will not write more tonight. In closing, I give you my love and sign myself with a new name, which is:

Your brother in Christ,
LAFAYETTE.

*The Skeptical Writer of Colonial Days, Thomas Payne,
Called by Contemporaries an Infidel, Admits He Was Mistaken
in Some of His Beliefs and, Through Knowledge of the Father's Love,
Is Now in the Celestial Heavens.*

(THOMAS PAYNE)

(June 20th, 1915 | Received by James Padgett)

I AM HERE. *Thomas Payne.*

When I died, I did not believe in Jesus as the son of God or as His messenger sent to show the world that the Father had bestowed His Divine Love and immortality upon it, and the Way to obtain It. But now I believe these Truths to the fullest, and am a follower of Jesus and the possessor of the Divine Love.

How different my condition would now be if that erroneous and damning doctrine taught by the churches—that there is no redemption beyond the grave—were true! I never thought that there was any necessity for redemption, either while on earth or after I should become a spirit, but thought that, if there were a God, He would deal justly with me and bestow happiness upon me and enjoyment of the future life according to my idea of His Love and Mercy.

But I must tell you that I was mistaken in some particulars. God is Love and He is Merciful, but His Love and Mercy are exercised only in accordance with His fixed and unchangeable Laws—laws that apply impartially to all men and which make no exceptions in their operation. What a man sows, so shall he also reap is as true as that the sun shines for you on earth.

I found the Truth of this great law in my own experience, and I paid the penalties of my sins. Jesus could not do this for me and he never pretended that he could. But he could and does show the Way by which the operations of the laws which produce these penalties may be superseded by the operation of other laws which, as it were, remove the penalties. And if men would only learn this Way, they would not remain in the darkness and sin because they believe and assert that God's Laws never change. If they would only understand that, while the laws do not change, yet, the condition of the spirit which calls for the operation of these laws does change, and new laws are brought into operation.

I have not the time tonight to explain these principles more fully. But should I have the opportunity in the future, I will be glad to do so.

Christ was, and is, the Way and the Truth and the Life.

I am in the First Celestial Sphere, and my name was Thomas Payne, the

so-called “infidel.” I believed in God, but only one God. Jesus was never God to me, and is not now. And he does not claim to be God now.

So, you see, even the so-called “infidel” can come into the Truth and Love of the Father, even after he leaves the material plane and becomes an inhabitant of the spirit world.

So, my dear brother, I will say good night, and God be with you.

THOMAS PAYNE.

*Mr. Padgett's Grandmother Describes Her Experience in Progressing
from the Third Sphere into the Celestial Heavens.*

(ANN ROLLINS)

(March 5th, 1915 / Received by James Padgett)

I AM HERE. *Your grandmother.* (Ann Rollins, Celestial spirit)

Yes, it is I. I want to tell you of my experience in progressing in the spirit life.

Well, when I passed over, I was received in the spirit world by your grandfather and my own dear mother who had been in the spirit world for so very many years. She was then living in the Seventh Sphere and was a most beautiful and happy spirit. Now, she is far up in the Celestial Spheres, and occasionally comes to see me and tells me of the great beauty of her home and of the wonderful spirits who inhabit the spheres where she lives.

She lives in a high sphere of the Celestial Heavens, and is with many of the redeemed spirits who lived on earth many centuries ago. She mentioned some of them who were well known on earth, such as John Wesley and his brother, Charles, and Luther and some of his contemporaries who were engaged in the great reforms of those days. Whitefield is one she named, and Bunyan, also. They seemed to have reached this sphere by obtaining the Love that we have written you of. So, when I think that, through gradual development and progression of their spiritual beings, there are these high spheres for me to attain to also, I feel that my faith and seeking for the Divine Love have a great deal yet to accomplish in the way of soul development.

Well, shortly after I passed over, I progressed to the Third Sphere, and thought that the very seat of heaven must be there because my happiness was so much greater than I had ever anticipated.

When I first entered the spirit world, I confess I was disappointed because I did not see the Father on His “throne” and Jesus sitting on His “right hand,” as I had been taught to believe. But it was not long before I realized that such a belief had no foundation in Truth, and that God has no throne, such as the writers of the Bible had declared, but that His Spirit is manifested everywhere and in all places, and is a Spirit that has no form in the sense that I had been taught to believe.

After living in the Third Sphere for some little time, and having received much information from spirits who lived in higher spheres, and having received a great abundance of God’s Love, I progressed to the Fifth Sphere

and found a wonderful home of beauty and harmony among spirits who had experiences similar to my own, and who had received the Divine Love to a degree which gives us all this great happiness that I tell you of.

In some of the planes of this sphere are many spirits who have not received this Divine Love, but who have attained to wonderful moral and intellectual qualifications. But they are not so happy as are those who have received the Great Love of the Father, for they gave their thoughts and works to things that pertain more to moral and intellectual progress than to the soul development in the Divine Love.

It may seem strange to you that these spirits could live in an atmosphere where so much of God's Love was manifested by the numerous spirits who had received this Love and, yet, not realize that this Divine Love is the one great thing absolutely necessary for their further progress and greater happiness. But such is the fact. And many of these spirits of great intellectual development are still there, pursuing their studies of laws that have to do solely with things that relate to the operations of spiritual laws, and to the causes of phenomena that astonish both mortals and spirits.

I have wondered many times that they have not had an awakening to the real and grander Truths of spirit life, and to the causes of the development of the souls of those with whom they come in contact who are so much more beautiful and happy than these students of merely spiritual laws and causes that produce only astonishing phenomena.

Strange as it may seem to some, intellectual progression is not necessary to soul progression. But with soul progression, through obtaining the Divine Love, there comes a wonderful knowledge of these other things that I speak of. I, as you know, was a person of just ordinary mental acquirements; yet, in this spirit world, I have left behind me many great minds possessed of wonderful intellectual information. I mean not only as regards the progress of my soul but also as regards the attainment of knowledge that these men are devoting their time and work to obtain.

Strange, also, it may seem to you, that with soul development in the Divine Love there comes intellectual development. But to us who have experienced this fact, it is not strange because the mind is only an attribute, or, as I may say, a quality of the soul which, as the soul develops in the Divine Love, the mind must necessarily also develop.

Philosophy is a thing which is merely the conclusions of minds that have given thought and investigation to the subject matter of that philosophy. And when philosophy is determined by the mere mind, it is still uncertain and subject to revision and change as the mind may change. The mind, in its development, does not necessarily learn the full and real Truths. And, in this spirit life, among these men of purely great minds that do not possess the Divine Love, there is as much variety of opinion and as many disputes as to what is the Truth as there are on earth. The mind, of itself, cannot always discern the Truth because it is not infallible, even when it is the mind of a spirit, and that spirit a highly developed one.

But, as the soul develops in the Divine Love, this development means that what comes to it as a fact is a Truth—the everlasting Truth. The soul does not learn all Truths at once, but the Truth that it does learn is one that

never changes, and lets no revision alter or set it aside. No, Truth of the soul's discernment is never shown to be error, and no error ever becomes a part of the soul's discernment of Truth. SO, YOU SEE, THE GREAT ROAD TO THE ASCERTAINMENT OF THE REALITIES OF GOD IS THROUGH, AND ONLY THROUGH, THE DEVELOPMENT OF THE SOUL BY THE INFLOWING OF THE DIVINE LOVE. THE EYE OF THE SOUL IS THAT INTERIOR PERCEPTION WHICH NEEDS NOT REASON FROM CAUSE AND EFFECT TO DISCERN AND FOREVER ESTABLISH THE TRUTHS OF GOD.

SO, HOW VERY NECESSARY THAT MEN AND SPIRITS SHOULD LEARN THE GREAT FACT THAT, IF THEY WOULD LEARN THE TRUTH OF SPIRIT LIFE, THEY MUST ENDEAVOR TO DEVELOP THE SOUL'S POWERS OF PERCEPTION BY SEEKING FOR THE INFLOWING OF THE DIVINE LOVE INTO THEIR SOULS.

I could tell you many wonderful things to illustrate these propositions if I had the time to do so, but I have not now. But, sometime, I will go more in detail on this subject, and then you will more fully understand what I mean.

Well, after I had lived in this Fifth Sphere and learned the great and wonderful Truths that are taught therein, I progressed to the Seventh and learned there what real happiness is, as I thought. No spirit who has not received this Great Love of the Father lives in this sphere because the mind is, as it were, absorbed by the soul to such a great extent that, without the soul development, the mind would have no place of lodgment. I mean that the mind, as such, then becomes so subordinated to the powers and operations of the soul perceptions that it cannot exist as mere mind, independent of the soul's development.

In this sphere, all is grand and beautiful to an extent that I cannot describe, because you have no possible mental conception with which I can compare such beauty and grandeur.

Our homes are very harmonious and without stain or anything that emanates from things other than the soul's essence and power. No mere intellectual happiness exists, and no spirit who has not this Great Love could possibly be happy there. But, yet, while all this happiness exists, I was told that happiness is far greater in the Celestial Spheres; consequently, I was not satisfied to remain in the Seventh Sphere, although I could not realize how my happiness could be any greater than it was. Yet, as I say, I was not contented to remain in my sphere there. And I was also told that there was a Way to get into this Celestial Sphere, and a Way so easy that the mere statement of it caused doubt. But I prayed for faith and the Divine Love, and, on an occasion, my faith brought the Divine Love into my soul in such abundance that I progressed to the First Celestial Sphere where I am now.*

The *Book of Revelation* in the Bible, in its most extravagant description of the New Jerusalem, gives no true conception of what the beauties and magnificence of this sphere are; and I will not attempt to describe them, for

* Ed. Note: Ann Rollins later progressed above the Third Celestial Sphere.

I cannot. But a man, or spirit either, who has never seen the wonderful beauty of this sphere, cannot conceive of what its magnificence is.

I am so very happy that it seems to me there can be no greater happiness. Yet, my mother tells me that there is, and that the Divine Love of the higher spheres is so much more intense and filled with so much more of God's Divinity that I cannot have the slightest conception of what it is.

I am now trying to reach these higher spheres, and am told that faith and prayer for the inflowing of the Divine Love into my soul are the only instrumentalities that will enable me to do so. My prayers are constant and my faith is growing. And I realize that, when the Holy Spirit fills me with this Divine Love, as I expect It to do, I shall progress.

So, you see, one great element of God's Method of making His redeemed happy is to set before them a higher mark for which they may seek, with the assurance that it can be attained.

Well, I have written you quite a letter and feel that I must stop now, as I need to leave the earth's atmosphere for a while.

So, with all my love and blessings, I am

Your grandmother,

ANN ROLLINS.

Socrates Writes of His Experiences in His Spiritual Progress.

(SOCRATES, THE GREEK)

(July 8th, 1915 | Received by James Padgett)

I AM HERE. *Socrates, the Greek.*

I knew that you thought of me and I was attracted by your thought.

This attraction occurs when a spirit is in rapport with you or has a similar soul quality. The soul condition is the great medium of attraction.

I have been with you before, and there is a rapport growing out of your soul qualities. I am now a believer in the Christian doctrine of the soul's immortality and in the teachings of Jesus as to the Way to obtain the Divine Love of the Father, as you are; hence, our qualities of soul are similar.

I am now a follower of the Master and believe in his Divine mission on earth, although he had not come to earth when I lived. After I became a spirit, I realized the truth of my belief in the continuity of life after death, and lived in the spirit world a great many years after Jesus came before I learned and believed his larger Truth of immortality.

Of course, when I taught, I had only a hope, which was almost a certainty, that I should continue to live through all eternity. But I had no other foundation for that belief than the deductions from my reasoning powers and the observations of the workings of nature.

I had heard of the visitations of the spirits of the departed, but had never had any personal experience in that direction. Still, I readily believed it to be true.

My conviction of the truth of a future continuance was so strong that it

amounted to a certainty. And, hence, when I died, I comforted Plato and my other friends and disciples by telling them that they must not say that Socrates will die, but rather that his body will die and that his soul will live forever in fields Elysian. They believed me, and Plato enlarged on my belief afterwards.

And Socrates did *not* die! As soon as his breath left the body, which was not very painful, even though the fatal hemlock did its work surely and quickly, he went into the spirit world a living entity, and full of the happiness that the realization of his beliefs gave him.

My entrance into the spirit world was not a dark one, but full of light and happiness, for I was met by some of my disciples who had passed over before me and who had progressed very much in the intellectual development. I thought then that my place of reception was the heaven of good spirits, for there were good spirits to meet me and carry me to my home. I was then possessed of the thought that I was in the home of the blessed. And I continued there for many years and enjoyed the exchange of minds and the feasts of reason.

And, as I continued to live, I progressed until, at last, I entered the highest intellectual sphere and became a beautiful and bright spirit, so they told me, and taught the things of a developed mind.

I met many minds of great power of thought and beauty, and my happiness was beyond my conception when on earth. Many of my old friends and disciples came over and our reunions were always joyous. Plato came, and Cato, and others.

And the ages went by, and I continued in my life of intellectual enjoyment and profit with many spirits developed in their minds and powers of thought, until our existence was a continuous feast of bright and momentous thoughts interchanged.

I traversed the spheres in search of knowledge and information without limitation, and found the principles of many laws of the spirit world.

I found spirits in many spheres who said they were the old Hebrew prophets and teachers. And they were still teaching of their Hebrew God Who, they claimed, was the only God of the universe, and Who had made of their nation His favorite people. But I did not find that they were much different from the rest of us—I mean what they called the spirits of the pagan nations. They were not superior to us in intellect, and they lived in no higher spheres than we lived in. And I could not learn that their morality was any more exalted than was ours.

No one that I could find had seen any God, and I had not. So, Who or What God was became merely a matter of speculation, and I preferred to have the God of my own conception to the One that they claimed to have.

My life went on in this way for long years until, in my wanderings, I found that there was a sphere I could not enter.* I commenced to make inquiries and was told that it was one of the soul spheres in which the great ruler, or Master, was a spirit called Jesus who, since my coming to the spirit

* The Celestial Spheres.

world, had established a New Kingdom and was the chosen son of God in Whom he lived and had his being. Further, that only those who had received the Divine Love of this God could enter this sphere or become inhabitants thereof. I then sought for more information. And, continuing my search, I learned that this Love had been given to men and spirits at the time of the birth of Jesus on earth, that It was free for all who might seek It in the Way taught by him, and that he was the greatest true son of this God. And that in no other way than the one shown by this son could this Love be obtained, or the soul spheres entered.

I thereafter thought of this New Revelation and let many years go by before I became convinced that I might learn something and become benefited by seeking this Way and this Love. And, after awhile, I began to seek. But you must know that we who live in the spheres where the mind furnished our pursuits and enjoyments could not enter what was called this soul sphere. Yet, the inhabitants of that soul sphere could come into our sphere without let or hindrance.*

And I sometimes met and conversed with some of these inhabitants. And, on one occasion, I met one called John[†] who was a most beautiful and luminous spirit. In our conversation, he told me of this Divine Love of his God and of the great love and mission of Jesus, and he showed me some of the Truths taught by Jesus and the Way to obtain this Divine Love. Also, he urged me to seek for It.

Strange to me, there were not any of the intellectual qualities required to be exercised in seeking for this Love—only the longings and aspirations of my soul and the exercise of my will. It seemed so simple—so easy—that I commenced to doubt whether there was any reality in what I was told, and I hesitated to follow the advice of this spirit, John. But he was so loving and his countenance was so wonderful that I decided to try. And I commenced to pray to this God and tried to exercise faith, as I was told. After a while, most surprising of all things to me, I commenced to have new and unaccountable sensations, and, with them, a feeling of happiness that I had never experienced before. This made me think that there must be some truth in what I was told. And I continued to pray the harder and believe with more surety. I continued to make these efforts until, at last, the great awakening came that I had a Love in me that was never before in my soul, and a happiness that all my intellectual pursuits had never been able to supply.

Well, it is not necessary to tell you in further detail my experience in getting and developing this Love. But I became filled with It, and at last entered the Great Soul Sphere; and what I saw is beyond description.

I met Jesus, and had no conception that there could be such a glorious, magnificent, and loving spirit. He was so gracious and seemed to be so much

* Spirits in this sphere have developed their natural love to a pure state, but do not possess the Divine Love which is necessary to obtain in order to enter the soul spheres in the Celestial Heavens.

† John, the Apostle.

interested in my welfare and progress in the Truths that he taught.

Can you wonder that I am a Christian and follower of him?

THEREAFTER, I LEARNED WHAT TRUE IMMORTALITY IS, AND THAT I AM A PART OF THAT IMMORTALITY. I SEE HOW FAR SHORT MY CONCEPTION AND TEACHING OF IMMORTALITY WAS. ONLY THIS DIVINE LOVE CAN GIVE IMMORTALITY TO SPIRITS, AND ANYTHING LESS IS BUT THE SHADOW OF A HOPE, SUCH AS I HAD.

I am now in a sphere that is not numbered. But it is high in the Celestial Heavens, and not far from some of the spheres where the disciples of the Master live. I am still progressing, and that is the beauty and glory of the soul development. There is no limit to soul development, while my intellectual development was limited.

I must stop now, as I have written more than I should have done. But I will come to you sometime in the not distant future and tell you of some of the Truths which I have learned.

Your friend and brother,

SOCRATES,
the one-time Greek philosopher,
but now a Christian.

Plato, Disciple of Socrates, Is Now a Christian.

(PLATO)

(November 11th, 1915 / Received by James Padgett)

Let me be the one to tell you of the truth of what you want to know.

I am one of the first of the great philosophers of ancient Greece, and was known as Plato. I was a disciple of Socrates and a teacher of his philosophy, with additions.

He was not only a great philosopher but also the nicest and best man of his time. His teachings of immortality were then far in advance of those of any teacher. And no man has since surpassed him in his conception of the soul's destiny or in its qualities, except the great Master who knew and brought to light the great Truth of immortality.

Socrates and I are both followers of the Master and inhabitants of his Heavenly Spheres where only those who have received the Divine Love of the Father can live. As I followed Socrates on earth, so I followed him in the knowledge of the New Birth and in the possession of the Great Love which brought immortality to us.

I cannot say much more tonight, as you are too tired to receive my thoughts. But sometime I will come to you and write of this great Truth, and how far short my philosophy was in its attempts to teach immortality.

I see that you have received many messages from the spirits who are higher than I, and who know more about these Divine Truths. Yet, I think that my experiences in regard to the teaching of this subject may do some good.

I will not write more, but will say good night.
Your brother in Christ,
PLATO.

III. The Hells.

MESSAGES INCLUDED IN THIS SECTION.

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III. The Hells.

Hell and the Duration of Punishment.

(PAUL, THE APOSTLE)

(November 19th, 1916 | Received by James Padgett)

I AM HERE. *Paul, the Apostle.*

I merely want to say that I was present at the church tonight and listened to the preacher tell his congregation what he didn't know about hell. What he said, in many particulars, was untrue. However, it was pleasing to hear him tell his people that there was no physical suffering, although he didn't explain to them why there could be no such suffering. I mean that no spirit, when he goes into hell, carries with him his physical body, or any other body that has such substance that would be affected by fire and brimstone and the other unreasonable things that the churches have for so many years taught and terrified their members with, and, as a consequence, caused them to believe that the Father is such a "cruel" and "wrathful" Father, "demanding" that His "cravings for satisfaction" be supplied by the sizzling of the bodies of His children in fire. No, this damnable doctrine is not true, and I am glad to see that the churches are ceasing to believe it or teach it!

But the doctrine that the preacher taught is quite as bad, and as useless as the former, for the reason that punishment of sinners and those who are out of harmony with God is a fact which they all will realize when they come to the spirit world. With that being so, to teach that this punishment is everlasting is as harmful as the one that I first mentioned. How strange that preachers and teachers will try to cause their people and listeners to believe that God is such a "wrathful" and "vindictive" Being, having less love and mercy than the most wicked earthly father has for his children! It is so very deplorable that these supposed instructors of what God is should make such attempts to blaspheme Him, completely disregarding His Great Qualities of Love and Tenderness and His Desire that all His children become happy.

Oh, I tell you that these preachers will have a woeful sin to answer for when they come to an accounting! And this will not be at the "great judgment day," as they teach, but will be just as soon as they enter spirit life and realize the great harm that they have done to many who have followed them in their teachings. And they will realize that awful result very soon after their entrance into the spirit world. For they will have come to them, as clouds of witnesses, the spirits of those who were under their instructions on earth, bringing with them all the evidence of the results of their erroneous beliefs and the stains of this great sin of blasphemy.

I, Paul, write this, for I have suffered from this very cause myself. When on earth, I taught some doctrine like unto the one that these preachers are now teaching, and, even now, I realize that I am responsible to some extent for many false beliefs. But I thank God that I am not responsible for all that is ascribed to me in the Bible, and that if my true teachings were known and

taught, the blind and erroneous beliefs that are now so prevalent among Christians would not exist. I tell you that mortals do not conceive of the great harmful and deplorable results that flow from their beliefs in the Bible in many particulars. This book is one of falsehoods and forgery and imputations that have no resemblance to what the Master or any of his apostles taught. And you can readily realize how anxious we all are that these errors and untruths be removed from the minds and souls of men. The hell of the orthodox preachers, as formerly taught—that is, a hell of brimstone and fires—is not the true hell and has no existence save in the minds of these orthodox believers.

The true hell is a place and a condition, and one is not separated from the other. And, while the condition of the soul and the beliefs of men create the hells to a very large extent, yet, hell is a fixed abiding place, made and established, and of such a character as to suit the inhabiting of it by the soul according to the condition of that soul. To illustrate, a soul that is less vile and less filled with evil thoughts and the recollection of evil deeds and false beliefs is in a very different place from the soul that has more of this evil in it. The former soul would not find its habitation in the same place as the latter soul, any more than the highly developed soul would find its home in the same place as the soul that is less developed.

Heaven is a place, or many places, suited to the development of the soul. At the other extreme, hell is a place suited to the souls that are in a condition of degradation and evil. I mean to be understood as saying that place and condition of soul are correlative terms—the home of the soul depending on the condition of the soul.

As these different hells vary, so they are suited for the souls of spirits according to the defilement of soul.

As I said before, hell is a place as well as a condition. And the man who believes that it is nothing more than a condition of his mind or soul will be wonderfully surprised as well as disappointed. I know the condition of mind and soul creates a man's hell to a very large extent, and that it is the chief source of his suffering and the darkness that surrounds and envelops him. Yet, this condition is not the only source of that suffering or of the darkness in which he finds himself.

Hell is also a place. It is a place that has all the appearances and ingredients that are in exact agreement with a person's state as produced or caused by the condition of his mind or soul. It is not a place of universal character, fitted for the habitation of all souls irrespective of conditions of degrees of defilement and sin and darkness. It is not a single place, forming a common home for all fallen souls, but is composed of many and different places. And, as has been said, *there are many hells*, having gradations of appearance and surroundings that are suitable for causing the additional sufferings which souls may have to endure.

The expression, "the lowest depths of hell," is not a meaningless one, but portrays a truth—a real, existing fact that many spirits are now experiencing the reality of. In its broadest sense, hell is every place outside of heaven; and heaven is that place where everything entering into it—its appearance and qualities and its inhabitants—is in perfect harmony with the respective Laws

of God and His Will concerning the same. And this statement involves the fact that there are several heavens. The heaven of the redeemed, or those who have received the Divine Essence in their souls and have become of the Divine Nature of the Father, is a distinct heaven from that wherein those live who have been restored to the perfect condition of their natural love that the first parents possessed before the fall—the condition of the restitution to mankind of that perfection which was lost by the disobedience of the first man and woman.

Mortals usually believe that heaven is a condition. And the Bible, in which so many believe, attempts to describe this heaven with its streets of gold, and pearly gates, etc.; and, as a fact, it is a real, substantial place, having all the elements and appearances of a home of bliss which help to bring happiness and joy to its inhabitants, in addition to the happiness which their soul perfection and development cause them to have.

Then, as heaven is a place, having real substance that is perceptible to the spirits who inhabit it, why should not hell be a place of real substance also, with those qualities and appearances exactly suited to add to the unhappiness of those who are fitted for it? The spirit world, both heaven and hell, are places of substance, having their planes and divisions and limitations of occupancy. They are not mythical, invisible conceptions of mind, as you mortals ordinarily conceive ghosts to be. Also, the spirits of mortals are real and more substantial than are the physical bodies of mortals. Further, these planes and divisions, whether of heaven or hell, have a more real existence than mortals have in their places of habitations or confinement in the earth life.

The hells are places of darkness and sufferings, but in them are no fires or brimstone, etc., as have been so commonly represented by the preachers and teachers of the orthodox churches, because there is nothing therein that would feed fires or that fires could affect. And there are no devils or Satan, though there are evil spirits of men who are more wicked and vicious and horrifying than have ever been pictured of the devil and his angels.

In your communications, you have had some very realistic descriptions of hell from those who are actually living therein and who are realizing its tortures and realities, and I will not take the time here to attempt to describe it in detail. I will only say that, as it has not entered into the minds of men to conceive of the wonders and beauties of heaven, neither have they ever conceived of the horrors and sufferings of hell.

BUT, FROM ALL THIS, MEN MUST NOT UNDERSTAND THAT THE PUNISHMENT AND DARKNESS WHICH THE SPIRITS OF EVIL ENDURE IN THE HELLS ARE SPECIFICALLY INFLICTED BY THE FATHER BECAUSE OF ANY “WRATH” THAT HE MAY HAVE TOWARDS THESE SPIRITS, OR TO GRATIFY ANY “FEELINGS OF REVENGE,” OR EVEN TO SATISFY ANY “OUTRAGED JUSTICE,” FOR IT IS NOT TRUE.

MAN, WHEN HE BECOMES A SPIRIT, IS HIS OWN JUDGE AND EXECUTIONER, SUBMITTING TO AND RECEIVING THE INEXORABLE RESULTS OF THE LAW THAT WHATSOEVER A MAN SOWS THAT SHALL HE ALSO REAP. THIS IS A LAW THAT IS

NECESSARY TO PRESERVE OR BRING ABOUT THE HARMONY OF GOD'S UNIVERSE, WHICH, OF COURSE, IS ABSOLUTELY NECESSARY. AND WHILE IT MAY APPEAR TO MAN, AT FIRST SIGHT, TO BE A HARSH AND CRUEL LAW, YET, IN ITS WORKINGS AND RESULTS, EVEN TO THE INDIVIDUAL SPIRIT WHO MAY SUFFER IN THE REAPING, IT IS A MOST BENIGN AND BENEFICIAL LAW BECAUSE THE DARKNESS AND SUFFERINGS OF A FEW YEARS, AS YOU MORTALS SAY, BRING ABOUT AN ETERNITY OF LIGHT AND HAPPINESS.

THE LAW MUST RULE. BUT IN ALL THE APPARENT HARSHNESS AND SUFFERING AND WANT OF MERCY, THE GREAT DIVINE LOVE OF THE FATHER OVERSHADOWS THE SUFFERER AND FINALLY MAKES THE DEFILED AND WICKED SOUL BECOME ONE OF PURITY AND GOODNESS.

MEN MAY NEVER HAVE THOUGHT OF THIS FACT: THAT IF IT WERE POSSIBLE FOR THESE EVIL SPIRITS TO LIVE IN HEAVEN THEIR SUFFERINGS AND UNHAPPINESS WOULD BE GREATER THAN WHAT THEY ENDURE BY LIVING IN A PLACE THAT IS MORE IN AGREEMENT, IN ITS SURROUNDINGS AND APPEARANCES, WITH THEIR OWN DISTORTED CONDITIONS OF SOUL. SO, EVEN IN THEIR HELLS, THE FATHER IS MERCIFUL AND GOOD TO THEM.

Regarding the second proposition by the preacher in his sermon—namely, the duration of suffering or of the life of the spirit in hell—his conclusion was that this duration of the spirit in hell is eternal, everlasting, and without end. How it must have hurt and violated the teachings of his soul and his conception of the Loving Father to have come to such a conclusion! But, yet, being bound by his creeds and the domination of his belief that the Bible is the sole authority upon hell as well as heaven, in the conviction of his mind (and here I want to emphasize *mind*, for his heart was not in agreement), he declared that the duration of the sufferings and life of the hells is eternal, and that the saying of Jesus proved it to be, not only because it was in the Bible but also because the true meaning of the original Greek word can have no other translation. He said this not knowing, or, if knowing, not recalling, that Jesus, even if he used such expression, did not speak in Greek, and that in order to obtain the true meaning of the word used by Jesus in back of the Greek word, he, the preacher, must go to the word as it was uttered by Jesus for its true meaning.

So many preachers and commentators on the Bible attempt to determine a most vital truth by a shade of meaning that they conceive a particular word in its original may have had. But they are not justified in concluding that such word had, at the time used, such shade of meaning, or that the original, as they conceive it to be, was the original word actually spoken or written. They seem to lose sight of the fact that the writings of the Bible—I mean the manuscripts to which they make reference to prove the correctness of their conclusions—are far removed from the original writings, and that, by reason of the copying and recopying of the word upon which they rely, the shade of meaning that they give it in their interpretations may not be an exact

translation of the word originally used. Of course, they have no way of learning this fact; and, consequently, they have to resort to the best authority that they can have access to. But, under such circumstances, it is not a justifiable thing to have a vital question of man's future and destiny determined by the shade of meaning that may be given to one or more words, without reference to other declarations of the same book* that have relation to the subject matter of the inquiry.

The preacher said that, in his conclusion as to the question, he must be governed by the Bible alone, that he had no right to indulge in speculation concerning the philosophies of other men, and that he could find nothing in the Bible that would justify him in coming to any other conclusion than that the duration of punishment in hell is eternal. Well, he was not honest with himself; for if he had searched a little more deeply and had given as much credence to other parts of the Bible as to the passage that he quoted, he would have found a strong statement to the effect that the evil spirits in hell have the possibility of leaving it; and not only that but also that a part of the great mission of Jesus, upon whose supposed declaration the preacher based his conclusion, was to show the Way and induce these spirits of evil to leave their hells. This was the Master's first work after he became a spirit, and he would not have attempted to preach to these wicked spirits in hell if there had been no possibility of their ever leaving it.†

Also, the preacher might well have considered more deeply the contradiction presented in the Bible that, at the time of Noah, because of their great sins when mortals, God punished His children as He never punished any other of His children for their disobedience, utterly destroying them by one great catastrophe, removing His only living human creatures from the face of the earth, and thus leaving only Noah and his family to serve as a reminder of the great failure of God Himself in His Creation of the most perfect and the "Very Good."

No, in addition to recognizing this obvious contradiction, if the preacher had searched the Bible, he would have found that the hell that contained the spirits of all the human race that were living at the time of the flood (except Noah and his family) was not eternal in its duration.

And, again, had the preacher searched even further, he would have found that the Master himself declared by necessary implication that, at least for some of the wicked who became inhabitants of hell, there was the possibility of release upon certain conditions. I refer to the declaration attributed to him where he said, "He that sinneth against the son of man, it shall be forgiven him; but he that sinneth against the Holy Ghost, it shall not be not given him, neither in this world nor in the world to come."‡

Now, to any reasonable man, there is only one interpretation of this declaration, and that is: that for any and all sins, except that against the Holy

* The Bible.

† First Epistle of Peter 3:19,20.

‡ Matthew 12:32.

Ghost, there is forgiveness in the next world as well as in the mortal world And that being a fact, it is an irresistible conclusion that the Father would not compel a spirit to remain in hell after He had forgiven that spirit's sins.

No, the preacher had not searched the Scriptures, as he was duty bound to do. Could he have rid his mind of the beliefs that the creeds of his church had driven into his intellect, and of the teachings of the ancient fathers, as well as of the churches that had taught such false and damnable doctrines for so many years, his conclusion would have been very different.

The preacher repudiated the old teachings that there would be physical suffering in hell, or fire or brimstone, etc., and expressed his commiseration for those preachers and others who had taught such doctrine, and for their awful responsibility and accounting. And his commiseration was needed and appropriate. But I want to say here that he needs as much commiseration, if not more, for the preaching of his false doctrines, as did those preachers to whom he refers. He has more light, or may have, and his accounting will be correspondingly greater.

I HAVE WRITTEN A LONG LETTER, AND YOU ARE TIRED AND I MUST STOP. BUT, BEFORE DOING SO, LET ME DECLARE THE TRUTH TO BE THAT HELL IS NOT A PLACE OF ETERNAL PUNISHMENT, THAT ALL THE HELLS, AS WELL AS OTHER PARTS OF THE SPIRIT WORLD, ARE PLACES OF PROGRESSION, AND THAT THE PRIVILEGE OF PROBATION IS NOT TAKEN FROM ANY SPIRIT, NO MATTER HOW WICKED; FOR ALL ARE GOD'S CHILDREN. AND, IN HIS PLANS FOR THE PERFECTING OF THE HARMONY OF THE UNIVERSE AND MAN'S SALVATION, ALL THE HELLS WILL BE EMPTIED AND THE HELLS THEMSELVES DESTROYED.

But men must not think from this that the duration of suffering in these hells is necessarily short, for that is not true. Some of the evil inhabitants of these places have been in such darkness and suffering for centuries, as mortals count time, and may be for centuries more. But the time will come when they will have the awakening to the fact that they may become children of light; then, when they make the effort to progress, they will succeed.

THE SOONER THAT MANKIND LEARNS THAT HELL IS NOT A PLACE OF PUNISHMENT TO SATISFY THE "WRATH" OF AN "ANGRY" GOD, BUT MERELY THE NATURAL AND NECESSARY LIVING PLACE OF THE SPIRIT WHOSE CONDITION OF SOUL AND MIND DEMANDS THAT LOCATION, THE BETTER OFF THEY WILL BE. FURTHER, THAT THAT CONDITION CHANGES, AND IT WILL CHANGE. THE HELL OF A SPIRIT'S HABITATION WILL CHANGE UNTIL, FINALLY, FOR THAT SPIRIT, ALL THE HELLS WILL DISAPPEAR.

You are tired and I must stop. So, thanking you, and leaving you my love and blessing, I am

Your brother in Christ,

PAUL.

Probation Does Exist Among Spirits in the Hells. All Who Refuse to Seek the Way to the Celestial Heavens Will Eventually Find Their Way to the Kingdom Where the Perfect Natural Man Exists.

(JESUS)

(October 29th, 1916 / Received by James Padgett)

I AM HERE. *Jesus.*

You were right in your surmise that I was with you tonight and, as you imagined, I was standing close to you at the time the preacher was delivering his discourse. You felt the influence of my love and sympathy, and you also received the thoughts that I was superimposing on your brain.

The preacher's sermon was an advance upon the beliefs of the orthodox in many particulars. But in the most important particular, and in the one that will affect mortals most vitally in their progress in the spirit life, he was wrong, very wrong. I refer to his declaration that he saw or knew of no statement in the Bible that would justify him in asserting that there would be an opportunity for the spirits of mortals to receive pardon, or to progress from the condition of hell to that of light and heaven in the spirit world when they had not started on that journey in the mortal life. This, as I have told you, is a damnable doctrine, and one, from the time of my living on earth, that has done more harm all down the centuries than most any other teaching of the church that claims to be representative of me and my teachings.

MANY POOR SOULS HAVE COME INTO THE SPIRIT WORLD WITH THIS BELIEF FIRMLY FIXED IN THEIR MINDS AND CONSCIENCE. AND THE DIFFICULTIES HAVE BEEN GREAT AND THE YEARS LONG BEFORE THEY COULD AWAKEN FROM THIS BELIEF AND REALIZE THAT THE LOVE OF THE FATHER IS WAITING FOR THEM IN SPIRIT LIFE JUST AS IN THE EARTH LIFE, THAT PROBATION IS NEVER CLOSED FOR MEN OR SPIRITS, AND THAT IT NEVER WILL BE UNTIL THE TIME OF THE WITHDRAWAL OF THE GREAT OPPORTUNITY FOR MEN TO BECOME INHABITANTS OF THE CELESTIAL HEAVENS. EVEN THEN, THE OPPORTUNITY TO PURIFY THEIR NATURAL LOVE WILL NOT CEASE, AND NEVER WILL, UNTIL ALL WHO HAVE THE OPPORTUNITY SHALL BECOME PERFECT MEN IN THEIR NATURAL LOVES.

Had he searched the Scriptures, in which he so implicitly believes, he would have found an authorization for him to declare that, even in the spirit world, the spirits of the unsaved sinners on earth who died without having become reconciled to God had the gospel of salvation preached to them. *Furthermore, when he declared that the Bible says that I said, "He that sinneth against the son of man it shall be forgiven him; but he that sinneth

* First Epistle of Peter 3:19,20.

against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come," had the preacher placed the natural and only implied construction on this declaration, he would have found that the sinner who neglected the opportunity on earth would yet have another chance for salvation in the "world to come," as the spirit world is referred to.

So, even according to his own source of belief and foundation of his knowledge of these things of the future, as an honest preacher of the Scriptures, he would be justified, and even required, to declare that probation did not end with the physical death of the mortal.

There is a hell, or rather hells, just as there is a heaven, or heavens. And when all men become spirits, they will be compelled to occupy one or the other of these places, not because God had decreed that, because of his earth belief or condition, any particular spirit shall occupy that place, but because the condition of his soul development (or want of development) fits and fixes him for that place and no other. God has made His Laws of Harmony, and these laws are never changed. And when any particular soul gets into a condition of agreement with these laws, then that soul becomes at-one with the Father and an inhabitant of His Heavens. And so long as that soul remains out of such condition, it is in hell, which is the condition of being out of agreement with the harmony of God's Laws. This is hell, and there is no other comprehensive definition of it: Every thing or place that is not heaven is hell. Of course, there are many gradations of hell, and these gradations are made by the condition of the inhabitants' soul development, which is determined by the quantity and quality of the defilement and sin that exists in these souls. The soul is developed as the love becomes purified and sin is eradicated. And just as this process progresses, the soul starts to develop.

God has decreed that His Universe, both of men and things, shall be harmonious. Only the creature, man, has fallen out of that harmony. And as the universe shall continue, the only destiny for man is that he shall return to that harmony from which he fell by reason of his own misdirected will. Had God decreed that the sinner who dies in his sins shall forever remain in his sins and in a state of antagonism to such harmony, as the preacher by necessary implication declared, then God, Himself, would necessarily become the cause and power of defeating His Own Laws of Harmony, which no sane mortal would or could believe, whether he believes in the Scriptures or not.

GOD'S LAWS ARE FIXED, UNCHANGEABLE, AND ALWAYS IN HARMONY WITH ONE ANOTHER AND WITH HIS WILL. KNOWING THIS, EVERY THINKING MAN WILL KNOW, AND SHOULD KNOW, THAT WHENEVER A PROPOSITION OR OPINION IS PUT FORTH BY PREACHER OR LAYMAN OR PHILOSOPHER OR SCIENTIST THAT SHOWS THAT, IN ORDER FOR A CERTAIN CONDITION OR TRUTH TO EXIST, GOD'S LAWS WILL HAVE TO WORK IN CONFLICT WITH, OR IN OPPOSITION TO, ONE ANOTHER, THEN THAT PROPOSITION OR OPINION IS FALSE AND HAS NO FOUNDATION IN FACT. AND, SO, TO ACCEPT THIS DECLARATION OF THE PREACHER THAT THERE IS NO PROBATION AFTER DEATH, OR, AS HE SAID, NO CHANCE TO PROGRESS OUT OF THE HELL

WHICH THE MORTAL CARRIES WITH HIM TO THE SPIRIT WORLD, MEN WOULD HAVE TO BELIEVE THAT, IN ORDER TO SATISFY HIS “WRATH” AND MEET THE “DEMANDS” OF HIS SUPPOSED JUSTICE, THE LOVING FATHER WILL SET HIS LAWS IN CONFLICT WITH ONE ANOTHER AND DESTROY THE HARMONY OF HIS UNIVERSE.

The preacher spoke, as he said, as a scientist and not as a religious teacher. And, yet, when he declared the eternal existence of the hells, the deduction that he made violated one of the fundamental laws of science; that is, that two conflicting laws in the workings of God’s Universe cannot both be accepted as true. Only one of these two that is in harmony with all the other known laws must be accepted as true. Then, I say that, founded on the Scriptures or founded on science, the preacher had no basis for making the untrue and deplorable statement that physical death ends man’s possibility of progressing from a condition or state of hell existence into that of purity and freedom from sin, and into harmony with God’s perfect Laws and the requirements of His Will.

THE PREACHER SPOKE FROM HIS INTELLECT—MENTAL BELIEFS OF LONG YEARS’ STANDING—AND THE MEMORY ECHOES OF WHAT HE HAD HEARD SAID BY OTHER PREACHERS AND TEACHERS WHO LEFT UPON HIS CONSCIOUSNESS BELIEFS IN THEIR FALSE DOCTRINES. BUT DEEP DOWN IN HIS SOUL, WHERE THE LOVE OF THE FATHER IS BURNING AND THE SOUL SENSE IS GROWING, HE DOES NOT BELIEVE THIS DOCTRINE. FOR HE REALIZES THAT THIS LOVE OF THE FATHER IS SO MUCH GREATER AND PURER AND HOLIER THAN ANY OTHER LOVE THAT EXISTS IN HEAVEN OR ON EARTH, AND THAT THE FATHER, FROM WHOM IT COMES, MUST BE HOLIER AND MORE MERCIFUL AND FORGIVING AND THOUGHTFUL OF HIS CHILDREN THAN ANY MORTAL FATHER OF HIS CHILDREN. ALSO, AS A MORTAL FATHER, HAVING IN HIS SOUL THE DIVINE LOVE, HE KNOWS THAT HIS CHILD COULD NOT COMMIT ANY SIN OR OFFENSE THAT COULD POSSIBLY BECOME UNPARDONABLE, OR THAT HE WOULD NOT GLADLY PERMIT THE CHILD TO REPENT OF AT ANY TIME. AND, SO, HE SHOULD SEE THAT, IF HE DENIES TO THE FATHER, FROM WHOM THIS DIVINE LOVE COMES, A LOVE AND SYMPATHY THAT WOULD BE AS FORGIVING TO HIS CHILDREN AS IS HE, THE EARTHLY PARENT, THEN THE GREATEST ATTRIBUTE OF GOD, WHO IS ALL LOVE, WOULD NOT BE EQUAL TO THE LOVE OF HIS CREATURE! THE DERIVATIVE WOULD BE GREATER AND GRANDER AND PURER, AND MORE DIVINE, THAN THE FOUNTAINHEAD FROM WHICH IT IS DERIVED!

No, in his soul, the preacher does not believe this unnatural teaching. And, at times, he travails in his soul at the conflict that takes place between the mental bondage of his intellectual beliefs and the freedom of his soul sense—the creature of the Divine Love that is in him, and the only part of Divinity that he possesses.

And thus is demonstrated the great and real paradox of the existence, in the same mortal at the same time, of an intellectual belief and a soul knowledge as far apart as the antipodes. And also is demonstrated the Truth, a great Truth, that the mind of man and the soul of man are not one and the same thing, but are as distinct from each other as the creature of a special creation, the mind, and the creation of that which is the only part of man made in the image of his Maker, the soul, must necessarily be.

BUT, SOMEDAY, THE SOUL KNOWLEDGE WILL OVERCOME THE MENTAL BELIEF. THEN THE PREACHER WILL KNOW THAT HARMONY AND INHARMONY CANNOT EXIST FOR ALL TIME, THAT SIN AND ERROR MUST DISAPPEAR AND PURITY AND RIGHTEOUSNESS MUST EXIST ALONE, AND THAT EVERY MAN AND SPIRIT MUST BECOME AT-ONE WITH THE FATHER, EITHER AS AN INHABITANT OF THE CELESTIAL HEAVENS OR AS THE PERFECT MAN THAT FIRST APPEARED AT THE CALL OF GOD AND, BY HIM, WAS PRONOUNCED "VERY GOOD."

I have written enough for tonight and must stop. But, before doing so, I want to say that I have been with you today and saw that you were very happy in your thoughts and in your soul experience. Other spirits were also with you, throwing around you their love and influence. Persevere in your efforts to obtain this Divine Love. Pray to the Father, and It will come to you in increased abundance and, with It, a wonderful happiness.

I will come soon and write you another message.

So, with my love and blessings, I will say good night, and God bless you.

Your brother and friend,

JESUS.

There Are No Devils and No Satan, Considered as Real Persons and Fallen Angels. The Same Power of God Exists Today, as in the Days of Jesus on Earth, to Cast Out These So-Called "Devils."

(JESUS)

(January 3rd, 1916 | Received by James Padgett)

I AM HERE. *Jesus.*

I am with you tonight to warn you against letting any doubt enter your mind or heart as to our actually writing to you, for we, and none other, are actually in communication with you.

The book that you read is a snare and a lie, for there are no angels who have become devils, as the author of that book declares. Never were there any angels who, through ambition or any other reason, revolted against the power of government of God, and thereby lost their estate as angels. Never was there any Lucifer, and never were there any angels who were thrown from the battlements of heaven into hell, as it has been written. And, as I told you before, there are no devils and no Satan, considered as real persons and

fallen angels.

THE ONLY SPIRITS IN THE SPIRIT WORLD ARE THOSE WHO AT ONE TIME WERE MORTALS AND WHO LIVED LIVES ON EARTH, SHORTER OR LONGER. AND WHENEVER ANGELS ARE MENTIONED IN THE BIBLE—OR, RATHER, IN THE NEW TESTAMENT, IN PLACES WHICH CONTAIN MY SAYINGS OR THOSE OF THE APOSTLES, AND I MEAN THOSE SAYINGS WHICH WERE ACTUALLY SAID—THE WORD “ANGEL” ALWAYS REFERS TO THE SPIRIT OF SOME MORTAL WHO HAD PASSED THE LINE BETWEEN LIFE AND DEATH AS COMMONLY UNDERSTOOD.

I desire to tell you of these things at large very soon, and to instruct you as to who were the angels of God that are supposed to have had an existence prior to the creation of man and of the world, and who the inhabitants of heaven were before the Spirit of God entered into man and caused him to become a living soul, as the Bible says. But the time is not yet ripe for me to instruct you in these matters because there are so many more important Truths to be taught to you first—Truths which are vital to man’s salvation and happiness on earth and in the spirit world.

But this you must believe: that no devils ever write to you or in any manner manifest to or through any of the numerous mediums who are used to show the existence of spirits of men in the spirit world, no matter whether these mediums be good or evil.

There are spirits of all kinds (just as there are mortals of all kinds) having all the traits and characteristics of mortals. And some of these spirits may be justly called wicked or evil spirits, and even devils. But they are nothing more or less than spirits such as I have described.

I know that the belief of the majority of mankind is that there are such things as devils, and that they are independent creations of God and made by Him to tempt and inflict all kinds of trouble and unhappiness on mortals. And because of the great number of years that these beliefs have existed, and the fact that many of the churches still teach that such devils do exist and that they are at all times trying to tempt and injure men, it is hard and will be difficult to induce men to believe that there are no such things as devils, which is the truth.

I know that the Bible, in many places, speaks of my casting devils out of men and of men being possessed of devils, and of the apostles casting out devils and of their not being able to cast out some of these devils. But I tell you now that the Bible is all wrong in this regard. The writers and translators of the Bible never understood what the word “devil” meant, or was intended to mean, as used in these various instances. As I have told you, there was never any devil or devils in the sense mentioned and taught by the churches. Consequently, they never could have possessed mortals or have been cast out of them. It is true that, by the workings of the Law of Attraction and the susceptibility of mortals to the influence of spirit powers, mortals may become obsessed by the spirits of evil—that is, evil spirits of men who once lived on earth—and this obsession may become so complete and powerful that the living mortal may lose all power to resist this influence of the evil spirits, and may be compelled to do things that he will not desire to do, or

may show all the evidence of a distorted mind, and even may present appearances of a lost will power as well as of the lost ability to exercise the ordinary powers given him by his natural creation. And in these instances referred to of casting out devils, wherever they occurred (and they did occur in some of the instances mentioned), the only devils that existed were the evil spirits who had possessed these mortals.

And this obsession obtains today, just as it did then, for the same laws are in operation now as were in existence then. Many a man is in a condition of evil life and disturbed mind from the obsession of these evil spirits. And if there were any men of today in that condition of soul development and belief that my disciples were in, they could cast out these so-called "devils" just as the disciples cast them out in the Bible days.

But men have not this faith, though there are many who have been blessed with the inflowing of the Holy Spirit. But they have not the belief that such work as the disciples performed can be performed by them now. And, in fact, the most of them believe that it would be contrary to God's Will to attempt to exercise such powers; hence, they never attempt to do such work.

BUT WHEN MEN LEARN THAT GOD IS THE SAME IN ALL AGES; THAT HIS LAWS WORK THE SAME WAY; THAT MANKIND IS THE SAME, SO FAR AS THE SOUL'S POSSIBILITIES ARE CONCERNED; AND THAT THE FAITH WHICH GOD MADE POSSIBLE FOR MAN TO ATTAIN MAY BE POSSESSED BY HIM NOW, JUST AS IT WAS POSSESSED BY MY DISCIPLES, THEN THEY WILL ATTEMPT THIS WORK OF BENEFICENCE AND WILL SUCCEED. THE SICK WILL BE HEALED AND THE DEVILS CAST OUT, THE BLIND MADE TO SEE AND THE DEAF TO HEAR, AND THE SO-CALLED "MIRACLES" WILL BE PERFORMED AS THEY WERE IN MY DAYS ON EARTH.

THERE IS NOT AND NEVER WAS SUCH A THING AS A MIRACLE IN THE SENSE OF HAVING AN EFFECT PRODUCED BY A CAUSE WHICH WAS NOT THE RESULT OF THE ORDINARY WORKINGS OF GOD'S LAWS; FOR THESE LAWS, IN THEIR WORKINGS, NEVER VARY. AND WHEN THE SAME LAW IS CALLED INTO OPERATION UPON THE SAME CONDITION OF FACTS, THE SAME RESULTS WILL ALWAYS BE PRODUCED.

SO, LET A MORTAL HAVE IN HIS SOUL THE SAME AMOUNT OF GOD'S DIVINE LOVE WHICH THE BIBLE WRITERS MEANT, OR SHOULD HAVE MEANT, WHEN THEY SPOKE OF BEING ENDOWED BY THE HOLY GHOST; AND LET HIM HAVE THE NECESSARY FAITH THAT, WHEN HE PRAYS TO GOD, HE WILL GIVE HIM THE POWER TO EXERCISE THIS LOVE IN A SUFFICIENT DEGREE TO PRODUCE THE DESIRED RESULTS; AND THEN LET HIM TRY TO EXERCISE THE POWER OF CASTING OUT DEVILS OR HEALING, ETC., AND HE WILL FIND THAT SUCCESS WILL ATTEND HIS EFFORTS. GOD IS THE SAME AT ALL TIMES AND UNDER ALL CIRCUMSTANCES, AND ONLY MORTALS VARY IN THEIR CONCEPTIONS AND CONDITIONS.

SO, I SAY, THERE ARE NO DEVILS AS INDEPENDENT CREATURES OF GOD, IN CONTRADISTINCTION TO THE SPIRITS OF MEN WHO ONCE LIVED ON EARTH, AND YOU MUST BELIEVE THAT THERE ARE NOT.

I tell you now that the teachers of such false doctrines will have to pay the penalties for their false teachings when they come to the spirit world and see the result of these false teachings. And no relief will be granted until they have paid the last farthing. To believe such doctrines entails results that are bad enough for any spirit to endure. But for a teacher to teach others these beliefs and convince them of their truth, whether he actually believes them or not, causes sufferings and duration of sufferings for that teacher of which men have no conception.

I will not write more tonight but, in closing, will say that you have my love and blessings. And I will fulfill my promises so that you will realize your expectations and be in condition to perform the work that you have been selected to do.

(Mr. Padgett asked a question.)

Well, you let doubt come into your mind and, as a consequence, your soul does not respond, although, strange as it may seem, the Divine Love is there. But when this mental doubt exists, it is as if it were a covering which prevents the existence of the Love in the soul to shine forth and produce the great feeling of happiness and joy which otherwise you might experience. The mental condition of the mortal undoubtedly has a great influence on the consciousness of the man as to his possession of this soul development and the Divine Love. Consequently, there will have to be this continuous fight between the mental conditions and the soul's consciousness as long as life lasts on earth. But as the mental beliefs are brought into harmony with the soul's condition, more and more the fight will grow weaker and less frequent. And it is possible that the mental beliefs will cease altogether and become entirely and absolutely subordinated, or, rather, absorbed in the soul's consciousness of its being possessed of this Divine Love of the Father.

So, my dear brother, I will say good night.

Your brother and friend,

JESUS.

*The Spirits Who Have Little Development of Soul Can Help Those
Who Have Less Development than Themselves.*

(JOHN, THE APOSTLE)

(November 23rd, 1915 | Received by James Padgett)

I AM HERE. *John, the Apostle.*

I want to tell you tonight about the things that spirits who have not received the Divine Love of the Father do, or have done to them, as you may say, in order to get out of their darkness and suffering and progress to a happier condition.

Well, when these spirits of evil or sinful life first come into the spirit world, they enter what is called the earth plane; and, when I say "earth plane," I mean those spheres which are nearest the earth and partake very largely of the material. They are received by their friends who may have been with them at the time of their passing, and, to a certain extent, are comforted and made familiar with their surroundings. This may last for a shorter or longer time, depending upon the spirit's capacity to understand his changed condition from mortal to spirit. After this condition of consciousness is assumed by the spirit, these friends leave him. Some guiding spirit, whose duty it is to perform the task, then shows or conducts him to the place, or plane, which he is fitted to occupy, and which, by the workings of the Law of Equalization, he must occupy. In this place, he is surrounded by, and must associate with, spirits of a similar condition of development as his own, until some change comes to him which fits him for a higher place.

Of course, this change may come in a short time or it may require a longer time to bring it about—all this depending upon the realization by the spirit as to what his condition is and the fact that there is a possibility of progressing. He cannot bring about this change of himself, for the law which fixes his place or condition does not cease to operate until another law is called into operation which permits and helps the change.

The only way in which this changed condition can be brought about is by the influences of other spirits of a more enlightened and higher position than that of the spirit whose position I have spoken of. These influences do not necessarily come from spirits who have received the New Birth, but may come from spirits who know nothing about it, and who have only the natural love. And even they may not necessarily be of a high order of development of either intellect or soul. But they must be in such condition that they know, and are able to tell the lower spirit, of the possibility of progress and the way in which it can be made.

Many spirits who are in a dark position or condition, themselves, can help others who are in a darker condition, just as a student of a lower class in school on earth may not be able to teach all that is taught or may be learned at that school, yet, he can teach those in a lower class than his own the things that he has learned in progressing to his own class.

All spirits have a work to do. And these spirits of little development are engaged in teaching those of lesser development the way to get in the same condition as those who teach are in. But, of course, these latter cannot teach anything that belongs to a higher condition than the one in which they are. In such cases, the progress is very slow for many reasons. And it sometimes takes centuries for a spirit to progress from this very low plane to a higher one where only the lowest grade of happiness exists.

So, you see, in order to help these dark spirits, it is not necessary for the helping spirit to be one who has the Divine Love in his soul. But all this means that the spirit who is helped in this way cannot possibly progress higher than his natural love and moral conscience and intellectual endowments will permit. No progression of the soul to a realization of the Divine Love of the Father or to the Celestial Spheres will occur.

This is important for you and all mankind to know, for the reason that

you and others may learn what the true soul development means, and how effectively spirits possessing this soul development may help all other spirits, good or bad. Aside from this, you may suppose that the spirits who hear you talk at the séances, where all kinds and conditions of spirits congregate and promise to help both mortals and spirits, may not be able to help because some are in a dark and low condition themselves. Yet, to some extent, all spirits may help other spirits who are in a lower condition, and, sometimes, in the beginning of the progression, more satisfactorily than can the higher spirits. This is so because these dark spirits who try to help the darker spirits are more in harmony with them. And the darker spirits will listen to them with more interest and belief in the possibility that they can help them.

But this is a help that does not work in such a way as to cause the spirits who are so helped to lose their desires and recollections very rapidly, and to progress into the higher planes without the great suffering that you have been told of.

I thought I would write this to you for the reason that, in your investigations and teachings of the spirit life, you might not give due importance to the possibility of one dark spirit helping another. All the phases of mediumship, when honestly conducted, have their proper places and work in God's Plan of redemption; and none of them must be considered as useless or without special design.

Of course, the phase of assistance to spirits mentioned above is of the lowest form and is merely preliminary to the great work which the higher spirits do in carrying out the great Plan of redemption, which has been explained to you. The important work is that of the spirits who know what the Divine Love of the Father is, and what fits spirits and mortals for the enjoyment of the great happiness which obtains only in the Celestial Spheres—and, also, in the soul spheres to a lesser extent.

WHEN A SPIRIT WHO IS DARK LEARNS OF THIS GREAT LOVE AND STRIVES TO OBTAIN IT, AND EARNESTLY PRAYS FOR THE HELP OF THE HOLY SPIRIT, WHICH IS GOD'S MESSENGER OF LOVE, HE WILL PROGRESS MUCH MORE RAPIDLY. AND HIS SUFFERINGS AND DARKNESS WILL LEAVE HIM SOONER, AND GREATER HAPPINESS WILL COME TO HIM.

But, still, I say, the work of these lower spirits that I have spoken of is a great work and must not be underestimated. So, remember what I have written and give due credit to this work.

I will not write more but, with all my love and blessings, will say good night.

Your brother in Christ,
JOHN.

PART II.

**THE AUTHENTICITY
OF THE BIBLE.**

Introduction.

In addition to the contents which follow (and other writings contained in volume II of *True Gospel Revealed Anew by Jesus*), Jesus has delivered a wealth of information concerning the Old Testament of the Bible through a second mortal instrument, Dr. Daniel G. Samuels. During the years 1954-1966, invaluable information was given by Jesus concerning the prophecies of the Old Testament which pointed to his coming, as well as additional truths about his life and public ministry.

The Divine Love—the Essence and Substance of the Creator—was foretold in the prophecies of Isaiah, Jeremiah and Ezekiel, all of whom knew that God would bestow a *New Heart* upon mankind and render His children incapable of sinning. As a boy, Jesus studied the Scriptures closely, the Divine Essence already burning in his heart as the direct result of his constant longing for atonement with our Heavenly Father. His soul senses had awakened to the reality of the Father's Love and Its Qualities, and had become a repository for the Truths inherent in this Divine Substance.

As he reached manhood, he was increasingly conscious of his soul's possession of those qualities which the prophecies had foretold would be shown by the Messiah. He didn't begin his public ministry, however, until age 33, at which time the complete transformation of his soul into the Divine Nature of the Father took place.

These truths and countless others concerning the Old Testament have been compiled into sermons by Jesus which are available under the title, "76 Sermons on the Old Testament of the Bible." The writings referred to above, revealing further truths about his life and public ministry, are available as "New Testament Revelations." Three of these, Nos. 4, 5 and 20, dealing with Jesus' Messiahship and the false doctrine of reincarnation, have been incorporated into this volume.

—The Editors.

Chapter 16.

The Bible Is Not The Word of God in Many Particulars.

MESSAGES INCLUDED IN THIS CHAPTER.

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16.

The Bible Is Not the Word of God in Many Particulars.

*The True Relationship of Man to the Creation
of the World, and the Origin of Life.*

(JESUS)

(January 15th, 1916 | Received by James Padgett)

I AM HERE. *Jesus.*

I come tonight to tell you that you are in a very much better condition than you have been for some time. Your rapport with us is so very much greater that I feel that I should write you a message upon an important subject which is vital to the salvation of man from the sins and errors of his life on earth, and I will write a portion of what I desire to write.

Well, I will first say that there are so many men and women on the earth who believe, or who assert that they believe, that, through their own efforts, they can develop those soul qualities which are necessary to bring them in accord with the Soul of the Father, that I find the task of convincing these persons of the errors of their beliefs, or assumption of beliefs, will be a very great one. And this task will not be confined to those who have given real and deep study to the mysteries of life, both on earth and thereafter, but also to a much greater number who have a kind of smattering of this supposed knowledge, which the wiser or more learned publish to the world as a result of their investigations.

It is more difficult to convince the ignorant, who think that they know the Laws of Being and the plan of the workings of God's Universe, than to convince those who have given sincere, thoughtful study to the same, because the latter, generally, as they progress in their investigations, become convinced that the more they should know as a result of their investigations the less they really know.

I do not know just what is the most important subject for comment tonight relating to these matters, for there are so many, all of which I must at some time instruct you about. But I will write tonight about: "The True Relationship of Mein to the Creation of the World, and the Origin of Life."

Your Bible says that, in the beginning, God created the heavens and the earth, etc., out of a void, and continued that creation until there was a perfect heaven, with all its glories, and a perfect earth with inhabitants of every kind—all perfect and made just as an All-Wise and All-Powerful God would create. And, as a climax to all, man was created so perfect that he was made in the image of his Creator.

Well, this story is just as good and satisfactory as any that has been

conceived and written by man, and is just as worthy of belief; but, as a fact, it is not true. For there never was a time or period when there was a void in the universe or when there was chaos.

God never created anything out of nothing. But His Creations, such as are perceived by and known to men, were merely the change in form or composition of what had already existed (and always will exist) as elements, though there will undoubtedly be changes in form and appearance, and in constituent elements in their relation to one another.

GOD WAS ALWAYS EXISTENT—A BEING WITHOUT BEGINNING, WHICH IDEA THE FINITE MIND, I KNOW, CANNOT GRASP; BUT IT IS TRUE. AND, SO, EVERYTHING WHICH IS IN THE UNIVERSE TODAY ALSO HAS EXISTED, THOUGH NOT IN FORM AND COMPOSITION AS THEY NOW ARE. AND THEY WILL NOT CONTINUE TO BE AS THEY ARE, FOR CHANGE ETERNAL IS THE LAW OF GOD'S UNIVERSE—I MEAN AS TO ALL THINGS WHICH MAY BE SPOKEN OF AS HAVING A SUBSTANCE, WHETHER THEY BE MATERIAL OR ETHEREAL.

OF COURSE, HIS TRUTHS NEVER CHANGE, AND NEITHER DO THE LAWS BY WHICH THE HARMONY OF THE UNIVERSE IS PRESERVED AND CONTINUED PERFECT.

NOW, THE EARTH ON WHICH YOU LIVE DID NOT ALWAYS HAVE AN EXISTENCE AS AN EARTH, AND NEITHER DID THE FIRMAMENT AND THE GREAT GALAXY OF PLANETS AND STARS. BUT THEY WERE NOT CREATED OUT OF NOTHING, AND NEITHER WAS THERE CHAOS; FOR, IN GOD'S ECONOMY OF BEING, THERE IS NEVER ANY CHAOS. IF THERE WERE, THIS WOULD MEAN THE ABSENCE OF THE WORKINGS OF HIS LAWS AND HARMONY.

BUT THE EARTH AND THE FIRMAMENT WERE CREATED. AT ONE TIME, THEY HAD NO EXISTENCE AS SUCH, AND, AT A COMING TIME, THEY MAY CEASE TO HAVE SUCH EXISTENCE. AND THIS CREATION WAS IN AN ORDERLY WAY, ACCORDING TO DESIGN, WITH NO ELEMENT OF CHANCE ENTERING INTO IT. AND SUCH CREATION WAS NOT THROUGH WHAT YOUR WISE MEN MAY CALL ACCRETION OR EVOLUTION—THAT IS, *SELF-EVOLUTION*—FOR EVERY NEW OR ADDITIONAL EXPONENT OF GROWTH OR MANIFESTATION OF INCREASE WAS THE RESULT OF GOD'S LAWS, WHICH HE OPERATED IN THE CREATION OF THE CREATURE.

THERE IS NO SUCH THING AS SELF-EVOLUTION, OR THAT DEVELOPMENT WHICH ARISES FROM THE UNASSISTED GROWTH OF THE THING DEVELOPED. AND THIS APPLIES TO ALL OF NATURE AS WELL AS TO MAN. TO GROW, TO BECOME NEARER PERFECTION, IMPLIES THE DECAY AND DISAPPEARANCE OF SOME ELEMENTS WHICH HAVE PERFORMED THEIR MISSIONS AND WORK IN THE GROWTH OF THE THING CREATED. AND NEVER DO THE SAME ELEMENTS CONTINUE IN THE DEVELOPMENT OF THAT WHICH THE LAWS,

IN THEIR OPERATIONS, BRING TO GREATER AND GREATER PERFECTION.

But, in all this work of creation, there are laws of disintegration and apparent retrogression operating as well as laws of positive construction and advancement. And, again, these former laws do not operate by chance, but by design, just as do the latter class of laws.

For the purpose of bringing forth the perfect creature—be he man or animal or vegetable or mineral—the Creator of all knows when retrogression as well as the laws of advancement and increased effectiveness shall operate. He never makes a mistake in setting these laws into operation, and He never pronounces the result of His Work, “Not Good.”

As has been said, a thousand years are as a day with God. And while it may appear to man for many long years that there are retrogressions and delays in bringing to perfection a creature of the Creator’s Works, yet, that apparent retrogression is not such a fact, but only a course or method adopted for bringing forth the higher, or greater, perfection. I know it is difficult to explain these workings of creation to the finite, earthly mind, but you may grasp some conception of what I desire to make known.

MAN, IN HIS CREATION, WAS NOT OF SLOW GROWTH, AS WERE SOME OF THE OTHER CREATIONS OF GOD. RATHER, HE WAS FROM AND AT THE BEGINNING MADE PERFECT, WITH THE EXCEPTION OF THE QUALITIES OF DIVINITY AND IMMORTALITY. HE DID NOT GROW FROM A LOWER CREATURE BY THE SLOW PROCESS OF EVOLUTION, AS SOME OF YOUR SCIENTISTS HAVE PROCLAIMED—AND THIS A SELF-EVOLUTION, RESULTING FROM INHERENT QUALITIES WHICH WERE DEVELOPED BY EXPERIENCE—BUT HE WAS CREATED THE PERFECT MAN INSTANTLY.*

I will stop for the present.

Your brother and friend,
JESUS.

The Master Continues the Previous Message.

(JESUS)

(February 6th, 1916 | Received by James Padgett)

I AM HERE. *Jesus.*

I come tonight to resume my discourse of several nights ago. As I was saying, man is the creature of God, made in perfection and instantaneously, as it were, and not having a slow growth as other creations. And when he was created, he needed no evolution or additional attributes to make him the

* Please refer to NOTES at the end of this chapter.

perfect man. His physical body was perfect, and also his spiritual body and his soul.

In addition to these three constituents, he had a Gift which he forfeited by his disobedience, which was never restored to him until my coming, and which, when possessed by him, made him more than mere man. As to those things which were made constituent and absolute parts of him, they were perfect, and no evolution was necessary to give them any increased perfection. Man was a more perfect being then than he is now or ever has been since his fall from his condition of perfection.

After his disobedience and the consequent death of the potentiality of partaking of the Divine Nature of the Father, which is the Gift mentioned above, man was left in a state where he depended exclusively upon the qualities which he then possessed for his future happiness, and the freedom from those things which would cause him to lose the harmony that then existed between him and the laws governing his being.

THE GREATEST OF ALL THE QUALITIES BESTOWED UPON HIM WAS THAT OF THE WILL POWER, WHICH WAS WHOLLY UNRESTRICTED IN ITS OPERATIONS, ALTHOUGH, WHEN EXERCISED IN A MANNER WHICH BROUGHT THIS WILL IN CONFLICT WITH THE LAWS CONTROLLING THIS HARMONY, MAN HAD TO SUFFER AND PAY THE PENALTIES OF SUCH VIOLATIONS. BUT, NOTWITHSTANDING THAT THESE PERVERSIONS OF THE EXERCISE OF THE WILL BROUGHT THE SINS AND ERRORS WHICH NOW EXIST ON EARTH, GOD DID NOT PLACE ANY LIMITATIONS ON THIS EXERCISE.

MAN, IN HIS CREATION, HAD BESTOWED UPON HIM APPETITES AND DESIRES PERTAINING TO HIS PHYSICAL NATURE, AS WELL AS DESIRES OF HIS HIGHER OR SPIRITUAL NATURE; AND THEY WERE ALL INTENDED TO WORK IN HARMONY AND NOT IN ANTAGONISM. AND, IN SUCH WORKINGS, MAN WAS KEPT PURE AND FREE FROM SIN—WHICH IS MERELY THE VIOLATION OF GOD'S LAWS OF HARMONY. BUT AFTER THE FIRST DISOBEDIENCE (WHICH IS THE GREATEST DEMONSTRATION OF THE POWER OF MAN TO EXERCISE THAT WILL, EVEN WHEN GOD HAD FORBADE HIM TO DO SO), AND AFTER MAN LOST THIS GREAT POTENTIALITY THAT I SPEAK OF, SUCCEEDING DISOBEDIENCES BECAME EASIER. AND, AS THESE DISOBEDIENCES OCCURRED, MAN LOST THE DESIRES FOR THE SPIRITUAL THINGS TO A GREAT EXTENT, AND THE ANIMAL OR PHYSICAL PART OF HIS NATURE ASSERTED ITSELF. THEN, INSTEAD OF EXERCISING THESE APPETITES WHICH BELONGED TO THE PHYSICAL NATURE IN SUCH A WISE WAY THAT NO INHARMONY WOULD ENSUE—AND HERE LET ME SAY THAT, EVEN AFTER THE FALL, IT WAS POSSIBLE, AND EVEN EXPECTED, THAT MAN WOULD EXERCISE THESE APPETITES IN THE WAY MENTIONED—HE INDULGED THEM BEYOND THEIR PROPER FUNCTIONS. AND HE INCREASED SUCH INDULGENCE UNTIL HE COMMENCED TO FIND, AS HE

THOUGHT, MORE PLEASURE IN SUCH INDULGENCE THAN IN THE THOUGHTS AND EXERCISE OF HIS HIGHER NATURE, AND THE ASPIRATIONS WHICH BELONGED TO IT.

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

And from this position of low degradation or degeneracy, man slowly commenced to progress towards the attainment of his original condition before the fall. Never in all this time was his freedom of will taken from him, nor did God attempt to control such will. But always the Laws of Compensation worked, and man suffered as he continued to create sin and evil.

But as man on earth continued to degenerate and to permit what is sometimes called his animal nature to dominate his spiritual nature, many men died and continued to die, and their physical bodies went back to the dust of which they were created. And their spiritual selves became inhabitants of the spirit world where, in a longer or shorter time, they were freed from the desire to exercise these animal appetites. And the spiritual part of man again asserted itself until many of these spirits became free from sin and evil, and in harmony with the Laws of God controlling their natures and conditions as they existed before their degeneracy and before the disobedience commenced.

And these spirits, thus made free, and in their spiritual dominance, commenced to try to assist man to direct his will in such ways as to rid himself of submission to these appetites while living on earth, and to become again a true man, as in his creation state, minus the potentiality that I have mentioned. But these efforts on the part of spirits have been slow in their effects. And while men have been almost regenerated in individual cases, yet, as a whole, the progress has not been as rapid as is desirable. Sin and evil still exist in the world, and men's perverted appetites and desires still control them to a large extent.

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

Advancement in the intellectual qualities does not necessarily mean progress in the spiritual asserting itself over the perversions of these appetites. For will is not a thing entirely of the mind, and neither are these appetites and desires. In back of the mind are the affections, usually called the heart's desires, which is the seat of these appetites from which these desires arise. And, as they arise, the will is influenced by them; and, as the will is influenced, then come positive thoughts and deeds.

It is not surprising that your scientists believe and preach the doctrine of the evolution of man from a lower species of animal or from an atom (or from something that they cannot just understand or give a name to) because, in their studies of the history of mankind and of the created world, they find that man has developed and progressed amazingly from what appeared to have been his condition in some ages past.

But history does not extend to the time when man was in this lowest condition of degeneracy. Hence, all the conclusions that these scientists reach are based upon facts, sufficient unto themselves, which show the progress of man only after the turning point of his degeneracy. They have no facts (and, of course, when the word “facts” is here used, it refers exclusively to the material things of nature) showing them the gradual decline of man from his state of being a perfect man to that when his retrogression or degeneracy ceased, and his progress of return to his former estate commenced.

SO, IF THE SCIENTISTS WILL BELIEVE AND TEACH THAT MAN, INSTEAD OF EVOLVING FROM AN ATOM OR SOME OTHER INFINITESIMAL SOMETHING, OR FROM A LOWER SPECIES OF ANIMAL THAN MAN, EVOLVED FROM HIS STATE OR CONDITION WHEN HE WAS AT THE BOTTOM OF HIS DEGENERACY, TO WHICH HE HAD DESCENDED FROM THE PERFECT MAN, THEN THEY WILL BELIEVE AND TEACH THE TRUTH. AND THEIR THEORY OF EVOLUTION WILL THEN HAVE, AS ITS FOUNDATION OR BASIS, A FACT, WHICH NOW IT HAS NOT—ONLY A SPECULATION.

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

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

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

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

Your friend and brother,
JESUS.

*The Importance of Knowing the Way to the Celestial Kingdom.
Many Statements in the Bible Are Untrue.
(JESUS)*

(October 18th, 1919 / Received by James Padgett)

I AM HERE. *Jesus.*

Let me write a few lines, for I must tell you of an important Truth that is necessary for men to know to gain a knowledge of the Plan of salvation in order to reach the Celestial Kingdom.

I know that the Bible contains many sayings attributed to me in reference to this Plan, and many of my alleged sayings are believed in by those who claim to be Christians which are not true. I never said them, and they are contrary to what I received from the Father as to the true Plan of men's redemption from sin, and as to the only Way by which they can obtain true atonement with the Father and a knowledge of their own immortality.

Many of these sayings were written by men who knew not the only Way to a oneness with the Father, and were the results of the teachings of the manuscripts that then existed. They were received by the Jews as the revelations of Moses and of many of the prophets who had no knowledge of the Divine Love or of Its rebestowal upon humanity. These men made me say those things that accorded with their ideas of what was necessary for salvation, or for the possibility of their becoming at-one with me and with the Father, and, in writing their ideas, confused the Truth with what they supposed was the truth as contained in the Old Testament. Much harm has been done by attributing many of these sayings to me because of the supposed authority that was attached to them.

My disciples never taught and never understood that their salvation, or that of any man, depended upon faith in me as the son of God; or that I, the mere Jesus, had in me any virtue to forgive sin or to ensure an entrance into the true Kingdom of God; or that I, as the man Jesus, was a son of God in the sense that the Bible teaches. They knew that the Father had revealed to me the Truth, and that I had in me that Love which, to a large extent, made me like unto and at-one with the Father. They also knew that my teachings of the rebestowal of the Divine Love were true, and that when they or any man should possess this Love, to the extent of that possession, they would become at-one with the Father and also with me, who possessed It to a greater degree than any man. I say they knew this and taught it to the people, as I had taught it to them. But when the compilers of the present New Testament came to declare my sayings and teachings, they knew not of this Love, and, hence, could not understand what many of my true expressions meant. They gave them an interpretation, so far as my real sayings are concerned, that would comply with their own knowledge.

No, I am not correctly quoted in many of these sayings, and, I may say, in the large majority of them. For when they were written, as now contained in the New Testament, men had lost the knowledge of their true meaning, and, out of their own minds, recorded that which they thought was what I had really said.

I do not see how these false sayings can be corrected except to take each saying and show its falsity by its incompatibility with what I now say. This would take too much time and expend much energy that could be employed better in declaring what the truth actually is. BUT THIS I WILL SAY: THAT WHENEVER THESE SAYINGS IMPART THAT I CLAIM TO BE GOD, OR THAT I COULD, OR DID, FORGIVE MEN OF THEIR SINS, OR THAT WHATSOEVER SHOULD BE ASKED OF THE FATHER IN MY NAME WOULD BE RECEIVED, ARE ALL UNTRUE AND HAVE GREATLY MISLED THE TRUE SEEKER OF KNOWLEDGE AND IMMORTALITY.

My disciples were close to me and understood my sayings better than all others. Yet, they did not understand all the truth, and left the mortal life with many expectations that were not fulfilled and, in the very nature of the same, could not be fulfilled. In certain nonessentials, they were influenced in their beliefs and expectations by their training in the teachings of these Old Testament manuscripts, and were very largely Jews in their beliefs when they died. They understood the vital things that determined their relationship to God and to their existence in the future world, but, as to many of the nonessentials, they retained the faith of their fathers and were not able to receive all the truth which I could have taught them.

I MUST NOT LINGER TO CORRECT THESE ALLEGED SAYINGS OF MINE, BUT MUST OCCUPY MY TIME AND YOURS IN DECLARING AND REVEALING THE TRUTH AS IT EXISTS NOW, AND EXISTED THEN, THAT YOU AND THE WORLD MAY KNOW THAT WHEREVER AND WHENEVER THESE BIBLE SAYINGS OF MINE CONFLICT WITH WHAT I HAVE WRITTEN AND SHALL WRITE YOU, THEY ARE UNTRUE AND WERE NEVER SAID BY ME. THUS, IN THIS GENERAL WAY, I WILL MAKE PLAIN TO MEN THAT THE BIBLE MUST NOT BE RELIED ON OR BELIEVED IN, IN ALL PARTICULARS, AS CONTAINING THE TRUTH OR MY DECLARATIONS OF THE TRUTH.

I was saying that the Jews and the teachers of the church that became established, or, rather, controlled after the death of my followers, and those who understood the true teachings of my disciples, taught the conduct of men towards their fellowmen. However, the observance of certain ceremonies and feasts was regarded as the important thing for men to learn and practice in order to gain salvation, rather than the Truths which made man a child of the Father and at-one with Him through the operation of the New Birth.

OF COURSE, BEFORE MY COMING, THE JEWS COULD NOT HAVE TAUGHT THE TRUTH OF THE NEW BIRTH BECAUSE THE GREAT GIFT OF THE REBESTOWAL OF THE DIVINE LOVE HAD NOT BEEN MADE. AND IT WAS NOT POSSIBLE FOR THAT GREAT TRUTH, WHICH WAS NECESSARY FOR IMMORTALITY AND THE POSSIBILITY OF MAN'S PARTAKING OF GOD'S DIVINE LOVE, TO BE KNOWN TO THE JEWS; HENCE, THEY COULD NOT TEACH IT. THEIR TEACHINGS WERE LIMITED AND CONFINED TO THE THINGS WHICH WOULD MAKE THEM PURER IN THEIR NATURAL LOVE, AND IN THE RELATION OF THAT LOVE TO THE FATHER.

God, at that time, while He never gave them the privilege of becoming at-one with Him in the Divine Love, or even of becoming such beings in their character and spiritual qualities as were Adam and Eve (commonly supposed to be our first parents), yet, He did require of them obedience to His Laws, which would develop in them their natural love to such a degree as would cause it to become in harmony with His Laws that controlled and governed their natural love.

If you will study the Ten Commandments, you will see that these Commandments deal only with the natural love. Their observance would tend to make men better in that natural love, and better in their conduct with one another and in their relationship to God, so far as that love brought them in communion with Him. This natural love, as I have said, was possessed by men, just as the first parents possessed it, and was never taken from them, and, in its purity, was in perfect harmony with God's Creation and the workings of His Universe. But notwithstanding these great qualities, men were mere men and had in them no part of the Divinity of the Father. And, this being so, the Jews, while they were supposed to be more in contact with God through the prophets and seers than were any of the other races or sects of God's children, yet, never looked for a Messiah who would come with any other or greater power than that which would enable them to become the great ruling nation of the earth to whom all other peoples would be subordinated and subjected and powerless to ever again conquer or subject their nation to bondage.

In a way, this Messiah was to be a kind of supernatural being, having power which no other man ever had, and a kind of god to be worshiped and served during their earthly lives.

Many of the Jews, notwithstanding what may be said to the contrary in the teachings of the prophets, believed in other gods than the one which Moses declared, as is evidenced in their histories, both sacred and secular. For whenever their God—that is, the God of Moses—did not treat them just as they thought He should, they would create and worship other gods—even the golden calf. So, I say, they never expected a Messiah who would be other than a most powerful ruler on earth.

Their ideas and beliefs of the life after death were very hazy. And even that part of them known as the Pharisees, who believed in a kind of resurrection, never conceived that, when they should drop the mortal life, they would be anything different in their qualities and characters from what they were as mortals (minus the physical bodies), or would experience anything more than the great increased happiness which would come to them as such spiritualized mortals.

This was the idea of the common people, and also of the priests and scribes. And, notwithstanding the many beautiful and spiritual psalms ascribed to David, the happiness or glory that they might expect was only that which would come to them as spiritualized mortals having only the natural love.

So, you see, the Great Gift of the Father—the rebestowal of the Divine Love—was not known or even dreamed of by the Jews, nor conceived of, nor taught, by their scribes, nor spoken of even by their great prophets or

lawgivers such as Moses and Elias and others.

Their conception of God was that of an exalted, Personal Being, All-Powerful and All-Knowing, Whom they would be able to see face to face, as they might any king or ruler when they should come into the heavens which He had prepared for them, and where He had His Habitation.

As I was saying, the chief object of my mission on earth was to teach the rebestowal of the Divine Love upon man and the Way to obtain It, and the secondary object was to teach men those moral truths which would tend to make them better in their conduct towards their fellowman and purer in their natural love.

And so it is that, in my teachings of these moral truths, the effect of these teachings was to bring man more in harmony with the Laws of the Father which control the operations of the natural love. I never at any time intended that men should understand that these moral truths would bring about their union with the Father in the Divine sense, or that the possession of this natural love in its purest state would enable man to become a partaker of God's Divine Nature or an inhabitant of His Kingdom.

But, as I have said, apparently the only object that these compilers and writers of the Bible had to accomplish was to persuade men that the observance of these moral teachings in their conduct was all that was necessary to enable them to enter the Kingdom of Heaven.

I know it is said that love and almsgiving and kind deeds will work to a man's salvation and enable him to become at-one with the Father and to enjoy the Presence of God in the high heavens. But this is not true.

The good deeds which a man performs in the way of helping his fellowman will live after him, and will undoubtedly work toward his becoming perfect in his natural love. But they will not bring that man into atonement with the Father in the higher Love which is so necessary for his full salvation.

While my messages to you will not take one jot or tittle from the moral teachings, yet, they will show to man the necessity and Way to obtain a full reconciliation with the Father and a home in the Celestial Spheres.

I will come to you again and write upon a subject which is important to you, and which men should understand.

So, with all my love, I will say good night.

Your brother and friend,

JESUS.

NOTES

1. Throughout this paragraph, by “man,” Jesus is not referring merely to the physical bodies of our first parents that were perfected slowly over time, or to the spiritual bodies contained within these physical bodies, but more precisely to the *perfect souls* that were implanted instantaneously into these preexisting, perfected bodies. Hence, whenever Jesus and the Celestials refer to “man” in their messages, they intend it to be understood that what makes man a *human* being, unique, and the highest of God’s Creations, is the very special creation of the soul itself. For, in addition to the soul being found only in man, of man’s three composite parts (the physical body, the spiritual body and the soul), only the soul was and is made in the very image of God’s Own Soul. Therefore, the “perfect man” came into being only upon God’s bestowal of the soul. And it was this implantation of the soul that occurred instantly, not the creation of the bodies of our first parents which were already physically perfect as the evolutionary result of a long period of growth and development of the species from which they evolved.

An important writing on this subject was given by Jesus through his second chosen mortal instrument, Dr. Daniel G. Samuels. The writing is currently available as “New Testament Revelation 6,” an excerpt of which is included herewith for corroborative purposes:

...Man, as he is considered ordinarily, is a creation which passed through what you would call a long period of development, as have all of God’s creatures during that period of the earth’s development which enabled living beings to come into existence and survive.

Man’s nature is therefore both animal, or material, in accordance with the conditions of his physical being, and spiritual, at the same time, in accordance with the soul qualities and attributes given to him at the time God bestowed a soul upon him. In short, man’s nature is dual. And, thus, we have man with animal passions and feelings, and interrelated with these are those emotions and feelings which belong to his spiritual nature as a result of having received a soul. The Bible’s reference to the creation of man refers to the creation of man in the image of God, or to the time when God, the Great Soul, conferred upon man a soul and made him the greatest of His Creations

....

Chapter 17.

Truths Concerning the Old Testament.

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17.

Truths Concerning the Old Testament.

Leytergus Wrote a Book Containing a Description of the Creation and all of Man. The “Book of Genesis” Was Copied After His Writings.

(LEYTERGUS)

(August 10th, 1915 | Received by James Padgett)

I AM HERE. *Leytergus*. (Ancient spirit)

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

I come to you tonight to tell you that, before the Jewish Testament was written, I had written a book containing a description of the creation and fall of man. The *Book of Genesis* was copied after my writings, which were founded on traditions older than were the descriptions of *Genesis*.

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

I don't know when it was created, and I have not found any spirit in the spiritual world who does know. Of course, no spirit would know of his own knowledge because, in the natural order of things, man must have been created subsequent to the creation of those things which were necessary for his sustenance and comfort. I have never seen any angels who were not at one time mortals. Hence, I could not learn from them when the world was created, and I have never seen any angels or spirits to whom God has made this revelation. So, I say, the creation of the world, or rather any account of it, is all a matter of speculation and tradition.

(*Mr. Padgett asked a question.*)

Yes, I have been informed as to the fall of man.

My information is as follows: When man was created, he was made twofold—that is, there was a male and a female being which God intended to make a perfect one without the loss of any individuality on the part of either. Their names were not Adam and Eve, but Aman and Amon, which meant the male Am and the female Am—“Am” meaning “the exalted creation of God.”

These beings were made perfect, physically and spiritually. But these souls were not possessed of all the Qualities of the Great Creator Soul. In those particulars, they were inferior to the Great Creator. But, as regards this

soul part of their creation, they were made in the image of their Creator. The physical or spiritual part of their creation was not in the image of their Creator, for He has no physical or spiritual body. Only their soul part was made in the image of their Creator, and not of the Substance. But this image was given a potentiality of obtaining or receiving the Substance of the Soul Qualities of their Creator—this, provided that they pursue that course, in their existence or living, which would cause their souls to receive this Soul Substance in accordance with certain operations of the laws which their Creator had prescribed. And only in obedience to these laws, or their operations, could this Substance of the Creator Soul be obtained.*

Well, these creatures were not equal to the test, or, rather, requirements. And, after living awhile, they became possessed of the idea that they did not need to comply with these prescribed laws, but could obtain this Substance of their own will and power by doing that which they had been forbidden by these laws to do. And, so, in their efforts to obtain this Substance, or Divine Love, they disobeyed these laws; and, as a consequence, these potentialities of obtaining the Substance of the Creator Soul were taken from them. They then became beings still possessed of the spiritual and physical forms, and continued as souls, but not possessed of these great potentialities. And this was the fall of man.

(Mr. Padgett asked about the significance of the “apple” in the “Book of Genesis.”)

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

THE DISOBEDIENCE WAS THE GREAT, UNLAWFUL DESIRE ON THE PART OF THESE TWO TO OBTAIN THIS SOUL SUBSTANCE BEFORE THEY WERE FITTED, OR IN CONDITION, TO RECEIVE IT IN ACCORDANCE WITH THE OPERATIONS OF THE LAWS PRESCRIBED; AND, AS A CONSEQUENCE, THEY BECAME DISOBEDIENT. AND BEING POSSESSED OF WILLS WHICH WERE NOT IN ANY WAY BOUND OR LIMITED BY THEIR CREATOR, THEY EXERCISED THESE WILLS IN ACCORDANCE WITH THEIR DESIRES. AND, FROM THIS DISOBEDIENCE, THE WILLS OF MEN AND WOMEN HAVE CONTINUED TO ACT IN ACCORDANCE WITH THEIR DESIRES, AND IN VIOLATION OF THE GREAT LAWS OF TRUTH WHICH WERE MADE FOR THE TWO CREATURES AT THE TIME OF THEIR CREATION, AND WHICH ARE THE SAME, UNCHANGEABLE LAWS OF THIS TIME.

THE SOUL SUBSTANCE THAT THESE TWO FORFEITED WAS THE DIVINE LOVE OF THEIR CREATOR, WHICH, HAD THEY, BY THEIR OBEDIENCE, BECOME POSSESSED OF, WOULD HAVE MADE THEM A PART OF HIS DIVINITY—AND, THENCE, LIKE HIM

* Additional messages pertaining to the creation of mankind are included in volume II of *True Gospel Revealed Anew by Jesus* – Ed.

NOT ONLY IN IMAGE BUT ALSO IN SUBSTANCE AND REALITY.

THE POTENTIALITY THAT WAS TAKEN FROM THEM WAS THE PRIVILEGE THEY HAD TO OBTAIN THIS SOUL SUBSTANCE, OR DIVINE LOVE, BY COMPLYING WITH THE OBEDIENCE WHICH THESE LAWS PRESCRIBED. SO, YOU SEE, THE STORY OF *GENESIS* IS MERELY SYMBOLICAL.

I have nothing further to say tonight.

(Mr. Padgett asked where this spirit resided.)

I live in a sphere which is part of the Celestial Heavens. Through the Mercy of God and His Gift, declared by Jesus, I have received this potentiality and, through it, the Soul Substance which our first parents forfeited.

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

So, I will say good night.

Your brother in Christ,
LEYTERGUS.

*Moses Emphasizes the Importance of the Jews Learning the Truths of
God, as Proclaimed by Jesus.*

(MOSES)

(November 9th, 1915 | Received by James Padgett)

I AM HERE. *Moses, the prophet of God of ancient days.*

I have been with you on several occasions when some of the ancient spirits wrote to you, and I was much interested. I am still the faithful servant of God. But, in addition, I am a believer in Jesus who is the greatest of all the sons of the Father, and the only one of all God's messengers who brought life and immortality to light.

I could not have said this before his coming. I mean that I could not have said that other great reformers and teachers of the Truths of God had not done this because I did not know what life and immortality meant before the coming of Jesus.

No man or spirit before that time knew this great Truth.

I am now in the Celestial Heavens with many of the old prophets and seers who have received this Great Gift of the Divine Love. And many who lived and died since Jesus' time are also Celestial spirits, partaking of immortality.

I now see that many of my teachings were not true—that love did not enter into them, but rather the spirit of retaliation which is absolutely no part of the Truths of the Father. The Jews still look upon me as their great teacher and lawgiver, and many of them observe my laws literally.

And I want to tell you this fact, because I believe that when you publish the messages of the Master, should you publish also what I may write, many Jews will believe me, and also that I and many of those who taught my teachings are now engaged in showing the spirits of Jews who come into the spirit world the Truths as taught by the Master.

The Jewish nation is the most strict of all people in their beliefs in, and observances of, their religious doctrines as set forth in the Old Testament. Consequently, they will be among the last of all men to accept the Truths which I now understand and teach. But I hope that something which I may communicate to you will cause them to think and become believers and observers of this NEW REVELATION OF THE TRUTH.

THEY HAVE FOUGHT AND SUFFERED FOR THEIR RELIGION IN ALL THESE CENTURIES, AND THEY ARE STILL DOING SO. AND THE ONE GREAT THING THAT, MORE THAN ANY OTHER, HAS PREVENTED THEM FROM ACCEPTING THE TEACHINGS OF JESUS AND BELIEVING IN HIS MISSION TO MANKIND IS THAT HIS FOLLOWERS, OR THOSE WHO ATTEMPTED TO WRITE HIS TEACHINGS, AND THOSE WHO INTERPRETED THE SAME, DECLARE AND MAINTAIN THAT JESUS IS GOD, AND THAT THE TRUE GOD IS THREE INSTEAD OF ONE, WHICH, IN THE DECALOGUE, I NEVER DECLARED. THIS HAS BEEN THE GREAT STUMBLING BLOCK TO THE JEWS. AND WHEN THEY READ, AS THEY MAY, THAT JESUS, HIMSELF, DECLARED AND PROCLAIMED THAT HE IS NOT GOD BUT ONLY HIS SON, AND THAT THEY ARE ALSO HIS SONS, THEY WILL LOOK UPON HIS TEACHINGS WITH MORE TOLERANCE. MANY OF THEM WILL BE INCLINED TO ACCEPT HIS TRUTHS AND THE TRUTHS OF THE FATHER. AND JUDAISM, IN ITS RELIGIOUS ASPECT, WILL GRADUALLY DISAPPEAR, AND THE JEWS WILL BECOME A PART OF THE ONE GREAT RELIGIOUS BROTHERHOOD OF MEN. AND, AS IN OUR CELESTIAL HEAVENS, THERE WILL BE NO MORE JEW AND NO MORE GENTILE ON EARTH, BUT ALL WILL BECOME ONE IN THEIR BELIEF IN THE FATHER AND THE MISSION OF JESUS. HE WILL BE ACCEPTED AS THE MESSIAH NOT ONLY OF THE JEW BUT ALSO OF THE WHOLE WORLD. THEN, GOD'S CHOSEN PEOPLE WILL NOT BE A VERY SMALL MINORITY OF GOD'S CHILDREN. RATHER, THE WHOLE WORLD WILL BE HIS CHOSEN PEOPLE.

I will not write more tonight, but I feel that I must ask you to permit me to write again, as I have a mission to perform on earth to undo a work which I so effectively performed when I was the leader of my people.

As Jesus is teaching and will teach all mankind the Way to the Father and immortality, I must teach my people the way to get rid of these erroneous and false beliefs which are contained in the Old Testament.

So, thanking you, I will say good night.

MOSES,
the lawgiver of the Jews.

*Daniel Writes of His Experience in the Spirit World
and His Life on Earth.*

(DANIEL, PROPHET OF THE OLD TESTAMENT)

(July 21st, 1915 | Received by James Padgett)

I AM HERE. Daniel, the prophet of God of the Old Testament.

I am with you tonight because you have reason to believe that you have been selected to do the work of Jesus in transmitting his messages to mankind, and I want to add my testimony to that of the others who have preceded me.

I am a follower of the Master, although I lived on earth many years before he came to announce the rebestowal of the great Divine Love of the Father, and to show the Way by which every man who so desires may obtain It.

I never knew what this Love was until Jesus came and declared it to man and to spirits, as he did. And when he came to the spirit world after his crucifixion, he preached to us, who were in the Spiritual Spheres, the great doctrine of God's Plan of salvation.

Men must not think that mortals are the only recipients of this Love, or that they are the only ones who had the privilege of learning the Way to this Love; for, as I tell you, Jesus came to the spirits who lived in the Spiritual Heavens, and he made known this great Plan and taught the Way to immortality.

Before his coming, I was a spirit who enjoyed the Favor of the Father to the extent that my natural love was developed to the highest degree, and, in that love, I was comparatively happy. I also possessed great intellectual development. But as to the Divine Love, which I now possess, I knew nothing of It, nor did any spirit then living.

This may seem strange to you because, from my history, as contained in the Old Testament, you would naturally suppose that I was in high favor with God, and so I was. But that favor extended no further than in receiving from Him a very great amount of the natural love, which He had bestowed on all mankind, and in knowing, by my spiritual perceptions and the power of a psychic nature which I possessed, that God was caring for me and using me to convince the heathen nations that there was only one God, and that He Alone should be worshiped.

Never did I know the reality of what the Divine Love was, or that I was not in a position that I might have been in had not that Love been taken from mankind when our great earthly father committed his fatal act of disobedience. In those times, before the coming of Jesus, no spirit could possibly progress higher than the sphere where this natural love and intellectual development existed in their greatest degree of perfection.*

So, you see, I was never a spirit possessed of this Divine Nature. And we who lived in the days of my earthly life were satisfied with, and expected

* The Sixth Sphere.

only, the Favors and Gifts of God as they might affect our earthly prosperity and happiness.

I was a prophet, as it is written, and God spoke to me through His spirits about those things which I declared to the people. He also enabled me to foretell many things which would and did happen. But this great favor and gift did not bring to me the possession of the Divine Love or Nature of the Father. And, when I came to die, I passed to the spirit world as a spirit possessed only of the natural love and the great moral development which my communications from my associations with the spirits of the Father had given me.

So, man must not think that we of the Old Testament, no matter whether prophet or seer, or the specially favored by God, ever had this Divine Essence of His while we lived on earth, or while we existed as spirits before the coming of Jesus.

Abraham, Moses, or Elias never possessed this Divine Nature, although they were the specially chosen of God to do His Work in the particulars in which they were chosen. And they never understood that their lives after death were to be anything more than a mere existence in the spirit world as spirits, or, as it was expressed, that they were to be gathered to the home of their fathers. Rest was then understood to be the great condition of the good men of God. And this rest meant a relief to them from all earthly troubles, and a happiness that would result from such freedom.

So, when the Master came into the spirit world and preached the great Truth of the rebestowal of the Divine Love, the spirits were as much surprised as were mortals. And there was just as much unbelief among them as among mortals.

The Jews still believe in their doctrines which had been their rule of faith when in the flesh. And the laws of Moses and the declarations of the prophets control them as spirits, just as they had controlled them on earth.

Of course, after they became spirits, they learned many things which pertain to the spirit world, of which they had no knowledge as mortals. And among the laws which they learned as spirits was the great Law of Recompense.* Of course, Moses had in a way taught the principles of this law, as instanced in his decree of “an eye for an eye, and a tooth for a tooth”; but this was merely a shadow of what the Law of Recompense means in the spirit world.

This law was in existence then just as much as it is now, but spirits had only the natural love then to help them get out of their condition of suffering and darkness; and, in many cases, it required centuries and centuries for this love to work out their salvation.

And I must tell you also that, when this natural love had done its work, the spirit came into a condition of happiness and satisfaction—so much so that many of them remained contented. And some who lived on earth when I lived, and became spirits when I became a spirit, are still in that condition

* Also called the Law of Compensation.

of happiness which this natural love, in a pure state, gives them. They did not awaken to the great Truth that the Divine Love had been offered to them at the time of Jesus' coming to earth, just as many—yes, the large majority of men—have never awakened to this fact.

So, you see, while God in His Goodness and Mercy has provided a Way by which all may become partakers of His Divine Nature, and of the corresponding great and never dying happiness, yet, He has also provided a natural love which may become free from all sin and earthly grossness, and, when so purified, enables the spirit to enjoy a happiness far beyond what mortals may conceive of.

But this latter condition does not bring immortality, and no spirit with only this natural love has any assurance that it is immortal.

Well, I have written very much and must stop for this time.

(Mr. Padgett asked a question.)

Well, at the time Moses and Elias met Jesus on the Mount of Transfiguration, they had received a portion of this Divine Love because they had learned of Its rebestowal on mankind previous to that date. And as they had developed their natural love to its supreme excellence, and were very near the Father in their soul development, so, they were ready recipients of this Divine Love when It came again to man and spirits. But they were not so filled with It then as many spirits who were mortals in your time are now.

AS I UNDERSTAND THE MEANING OF THE TRANSFIGURATION, IT WAS TO SHOW TO THE DISCIPLES OF THE MASTER THAT, WHILE JESUS WAS THE POSSESSOR AND EMBODIMENT OF THIS DIVINE LOVE IN THE MORTAL WORLD, SO, MOSES AND ELIAS WERE THE POSSESSORS OF IT IN THE SPIRIT WORLD. IN OTHER WORDS, JESUS' APPEARANCE SHOWED THAT IT HAD BEEN BESTOWED ON MORTAL MAN, AND THE APPEARANCE OF MOSES AND ELIAS SHOWED THAT IT HAD ALSO BEEN BESTOWED ON THE SPIRITS.

Sometime, I will come and relate to you my experience of finding this Love, of becoming convinced of the real mission and Truth of Jesus' teaching, and how this Love came into my soul and resulted in my becoming a Christian.

The sphere in which I live has no number. It is high in the Celestial Heavens, but not so high as that in which the apostles live. They have wonderful soul development, which means the possession of this Love to a great degree; and it is this possession of Love which determines their place of living.

Well, I am grateful that I could write to you tonight, and I feel that I am opening the way to my being able to do good to mortals by having done so. For we are now forming an army, as you would say, to make a great and successful onslaught on the powers of evil and darkness, as they now exist in the mortal world. Jesus will be the leader of this army. He is the greatest spirit in all God's Universe, and we, who are his followers, realize that fact and follow him without question. So, my friend, I must stop.

With the love of a brother who may seem ancient to you, but is very young, I will say good night. DANIEL.

*Samuel Recounts His Teaching and Experience When on Earth.
He Explains That He Did Not Get the Divine Love
Until Jesus Came to Earth.*

(SAMUEL, PROPHET OF THE OLD TESTAMENT)

(July 21st, 1915 | Received by James Padgett)

I AM HERE. Samuel, the prophet of God of the Old Testament.

I am the same Samuel whom the woman of Endor called from the spirit world to show Saul his doom. I come to you tonight as I came to her at that time. Only my purpose is not the same, and I am not the same spirit in my qualifications.

I am now a Christian and know what the Divine Love of the Father means, while then I did not. I was a spirit living in comparative happiness, existing in the consciousness that I had done my work on earth and was then enjoying the repose of the righteous; for, as we understood that word then, in both the mortal and spirit worlds, I was a righteous man.

I come to you tonight because I see that you have been chosen to do the great work of the Master, in his efforts to redeem mankind from their lives of sin and error, and to show them the Way by which they may partake of the Divine Nature of the Father and obtain immortality.

HOW MUCH MORE MANKIND ARE BLESSED NOW, AND SPIRITS TOO, THAN THEY WERE WHEN I WAS A MORTAL, AND FOR A LONG TIME AFTER I BECAME A SPIRIT. MY GOD THEN AND YOUR GOD NOW ARE THE SAME, BUT HIS GREAT GIFT OF DIVINE LOVE WAS NOT IN EXISTENCE THEN, AS IT IS NOW. SO, YOU AND ALL OTHER MORTALS SHOULD REALIZE THE GREAT PRIVILEGE YOU HAVE BECAUSE OF THIS GIFT AND THE GIFT OF JESUS TO EXPLAIN AND SHOW THE WAY BY WHICH THAT LOVE MAY BE OBTAINED—FREELY AND WITHOUT MENTAL EXERCISE OF A HIGH ORDER, BUT BY MERELY THE LONGINGS AND ASPIRATIONS OF THE SOUL IN ITS DESIRES TO BECOME A PART OF THE FATHER'S DIVINITY.

I TELL YOU THAT THE WAYS OF GOD ARE WONDERFUL AND MYSTERIOUS. WHILE HIS PLANS MAY SEEM TO BE WORKING SLOWLY TO US, YET, THEY ARE WORKING SURELY AND WILL BE ACCOMPLISHED IN HIS OWN FULNESS OF TIME.

I never knew that God was such a God of Love and Mercy while I was on earth. He was our Jehovah and Ruler. He was a God of "anger" and "wrath," and a "jealous" God, as I thought, ever ready to "punish" those whom He thought to be His "enemies" with massacre and death. I obeyed Him and performed His Work, as I understood I should, more through fear than through love. In fact, to me, love was never a "weapon" or instrument to be used in bringing the disobedient Jew to a compliance with what we thought was the Will of God.

In such a method of procuring obedience, the soul was never developed and love was a minor factor in making the Jews obedient to the Father's

Requirements.

Our principal desires were for the success of our earthly undertakings. And, when these were accomplished, we had no further use for our God, except to keep Him in reserve for occasions that might arise when, as we thought, we might need His Assistance.

I know that Moses commanded the Jews to love God with all their souls and minds and strength, and many of them thought that they were doing so. But, in reality, their love was limited by the extent of their desires for worldly gain, and this I know; for, when they had succeeded in obtaining what they wanted, they forgot to love God. Hence, we prophets were required so often to instruct them, and we did call them so frequently to a recollection of God and the danger they ran in forgetting Him and His Laws. But we seldom attempted to have them recall Him through love, but nearly always through threatenings and the portrayals of dire punishments that would be inflicted upon them, should they continue to forget Him.

And thus it was that Saul sought my help and advice. He thought that not only had God forsaken him but also that he had forsaken God. And he expected the punishment that he thought would result from such neglect to serve and obey God. And, as I was in the spirit world and probably very close to God, he thought that I would exercise some influence and have the great “threatened calamity” arrested. But he did not seek me through love of God, but through fear of his enemies and dread that God would direct His “wrath” upon him.

So, you see, fear was the ruling sentiment that actuated the Jews in my time in their dealings with God. And when that fear was allayed or forgotten, God was forgotten, and only remembered again when danger appeared. Of course, there were many exceptions to this class of Jews, for there were some who really loved God; and no fear of “wrath” or “anger” from Him formed a part of their love.

So, you will see that the laws of Moses were not so much intended to regulate the spiritual or soul part of the Jews, but to control them in their dealings with one another in the practical affairs of life, and in their dealings with the heathens and strangers.

The moral laws thus taught were taught for the purpose of making them righteous between themselves. Then, as a consequence, so they thought, they would be righteous towards God. But the great essential to make them one with God, by obtaining the Divine Love, was missing, and never sought for. It could not then be found because it did not exist then for mankind. I AM NOW A CHRISTIAN AND KNOW THAT THE DIVINE LOVE IS A REALITY, AND THAT ALL MEN MAY HAVE IT, IF THEY WILL ONLY SEEK FOR IT.

(Mr. Padgett asked a question.)

Well, the woman of Endor was not a witch and did not practice the black art. She was a good woman possessed of powers to call up the “dead,” as they were called. She did not engage in practices of doing harm to mortals, such as putting spells upon them or using charms, but she was a true medium. And, while not possessed of much spirituality, yet, she was a woman of good morals who had around her many spirits of the higher order, whose only

desires were to do good to mortals. She was the one who was careful to have no evil spirits come and communicate, and her powers with the higher ones were very great. Had she been of what you call the lower class of mediums, I never would have responded to her call. But she was in rapport with me and other spirits whose thoughts were turned to the higher things of the spirit world. Hence, she had no difficulty in having us appear for the consolation of help to mortals when she desired it.

I had instructed and advised Saul when he was alive. And after I became a spirit and he needed help, naturally, he would seek my advice.

In those days, mediums were more numerous than most people suppose. And because of their being so common and of such different kinds, and the most of them engaging in necromancy and evil arts, strict laws were passed against their pursuing their calling or engaging in the practice of consulting spirits.

But not all were bad, and many of them did good in the world. And among these latter was the woman of Endor, notwithstanding that she has been so vilified and abused by the churches and preachers. You may be surprised when I tell you that she is now living high up in the Celestial Heavens, and is a redeemed spirit enjoying the Divine Love of God.

Well, I must stop. But I will come again sometime and tell you of the things that I know in reference to these higher spheres.

I will say good night.

Your friend and brother,
SAMUEL.

Helen Affirms That Daniel and Samuel Wrote.

(HELEN PADGETT)

(July 21st, 1915 | Received by James Padgett)

I AM HERE. *Helen.* (Mrs. James E. Padgett)

Well, sweetheart, you must stop for tonight. You are tired and it will do you harm to write more.

They are powerful spirits and look as young as the spirits of those who died recently and were very young. I mean they looked like young men, and they really are. They are very highly developed in their souls and intellects. Daniel is especially beautiful and also very powerful.

With all my love, I am

Your own true and loving
HELEN.

*Saul Testifies That the Woman of Endor Was Not a Wicked Woman, as
Many Believe.*

(SAUL OF THE OLD TESTAMENT)

(August 7th, 1915 | Received by James Padgett)

I AM HERE. *Saul of the Old Testament.*

I am the same Saul that called up Samuel, or, rather, who caused the woman of Endor to do so.

I was a wicked man in those days, and I knew not the Love of God, and very little of the love of my fellow mortals. I was a cruel man and a worker of iniquity, and I violated God's Laws in many ways.

As you have read, I came to the end of my resources and went to consult Samuel as the last resort. I did not know that God had abandoned me until Samuel had told me.

(Mr. Padgett asked a question.)

Yes, He did, and He was my Protector as long as I obeyed Him and did what was right in His Sight. I know that He did because, when I obeyed Him, I was successful and happy.

I only knew from what the prophets told me, and they claimed to have communications with God in some way. I believed this and, hence, thought that God was protecting me.

I am a redeemed spirit now and am happy in the Love of the Father. I became a lover of the Father and an inhabitant of His Kingdom long after Jesus proclaimed the great Truth of Divine Love restored. Before that, I was a spirit who lived in the happiness which I experienced in developing my soul and becoming a good spirit, free from sin and error. But this happiness is not that which I now enjoy.

I want to confirm what Samuel said as to the woman of Endor. She was not a witch or evil woman, but a medium who received communications from the higher spirits of the spirit world. She has been abused for centuries and should not be thought of further as a wicked woman.

I will not write more tonight.

(Mr. Padgett questioned Saul's understanding of English.)

Well, do you suppose that we of the spirit world stand still in our mental advancement? I know all the important languages of the earth and can write them and understand them. Do not think that spirits do not learn here, just as they learned as mortals. The only difference is that they can learn so much more rapidly and can retain their knowledge more easily than mortals can.

So, I will say good night.

Your brother in Christ,
SAUL.

Elias Discusses the History of the Times When He Lived on Earth. He States That He Never Knew of the Divine Love Until Jesus Came to Earth and Made Known Its Rebestowal.

(ELIAS)

(October 1st, 1916 / Received by James Padgett)

I AM HERE. *Elias*. (Elijah of the Old Testament)

I was the prophet of old, and am now an inhabitant of the Celestial Heavens and an immortal child of the Father.

I have been present on several occasions when the high spirits were writing to you, and I have been much interested in the work which they and you are doing. You are doing a wonderful work in helping the dark spirits of suffering,* and in bringing these spirits in close communion with the higher spirits who can show them the Way to the Father's Love.

I would like to write you a long message tonight upon the history of the times in which I lived, and upon the knowledge that we, who were looked upon and written about as prophets, had as to the relationship between God and man; also, what some of our experiences were with the spirits of the heavens who came to us and communicated some of the Truths of the Father. And I will say that, in all our knowledge of truth, we never understood what the Divine Love of the Father was as distinguished from the love that He bestowed on all men, irrespective of their seeking for His Love, and irrespective of the fact that they were sinful and disobedient to His Commands. As I know now, we could not have understood what this Divine Love meant or ever have possessed It; for, in my time, and until the coming of Jesus, this privilege of men receiving It did not exist. The Father had withdrawn this privilege from humanity.

But we did receive spiritual knowledge of those things that would make man better in his moral nature and would bring him closer to the Father in his natural love. Our efforts were directed towards making people understand these things and the necessity of complying with the moral laws.

As I said, I should like to write you a long message, but there is another present who desires to write and I will stop. But I will come soon and deliver my message, and, in the meantime, I will pray for you and try to help you in your soul development and in your work.

With all my love and blessings, I will say good night.

Your brother in Christ,

ELIAS.

* Mr. Padgett gave one evening a week for the dark spirits to write. He would help these spirits to visualize the bright spirits who would then instruct them as to how to soulfully progress.

*Elias Describes His Experience While on Earth and in the Spirit World.
He Confirms That the Transfiguration on the Mount Was a Reality.*
(ELIAS)

(October 11th, 1916 / Received by James Padgett)

I AM HERE. *Elias.*

I will write a short message tonight, as I promised. While on earth, I was a prophet to the Hebrews and tried to warn them that God was not pleased with the manner in which they were living, especially in not obeying the Commandments as to their worship and the individual lives they were leading. I was not a man who knew the Attributes of God as I now know them; for, then, to me, He was more a God of “wrath” and “jealousy” than of Love and Mercy. And most of my teachings were to warn the Hebrews of the “wrath” that would certainly fall upon them unless they were more obedient and followed the laws of Moses.

I NOW KNOW THAT THE “WRATH” OF GOD IS NOT A THING TO BE FEARED, AND THAT HIS SO-CALLED “WRATH” IS NOT A THING OF REALITY. WHEN MEN DISOBEY HIS LAWS AND NEGLECT TO WORSHIP HIM IN TRUTH AND IN SPIRIT, HIS FEELING TOWARDS THEM IS ONE MORE OF PITY AND SORROW THAN OF WRATH, AND, INSTEAD OF PUNISHMENT, HE EXTENDS TO THEM HIS MERCY AND LOVE.

In my time, the God of Love was not known to the people in any practical way, although He was written of as a God of Love. And the people were not looking so much for love as to avoid His “wrath.” Thus, it was only by threatening them with His “wrath” that they could be made to realize that they were disobedient and aliens from Him.

They had not that soul development that comes with Love, and their aspirations were almost wholly for the possession of the things of life, and for a happiness that such possession could give to them, as they thought. They expected a Kingdom of God on earth, and such Kingdom was to be one that should rule and govern the earthly affairs of men. Of course, they believed that sin and the troubles of life would be eradicated when such Kingdom should be established, and that all the world would be subject to the dominion of such Kingdom.

Their hopes and aspirations were in the nature of national hopes and aspirations, and not in those of the individual. The individual was swallowed up in the nation, and happiness was to be a national one instead of an individual one, except so far as the national happiness might be reflected upon and partaken of by the individuals.

I, myself, knew nothing of the Divine Love, and could not possibly have known, for It was not open to man’s seeking then, as It had not been restored by the Father.

But I knew of a higher development of the natural love than most of the people did, and I realized what increased happiness such development would give to the individual who might possess it. I also knew that prosperity and

power of the nation, as such, would not bring the happiness of love, but only the pleasures and satisfaction which increased possessions would naturally create.

The Jews were a carnally minded race, and the development of the spiritual side of their natures was very slight. Their acquisitiveness was large, both as individuals and as a nation. And, when they were prosperous, they lost their sense of dependence on God, and resorted to those practices and that manner of living that would enable them, as they thought, to get the most enjoyment out of their possessions.

The future—that is, the future after death—did not enter very much into their consideration of existence. They lived emphatically for the present.

If you will read the biblical history of those times, you will find that most of the warnings of the prophets came to them when they were most prosperous as a nation and, as they thought, independent of God—or at least not compelled to call upon Him for help and succor.

What I have said shows the characteristics of the Jews, and they still have these characteristics, although, since the coming of Christ, and the teachings of his doctrines that have become so widely known, the spirituality of the Jews has been increased and broadened.

At times, they would heed my warnings, and at other times they would not. Sometimes, they considered me as a friend, and sometimes as an enemy.

(Mr. Padgett asked a question.)

Well, I was psychic and frequently heard voices of instruction and admonition from the unseen world, and, as was our knowledge in those days, I supposed that such voices were the “voice” of God, and so proclaimed this to the people. But now I know that such voices were those of spirits who were trying to help the people and bring them to a realization of the moral truths which Moses had taught.

When Jesus was born into the flesh, there came with him a rebestowal of the Divine Love, and, through his teachings, that fact became known to men. We who were in the higher spirit spheres also came to know of that Gift. And while none of us received It to the degree that Jesus did, yet, we received It and became pure and holy spirits, free from sin and error, and partakers of the Divine Essence of the Father and possessors of immortality.

And, so, at the time of the Transfiguration on the Mount, some of us possessed that Love to such a degree that our appearances were shining and bright, as described in the Bible. But Jesus was brighter than Moses or myself, for he had more of this Divine Love in his soul, and could manifest It to the wonderful degree that he did, notwithstanding his physical body.

OUR APPEARANCE AND HIS APPEARANCE ON THE MOUNT WAS TO SHOW MORTALS AND SPIRITS THAT THE DIVINE LOVE HAD BEEN REBESTOWED AND RECEIVED BY BOTH MORTALS AND SPIRITS. THIS WAS THE CAUSE OF OUR MEETING. AND WHILE ACCOUNTS OF THAT EVENT HAVE BEEN DISSEMINATED IN THE MORTAL WORLD EVER SINCE ITS OCCURENCE, SO ALSO HAS THAT FACT BECOME KNOWN IN PORTIONS OF THE SPIRIT WORLD. AND MANY SPIRITS AS WELL AS MORTALS HAVE SOUGHT FOR AND FOUND THAT LOVE TO THEIR ETERNAL

HAPPINESS.

ITS EXISTENCE WAS A FACT THEN AND IT IS A FACT NOW,
AND THE LOVE IS OPEN TO ALL MANKIND AS WELL AS SPIRITS.

THE VOICE THAT THE APOSTLES HEARD PROCLAIMING
THAT JESUS WAS THE WELL-BELOVED SON WAS NOT THE VOICE
OF GOD, BUT THAT OF ONE OF THE DIVINE SPIRITS WHOSE
MISSION IT WAS TO MAKE THE PROCLAMATION.

THIS INCIDENT WAS NOT A MYTH, BUT AN ACTUAL FACT
THAT FORMED A PART OF THE PLAN OF THE FATHER TO ASSURE
MAN OF HIS SALVATION.

I will not write more now, but will come later and write you further on
this subject of the rebestowal of the Love and of my experience in receiving
It.

So, with my love and blessings, I will say good night.

Your brother in Christ,

ELIAS.

*Elias Is Much Interested in the Work and the Importance
of Mankind Knowing the Truth.*

(ELIAS)

(March 18th, 1917 | Received by James Padgett)

I AM HERE. *Elias.*

I come tonight to write a short message on the subject of: "The Truth of
the Bible as to the Things That Are Contained in the Old Testament." By this,
I do not mean that I will discuss this portion of the Bible in all the views and
declarations that are contained therein, but only as to that portion which has
to do with the times in which I was supposed to have lived.

In the first place, my entrance on the scene of Jewish life and history was
very abrupt, and little was written about my antecedent life. In fact, nothing
was written except that I was a Tishbite who lived in that portion of Palestine
where the acts and doings of the prophets and men of the Hebrew race are
very seldom referred to, and little is known of these people.

When I came into notice, as portrayed, I was not very widely known. To
the writers of the Scriptures, it appeared as if I had come out of the unknown
where God had taken special pains to instruct and communicate the Truths
of His Laws to me, and also the acts of disobedience of those Jews among
whom I appeared. But a very great deal of the accounts of my appearing, and
the things that I declared and did, are imaginary and the result of the workings
of the minds of those who produced the stories of the lives of the Jews at
those times, as told in the Bible.

I was a real, existing person of the prophet class who warned the kings
and rulers of the "wrath" of God that was impending upon them, and of the
evils of their manner of living. I was listened to by these kings who

sometimes heeded my warnings and sometimes did not. And some of the consequences were suffered by them in a way similar to that described in the Bible.

But I never claimed to have direct communication with God or to have delivered any messages that He had directed me to deliver by His Own “word of mouth.” Nor did I claim that I had ever seen God or knew Who or What He was.

I was a man who lived a rather secluded life and who was versed in the teachings and beliefs of the Israelites, as they were known at the time. I was also given to much meditation and prayer and possessed much of the religious instinct—in fact, to such a degree that I really believed that the thoughts and perceptions of truth that came to me were actually the messages from the unseen world. And, possessing the knowledge of the moral truths as declared in the Decalogue and as taught by the rabbis of the Temple, I could readily discern and understand the acts and doings of the kings and of the people to be violations of these moral truths. And, so, when I learned of these violations, I appeared to these rulers and people and denounced their acts and doings; and I threatened them with the “wrath” of God if they did not cease their acts of disobedience and return to the worship of the One, True God that the Hebrew race distinctly declared and worshiped. Sometimes I was received as the true prophet of God, and sometimes I was not. And, as a consequence, my messages were received and believed in at times, and at other times they were not.

The foundation stone of my belief and office was that there was only One God, and that He was the God of the Hebrews. All other gods that were believed in and worshiped by a part of the Jews and by the Gentiles were false gods that should not have obeisance made to them or be worshiped. Hence, when I appeared to Ahab and denounced the gods of Belial, I believed I was performing the duties that my God had imposed upon me, and which were so necessary to cause the turning away of the people from their false beliefs and worship to an acknowledgement of the One, True God.

(Mr. Padgett asked a question.)

Well, there are many things related in these writings that never occurred. The one that is often referred to and accepted as proof of the superior power of my God over the god, Ba-al—that is, the consuming by fire of the offerings at the altar by the Power of God, after the priests had called upon their false god to answer their prayers and he neglected to respond—never occurred. This was the result of the endeavor of some Jewish writer to demonstrate to his people the wonderful Power and Activity and Closeness of that God with His prophets. However, such an incident never took place, and there are many other occurrences related to the presumed powers that I possessed, as the prophet of God, that never had any existence.

While I considered and believed myself to be a prophet of God, yet, I never had any of the supernatural powers, nor were any such ever displayed by me as recorded in the supposed history of my life as a mortal.

There is one other instance to which I desire to refer, and that is my supposed ascension into heaven in a chariot of fire, in the presence of Elisha. This is merely a tale, as I may say, well told, but it never had any existence

in fact. I did not ascend in my physical body, nor did any other mortal that I have ever heard of—not even the Master; for it would be against the Laws of God that such a thing should take place. And God never violates His Laws for the purpose of demonstrating His Power to mortals, or to display the greatness of any of His followers, or for any other purpose.

No, I died as other mortals died. I was buried, as was necessary for me to be buried, having friends and relatives with me at the time of my death. And, since that time, my physical body has never been resurrected and never will be.

I ascended into the spirit world in my spirit body, as has every other mortal, at the time of the death of his physical body, since the world of human existence began. And, in the future, the spirits of men will so continue to ascend, and their physical bodies will go to the elements out of which they were composed.

It may be supposed that, because I was versed in the teachings of the religious laws of the Hebrews and the precepts of the Decalogue, and believed myself to be a prophet and especially delegated by God to denounce the sins and evils of the kings and people that had forsaken the beliefs and practices of their fathers, I went into the heaven of perfection and into the supreme happiness that the obedient child would enter when in perfect harmony with the Laws of God. Well, if I had been such a child, I might have done so. But, not being such, I went merely into the spirit world and found my place just where the condition of my soul, in its harmony with God's Laws and His Truths, fitted me for and determined that I should be placed.

The condition of soul determines the destiny of the spirit. No mere belief in self-righteousness, or the conviction that I—the individual—have been specially favored by God to do His Work, or that I am closer to God and more deserving of His special Mercy and Favor, or that a special dispensation is exercised in my behalf, can ever place me in different surroundings or conditions or degrees of happiness from what the actual harmony of the qualities of my soul with the Laws of God, and the workings thereof, entitle me to.

The Law of Fitness works invariably and under all circumstances, and the conditions and qualities of the soul in the spirit world can never be hidden nor counterfeited. Then, it is seen face to face, and the law, in its application and effect, never makes a mistake so that the soul not having the fitness can enter into the Kingdom of Heaven by crying, "Lord, Lord, did I not prophesy in Thy Name?", etc.

MANY OF THESE STORIES OF THE OLD TESTAMENT MAY BE PROFITABLY USED TO DRAW A MORAL OR ADORN A TALE. BUT WHEN THE QUESTION ARISES AS TO WHAT SHALL DETERMINE THE DESTINY OF THE HUMAN SOUL, THEN THE TRUTH NEVER CHANGES, AND ONLY THE TRUTH WILL DECIDE THE QUESTION. ONLY A PURE, PERFECT SOUL CAN FIND ITS HOME IN A DIVINE HEAVEN—THIS HEAVEN BEING THE HOME OF THE SOUL THAT POSSESSES THE DIVINE ESSENCE OF THE FATHER TO THAT FULNESS THAT THE CREATED QUALITIES OF THE SOUL HAVE DISAPPEARED AND HAVE BEEN REPLACED BY THE DIVINE

SUBSTANCE.

SO, WE MAY BE PROPHETS AND PREACHERS, WISE IN THE INTELLECTUAL KNOWLEDGE OF RELIGIOUS TRUTHS, “SAINTS” ON EARTH, AND APOSTLES AND DISCIPLES, YET, NOT HAVING THE PURIFICATION OF THE SOUL OR THE DIVINE ESSENCE, WE CANNOT ENTER THE HOME WHICH THE ONE OR THE OTHER OF THESE POSSESSIONS WILL FIT US FOR.

LET THE PROPHETS OF OLD, THE SACRIFICES AND THE BLOOD, AND THE VICARIOUS ATONEMENT REST IN THE MEMORY OF FORGETFULNESS. SEEK AND OBTAIN THE INFLOWING OF THE DIVINE LOVE OF THE FATHER, AND THE HOME OF THE SOUL WILL THEN TRULY AND CERTAINLY BE THE HEAVENS CELESTIAL WHERE ONLY THINGS DIVINE CAN EXIST.

Well, I have written enough for tonight. I hope that you will find my message both interesting and helpful. It is true, and you can believe that it is. And in its truth rests the certainty of what the destiny of your own soul maybe.

Your brother in Christ,
ELIAS (ELIJAH).

Lot Adds His Testimony and Experience in the Spirit World.

He Affirms That Jesus Is the Ruler of the Celestial Heavens.

(LOT OF THE OLD TESTAMENT)

(August 10th, 1915 | Received by James Padgett)

I AM HERE. *Lot of the Old Testament.*

I come to you because I am now a follower of the Master. I want to add my testimony to that of others of olden times who have written you that Jesus is alive and the ruler in the Celestial Heavens, and that he is now working among men and spirits to show them the Way to eternal life and the Divine Love of the Father.

I am not a Hebrew who would have denied him had I lived when he came to the earth, for, in my thoughts and belief, I expected the coming of the Messiah. And, to me, Jesus was that Messiah in all the qualities and spiritual possessions that I expected him to have.

Of course, when I lived, we had not the privilege of knowing what the Divine Love of the Father meant. We only knew that there was a God, and that God loved us, as we thought, as His chosen people; also, that He wanted us to live correct lives on earth, and thereby receive His Blessings and all the rewards that an obedient life might bring to us as mortals. But as to this Greater Love which makes angels of us all who possess It, we had no knowledge. Nor had we ever been taught by our seers or prophets that such a Love existed; and, as I know, the privilege of obtaining It did not then exist. Only with the coming of Jesus came that Love again to man and to spirits.

But God gave us a natural love, in contradistinction to the Divine Love. And we had a love for Him which, when fully purified, would make us spirits with a happiness that is beyond all conception of human happiness. But we were not even taught of that happiness, and we only had glimpses in the teachings of our prophets that such happiness might exist in the future life.

I was a lover of God, as I then understood what God was, but such love was not that which arose from my conception of Him as a Tender, Loving Father, but more as a “stem, wrathful” God—one of “jealousy” and always watchful and “ready to punish” for disobedience to His Commands. And, yet, we also learned that He would reward us when we obeyed Him and did His Will.

SO, YOU SEE, THE GOD OF MY DAYS AND THE GOD OF THE PRESENT, AS WE NOW CONCEIVE HIM TO BE, ARE NOT SIMILAR. AND ALL MEN SHOULD NOW UNDERSTAND AND BELIEVE THAT JESUS CHRIST BROUGHT TO LIGHT—AND, BY THAT, I MEAN TO THE KNOWLEDGE OF MEN—THE POSSIBILITY OF THEIR KNOWING THE TRUE GOD OF LOVE AND MERCY. ALSO, THEY SHOULD NOW UNDERSTAND THAT, BECAUSE OF GOD’S GREAT MERCY IN REBESTOWING UPON MANKIND THE POSSIBILITY OF MEN BECOMING POSSESSED OF HIS DIVINE LOVE, THEY NOW HAVE THE OPPORTUNITY OF BECOMING AT-ONE WITH GOD AND CERTAIN OF IMMORTALITY.

It was long years after Jesus came before I received this Divine Love or believed the great Truths which Jesus taught. I was so satisfied in my happiness as a spirit possessing merely this natural love, which had been purified and freed from sin and error, that I thought there could be no greater love or no greater happiness. But, in the course of time, I had reasons to think that there might be another, if not greater, Love in operation in the spirit world because of the wonderful beauty and brightness of some of the spirits that I met at times. And I started to make investigation of the matter, and, as a result, I learned of this Divine Love; and, at last, I sought for and found It. And what a Treasure I found!

I am now so filled with It that my happiness is beyond all conception of not only man but also of spirits who live in lower spheres than I do.

I must not write more tonight, but I will tell you that I am one of the many Celestial spirits who are now interested and engaged in doing the great work for the redemption of all mankind.

Jesus is our leader, and we are all following him in the effort to redeem the world; and, by that, I mean the individuals who comprise the world. For you must know that redemption is an individual matter, and not one that can be accomplished in the way of redeeming a nation or a race as a whole.

So, you see, back of this work is the great power of the Celestial as well as of the Spiritual Heavens.

I have written enough for tonight.

(Mr. Padgett asked a question.)

Well, the incident of my wife turning into a pillar of salt is like a great many others related in the Old Testament. These incidents are mere figures of speech used to illustrate some moral or spiritual Truth. My wife was never

turned into salt, but died a natural death, and her remains were buried where mine were buried. She is now in the Celestial Heavens also.

So, my dear brother, I must say good night.

LOT.

Chapter 18.

Truths Concerning the New Testament.

MESSAGES INCLUDED IN THIS CHAPTER.

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<i>“Verily, Verily, I Say unto You, He That Believeth on Me, the Works That I Do Shall He Do Also; and Greater Works them These Shall He Do Because I Go unto My Father.” “If Ye Shall Ask Anything in My Name, I Will Do It.” (JESUS)</i>	<i>386</i>
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18.

Truths Concerning the New Testament.

Martin Luther, One-Time Monk and Reformer, Regrets Very Much That His Followers Worship Jesus as God. He Explains How Much Injury This Great Error of Belief Has Done, and Is Now Doing, to Men and Spirits.

(MARTIN LUTHER)

(July 6th, 1915 | Received by James Padgett)

I am here, a stranger, but a spirit interested in the work that you are doing for the Master, and also for many spirits, good and bad.

I am writing by permission of your band and, hence, do not feel that I am intruding. So, if you will kindly bear with me, I will say a few words.

I am a spirit in love with the efforts that you and your band are making to help the unfortunates who come to you with such pitying tales of suffering and darkness and ask for help.

When on earth, I was once a man who suffered much because of my spiritual darkness, and not until late in life did I find the Way to my Father's Love through prayer and faith. And, even then, I had many erroneous beliefs caused by the interpretations of the Bible then obtaining in the church of which I was a member. But, since coming to the spirit land, I have learned the Truth and have gotten rid of my old, erroneous beliefs. And, thank God, I am in the Way that leads to life everlasting.

When on earth, I was a teacher of what I thought were Bible truths, although they were mixed with errors. And I know that some good resulted from my teachings. But I have met many spirits of men who listened to my teachings and believed many things that I taught. So, you see, even if the churches do teach many false doctrines in their creeds, yet, mixed with these false doctrines are many Truths. And these Truths often find lodgment in the hearts of the hearers and result in their finding the Light and Love of the Father.

I am still teaching mortals whenever it is possible to do so. But I find that my task is a difficult one because there are so few mediums who are capable of receiving the Truths of the higher things of life. And the impressions that I make on mortals, by the exercise of suggestions, are not very encouraging to them or to me. Sometimes the impressions are received and understood, but very often they have no effect.

If we could have more writing mediums who were interested in these higher Truths, and would believe that we can communicate such Truths to them, such as yourself, the salvation of mankind would become much more rapid. But, as Jesus said, the harvest is ripe and the laborers are few.

You have a mission which is greatly to be envied. I mean this in the best

sense because, by the exercise of your duties, you become the medium between the Master and man.

And I want to tell you that such a mission is a glorious one and will bring untold blessings to you, because you have now, and will have with increasing power, the influences of the higher world of spirits and angels.

The one great spirit, I mean the Master, is with you very often and seems to love you so much; and his love and power are beyond comprehension. He is your friend and brother; and the association with such a one will give you much spiritual excellence and power, which men have not often possessed.

I have written rather longer than I intended to when I commenced, and I will now stop.

(Mr. Padgett asked a question.)

I live in the Second Celestial Sphere where your grandmother and mother and wife live.

(Mr. Padgett asked another question.)

Well, I did not have the love and faith that they had, and my progress was very slow; hence, they have overtaken me in my spiritual progress. They are wonderful spirits and have so much of the Father's Love in their souls.

I was a preacher and lived the life of one after I separated from the church in which I had been taught the doctrines. My name was Martin Luther. Yes, Martin Luther, the monk.

I now see that my teaching of justification by faith is not, of itself, sufficient for man's salvation. The true doctrine is that of the New Birth. I mean that with faith must come the inflowing of the Divine Love of the Father into the souls of men. Merely having faith will not suffice. Without this Love, faith is futile—except as it may help to bring the Love.

So, you see, that while my teaching was an improvement on what I had been taught, yet, I did not preach the great essential of the New Birth in the sense in which Jesus taught it, and which should be understood by mankind.

FAITH WITHOUT WORKS IS NOT SUFFICIENT. WORKS WITHOUT FAITH WILL NOT BRING ABOUT THE GREAT RESULTS DESIRED. AND BOTH FAITH AND WORKS WITHOUT THE NEW BIRTH, OR THE ACQUIRING OF THE DIVINE LOVE OF THE FATHER, ARE NOT SUFFICIENT TO BRING SALVATION TO MANKIND.

LOVE IS THE FULFILLING OF THE LAW. AND DIVINE LOVE IS THE ESSENCE OF THE FATHER, WHICH, WHEN POSSESSED BY MEN, MAKES THEM ONE WITH HIM. LET ALL MEN KNOW THAT, OF ALL DIVINE THINGS, DIVINE LOVE IS THE DIVINEST, AND MAKES MAN PART OF DIVINITY, ITSELF.

Well, I have regretted so very much that my followers, believing in my teachings, worship Jesus as God. Oh, the great error of this belief, and how much injury it has done, and is now doing, to men and spirits!

But, thank God, I see the Truth breaking into the consciences and minds of many of my followers, and I hope the time is not far distant when this great heresy will be believed no longer.

And the other false doctrine which is common to all the orthodox churches and has caused much unhappiness and infidelity and

disappointment, both in the mortal world and in the spirit world, is that Jesus' blood saves from sin, or that he made a vicarious sacrifice to appease the "wrath" of an "angry" God, and thereby removed the penalties and burdens of men's sins. This false doctrine has caused more men to lose their soul development, and to rest secure in a false belief that they were saved from sin and immune from punishment, than has any other dogma taught by the churches.

No blood, no death on the cross, and no vicarious atonement saves a man from his sins and the resultant expiations. But Love, the Divine Love of the Father, which Jesus brought to the world and declared the Way in which It might be obtained (and that It is free for all the Father's children) is what saves from sin, both on earth and in the spirit world.

I must stop now and will come to you again, if agreeable.

(Mr. Padgett asked a question.)

No, I am not. To me, all men are the children of God, and I have long since forgotten any distinction between the Germans and the other races of mankind.

But war is cruel and unholy, and without valid excuse, and should never arise. With the love of a brother who wants all men to seek the Light, I am the former monk and reformer,

MARTIN LUTHER.

Martin Luther Is Very Anxious That the Truths That He Now Knows Be Made Known to His Followers.

(MARTIN LUTHER)

(May 29th, 1916 | Received by James Padgett)

I AM HERE. *Martin Luther, one-time monk and reformer.*

I desire to continue my message, if it is agreeable to you. Well, we will try.

When on earth, I firmly believed what was contained in our doctrines and teachings, and was sincere in trying to induce others to believe as I believed and taught. But after my long experience in the spirit world, and my communications with Jesus and his apostles and others to whom the Truths of the Father have come, I realize and know that many of my teachings were erroneous and should no longer be believed by those who worship in the churches that bear my name.

My doctrine of faith—that is, justification by faith—is all wrong when its foundation is considered. It is impossible to understand just what can be intended by faith from my teachings and the church's tenets.

Our faith was founded on the assumption that Jesus was a part of the "Godhead" and the only begotten son of the Father. Further, that God so loved sinful man that He caused His sinless and beloved son to die on the cross in order that Divine Justice might be "appeased," and the burden of

men's sins might be lifted and placed on Jesus. Oh, the terrible error of it all! And how it has misled so many of the believers to a condition of darkness and deprivation of the Divine Love of the Father! No, such objects of faith have no foundation in fact, and such a faith does not justify sinful man or bring him in at-onement with the Father so that he becomes a redeemed child of God.

Jesus was not a part of the "Godhead," and neither was he begotten in the way that I taught and my followers believe. He was the son of man and only the son of God by reason of the fact that he had received the Divine Love of the Father in his soul, which made him like the Father in many of His Attributes of Divinity.

God did not send Jesus to earth for the purpose of dying on the cross, or for the purpose of paying any "debt," or for the purpose of appeasing the "wrath" of his "angry" and "jealous" Father, for these qualities are not Attributes of the Father. His Attributes pertaining to the salvation of men are only Love and Sympathy, and the Desire that men turn from their sins and become reconciled to Him. No death of Jesus could make any man the less a sinner or draw him any nearer to the Father. And faith in this erroneous proposition is faith in an error, and man has never been justified by it.

JESUS CAME TO EARTH WITH A MISSION TO SAVE MANKIND FROM THEIR SINS. AND THAT MISSION WAS TO BE PERFORMED IN TWO WAYS ONLY: THE ONE, BY DECLARING TO MAN THAT THE FATHER HAD REBESTOWED UPON HIM THE PRIVILEGE OF RECEIVING THE DIVINE LOVE; AND, THE OTHER, BY SHOWING MAN THE WAY IN WHICH THE PRIVILEGE MIGHT BE EXERCISED SO THAT THIS DIVINE LOVE WOULD BECOME HIS, THEREBY MAKING HIM A PART OF THE FATHER'S DIVINITY AND INSURING HIM OF IMMORTALITY.

IN NO OTHER WAY COULD, OR CAN, MEN BE SAVED AND MADE AT-ONE WITH THE FATHER. AND FAITH IN THESE TRUTHS, WHICH MAKES THEM THINGS OF POSSESSION AND OWNERSHIP BY MEN, IS THE ONLY FAITH WHICH JUSTIFIES.

I WRITE THIS MORE PARTICULARLY FOR THE BENEFIT OF MY FOLLOWERS, SO THAT THEY MAY LEARN THE VITAL TRUTHS OF THEIR SALVATION AND CHANGE THEIR FAITH IN THE DEATH AND BLOOD SACRIFICE OF JESUS TO FAITH IN THE REBESTOWAL OF THE DIVINE LOVE. I WRITE THIS ALSO TO ADVANCE THE FURTHER TRUTH THAT JESUS WAS SENT TO SHOW THE WAY TO THAT LOVE, AND THAT HE THEREBY BECAME THE WAY, THE TRUTH, AND THE LIFE.

I KNOW THAT THE ACCEPTANCE OF THESE TRUTHS WILL TAKE FROM THEM THE VERY FOUNDATION OF THEIR BELIEFS, AND MANY WILL REFUSE TO ACCEPT MY NEW DECLARATIONS OF TRUTH. NEVERTHELESS, THEY MUST ACCEPT, FOR TRUTH IS TRUTH AND NEVER CHANGES. AND THOSE WHO REFUSE TO ACCEPT IT ON EARTH WILL HAVE TO ACCEPT IT WHEN THEY COME TO THE SPIRIT WORLD, OR ELSE EXIST IN A CONDITION WHERE THEY WILL SEE AND KNOW THAT THEIR OLD BELIEFS

WERE FALSE AND RESTED ON NO SOLID FOUNDATION. THE DANGER TO MANY WILL BE THAT, WHEN THEY REALIZE THE UTTER FALSITY AND NON-EXISTENCE OF WHAT THEY BELIEVED TO BE TRUE, THEY WILL BECOME EITHER INFIDELS OR WANDERERS IN SPIRIT LIFE, WITHOUT THE HOPE OF SALVATION OR OF BECOMING REDEEMED CHILDREN OF GOD.

I FULLY REALIZE THE ERRORS OF MY TEACHINGS ON EARTH AND THE RESPONSIBILITY THAT RESTS UPON ME FOR THESE TEACHINGS WHICH ARE STILL SPREADING, AND I AM ALMOST HELPLESS TO REMEDY THEM. AND, SO, I WRITE THIS MESSAGE, HOPING THAT IT MAY BE PUBLISHED IN YOUR BOOK OF TRUTHS.

I, LUTHER, THE ONE-TIME MONK AND REFORMER, DECLARE THESE TRUTHS WITH ALL THE EMPHASIS OF MY SOUL. THEY ARE BASED ON KNOWLEDGE IN WHICH THERE IS NO SHADOW OF ERROR, AND WHICH I HAVE ACQUIRED FROM EXPERIENCE THAT IS NOT FOUNDED ON THE CLAIMED REVELATIONS OF GOD SPEAKING TO MAN. MY KNOWLEDGE IS TRUE, AND NOTHING IN OPPOSITION CAN BE TRUE. AND THE BELIEFS AND FAITH OF A MAN, OR OF ALL THE INHABITANTS OF EARTH, CANNOT CHANGE THE TRUTH IN ONE IOTA.

THE ROMAN CHURCH TAUGHT THE COMMUNION OF SAINTS, AND I DECLARE THE COMMUNION OF SPIRITS AND MORTALS, BE THEY "SAINTS" OR SINNERS. THAT CHURCH TAUGHT THE DOCTRINE OF PURGATORY AND HELL, AND I DECLARE THAT THERE IS A HELL AND A PURGATORY, AND THAT PROBATION EXISTS IN BOTH PLACES. FURTHER, THAT BOTH PLACES WILL BE EMPTIED OF THEIR INHABITANTS AT SOME TIME IN THE LONG AGES TO COME. AND SOME WILL BECOME REDEEMED CHILDREN OF GOD AND DWELLERS IN THE CELESTIAL HEAVENS, AND OTHERS WILL BECOME PURIFIED IN THEIR NATURAL LOVES AND INHABITANTS OF THE MERELY SPIRITUAL SPHERES.

I PRAY AND DESIRE THAT MY FOLLOWERS MAY BECOME INHABITANTS OF THE CELESTIAL HEAVENS, AND PARTAKE OF THE DIVINE NATURE OF THE FATHER AND IMMORTALITY.

TO THEM, I SAY: HEARKEN TO THE TRUTHS, AS JESUS HAS AND WILL REVEAL THEM TO YOU IN HIS MESSAGES. FOR, IN THE TRUTHS WHICH HE SHALL THUS DECLARE, THEY WILL FIND THE ETERNAL LIFE AND THE AT ONEMENT WITH GOD WHICH THEY HAVE BEEN SEEKING IN DARKNESS AND DISAPPOINTMENT FOR SO MANY YEARS.

I will not write more tonight, but will come again soon and reveal other vital Truths, if you will find the opportunity for me.

So, with my love and blessings, I am

Your brother in Christ,
MARTIN LUTHER.

“Verily, Verily, I Say unto You, He That Believeth on Me, the Works That I Do Shall He Do Also; and Greater Works than These Shall He Do Because I Go unto My Father.”

“If Ye Shall Ask Anything in My Name, I Will Do It.”

(JESUS)

(September 24th, 1916 | Received by James Padgett)

I AM HERE. *Jesus.*

I have been with you a great deal today, and know just what have been the workings of your mind, and tried to influence you as to some of your thoughts. I was with you at church in the morning and heard the minister’s sermon, and saw that he did not rightly comprehend the meaning of the words of the texts: “Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do because I go unto my Father.” “If ye shall ask anything in my name, I will do it.”

His explanation of what was meant by “greater works than I do” was not in accord with what I meant, or with the meaning that I intended to convey; for, when I referred to “works,” I meant those works which the world considered as miracles. I intended to assure my disciples that they would have power to do similar works, or perform similar miracles, to a greater extent than I had performed them. “Greater” referred to *quantity* and not to quality.

BUT THIS POWER, OR THE SUCCESSFUL EXERCISE OF IT, WAS NOT DEPENDENT UPON BELIEF IN MY NAME, BUT UPON THEIR FAITH IN THE POWER OF THE FATHER, AND IN THE FACT THAT HE WOULD CONFER UPON THEM THAT POWER. THERE WAS NO VIRTUE IN MY NAME OR IN ME, AS THE INDIVIDUAL, JESUS, BUT ALL VIRTUE RESTED IN THE FAITH THAT THEY MIGHT HAVE IN THE FATHER. I NEVER PERFORMED ANY OF THE SO-CALLED “MIRACLES” OF MY OWN SELF, BUT THEY WERE ALL PERFORMED BY THE FATHER WORKING THROUGH ME. AND JUST AS HE WORKED THROUGH ME, HE WOULD ALSO WORK THROUGH MY DISCIPLES WHO SHOULD ACQUIRE THE NECESSARY FAITH.

AS I HAVE TOLD YOU BEFORE, ALL ACTS THAT ARE APPARENTLY MIRACLES ARE CONTROLLED BY LAW, JUST AS THOSE THINGS WHICH YOU CALL THE WORKINGS OF NATURE ARE CONTROLLED BY LAW. AND WHEN SUFFICIENT FAITH IS ACQUIRED, THERE COMES TO ITS POSSESSOR A KNOWLEDGE OF THESE LAWS. IT MAY NOT BE, AS YOU WOULD SAY, A KNOWLEDGE OR CONSCIOUSNESS THAT IS PERCEPTIBLE TO THE ORDINARY SENSES OF MAN, BUT IT IS PERCEPTIBLE TO THAT INNER SENSE WHICH IS THE ONE THAT ENABLES MEN TO COMPREHEND THE THINGS OF THE SPIRIT. AND HAVING THIS

KNOWLEDGE OF THE INNER SENSE, MEN MAY SO CONTROL THESE LAWS THAT THEY WILL WORK THOSE EFFECTS WHICH SEEM TO BE CONTRARY TO THE ACCUSTOMED WORKINGS OF THE LAWS OF NATURE.

Until my disciples had acquired this faith that brought this knowledge to their inner sense, they could perform no miracle and do no work or phenomenon that other men could not do.

The Bible expression that belief in my name is sufficient to cause the workings of miracles is all wrong, and I never said that such belief was what was required. Neither did I say that whatsoever should be asked of the Father in my name would be given to men.

I WAS NOT A PART OF THE SO-CALLED "GODHEAD" AND I HAD NOT, OF MYSELF, ANY POWER; AND NEITHER DID MY NAME HAVE ANY MIRACULOUS INFLUENCE WITH THE FATHER. I WAS A MAN AS OTHER MEN ARE MEN. ONLY I HAD BECOME FILLED WITH THE DIVINE LOVE OF THE FATHER WHICH MADE ME AT-ONE WITH HIM. AND, CONSEQUENTLY, I HAD THAT KNOWLEDGE OF HIS LOVE AND LAWS THAT ENABLED ME TO BRING INTO OPERATION THOSE LAWS THAT WOULD CAUSE THE DESIRED EFFECTS TO APPEAR AS REALITIES.

But belief in my name caused no working of these laws and brought no response of the Father to any supplications. Prayer must be made to the Father in the name of Truth, and to His Love and Mercy. Every individual is dear to Him, and He is ready to bestow this Love upon everyone who asks in faith and pure desire. And in response to the earnest prayer will come Love; and, with It, knowledge of things spiritual; and, with this, power that may be used for the good of mankind.

My name is not a mediator between God and man, and neither is belief in me, Jesus, a means to reach the responsive Soul of the Father. If men will understand my teachings of Truth and, when they ask in my name, mean that they ask in the name of these Truths, then such asking will have its results. But so few men have such intention, or understanding, when they pray to the Father in my name.

ONLY A KNOWLEDGE OF THE TRUTH OF THE PLAN FOR MEN'S SALVATION WILL ENABLE THEM TO SEEK IN THE RIGHT WAY TO OBTAIN THE GIFT OF THE FATHER. AND WHEN I SAY "KNOWLEDGE OF THE TRUTH OF THE PLAN," I DO NOT MEAN THAT MEN SHALL UNDERSTAND ALL THE MINUTIAE OF THIS PLAN, OR HOW ONE ELEMENT OR PART OF IT MAY OPERATE UPON ANOTHER, AND WHAT RESULTS MAY FLOW THEREFROM. BUT THAT KNOWLEDGE MUST BE SUFFICIENT TO SHOW TO MAN, IN THE BEGINNING, THAT THE FATHER IS A GOD OF LOVE, AND THAT THIS LOVE MAY BE OBTAINED BY MAN THROUGH EARNEST PRAYER FOR ITS BESTOWAL. THIS IS ALL THAT IS NECESSARY. FOR THE RESPONSE THAT WILL FOLLOW WILL CAUSE THE NEW BIRTH, WHICH, WHEN EXPERIENCED BY A MAN, WILL PLACE HIM IN THAT UNISON WITH THE FATHER THAT WILL LEAD TO A KNOWLEDGE OF THE OTHER TRUTHS

THAT FORM A PART OF THE PLAN OF SALVATION.

THERE IS NOTHING ELSE THAT WILL BRING ABOUT THIS KNOWLEDGE OF THAT INNER SENSE OF WHICH I WRITE. A KNOWLEDGE OF THE MIND, EXCEPT IN CONJUNCTION WITH THIS INNER KNOWLEDGE, CAN NEVER BRING ABOUT THIS NECESSARY AT-ONEMENT WITH THE FATHER.

It often exists that a man will have this inner knowledge and, at the same time, have a knowledge of the mind which is wholly at variance with the Truths of the Plan for his salvation. And the mind of man, being a thing of wonderful power, can for a time retard the growth of the knowledge of the inner sense, or, as I will say, the soul sense, but only for a time. For, at some time, the soul sense will progress to that knowledge of the Truth whereby the erroneous mind knowledge will entirely disappear, and man will possess only the Truth.

Of this erroneous mind knowledge or, perhaps, rather, conviction, is the belief that supplications made in my name will bring about the realization of the desires of the supplicant; also, that in my blood, or in the "power" of the cross, or in my alleged vicarious atonement, the salvation of men can be obtained. If any name must be used in man's supplication, then use only the Name of the Father; for His is a Name high over all, and the only Name in heaven or earth that can bring salvation to man and at-onement with His Being.

And what I have said applies to many other declarations contained in the Bible, such as, "He that believeth on the Lord Jesus Christ shall be saved"; "There is no other name under heaven whereby men can be saved;" etc. This is the enunciation of a false doctrine, and misleading to the great majority of mankind; for they accept the declarations as literally true. Of course, if it be interpreted as meaning that he that believeth on the Truths that I teach, then the objection is not so great. But, even then, the declarations do not go far enough. For men may believe in these Truths, and that belief may be a mere mental one, acquiesced in merely by the mind's faculties, without any exercise at all of the soul sense. IF TO ALL THESE DECLARATIONS SHALL BE ADDED THE VITAL TRUTH: "EXCEPT A MAN BE BORN AGAIN, HE CANNOT ENTER INTO THE KINGDOM OF HEAVEN," AND TO THIS MENTAL BELIEF SHALL BE ADDED THE SOUL'S FAITH, THEN THE DOCTRINES WILL BE TRULY STATED AND MEN WILL UNDERSTAND WHAT IS NECESSARY FOR SALVATION.

BELIEF AND FAITH ARE NOT THE SAME; ONE IS OF THE MIND, THE OTHER OF THE SOUL. ONE CAN AND DOES CHANGE AS PHENOMENA AND APPARENT FACTS CHANGE; THE OTHER, WHEN TRULY POSSESSED, NEVER CHANGES. FOR FAITH POSSESSED BY A SOUL CAUSES ALL THE LONGINGS AND ASPIRATIONS OF THAT SOUL TO BECOME THINGS OF REAL EXISTENCE, WHICH, LIKE THE HOUSE THAT IS BUILT UPON THE SOLID ROCK, CAN NEVER BE SHAKEN OR DESTROYED.

I write thus tonight to show that the preacher did not explain the true meaning of the text in his sermon, and he did not comprehend the Truths that were intended to be conveyed, of which the text was susceptible. The text

did not set forth my expressions or, in its literal interpretation, declare the Truth.

I will not write more now except to say that I love you with a great love, and that I pray to the Father to bless you.

Believe in the Father and trust me, for you will not be disappointed. And pray that this Divine Love of the Father shall come into your soul so that you shall know that you are an accepted son of the Father.

KEEP UP YOUR COURAGE AND HAVE FAITH THAT WHATSOEVER THINGS YOU SHALL ASK THE FATHER IN THE NAME OF HIS LOVE AND TRUTH SHALL BE GIVEN TO YOU. I AM WITH YOU IN ALL MY LOVE AND CARE, AND YOU WILL NOT BE FORSAKEN.

So, my dear brother, rest assured that I am
Your brother and friend,
JESUS.

What Jesus Meant When He Said, "He That Liveth and Believeth on Me Shall Never Die."

(JESUS)

(August 15th, 1915 | Received by James Padgett)

I AM HERE. *Jesus.*

I was with you tonight at the meeting of the Christians and saw that you were thinking of several things that I had written. You wanted to tell the preacher of my Truths, but of course you could not. He took a text from the Bible which I am credited with having uttered, and I did, but it did not mean exactly what he explained it to mean. When I said, "He that liveth and believeth on me shall never die," I was referring to the man whose soul was not dead in sin, and who believed the Truths that I declared—that is, God's Divine Love was waiting to enter into and fill his soul with Its Essence and Substance, and, if that man by faith received that Divine Love, he should never die—that is, he would become immortal, as God is Immortal.

NO MERE BELIEF IN ME AS JESUS, THE MAN, OR AS THE SON OF GOD, IS SUFFICIENT TO GIVE A MAN ETERNAL LIFE. FOR WHILE HE MUST BELIEVE THAT I WAS SENT BY THE FATHER TO PROCLAIM THE GREAT TRUTH THAT HE HAD AGAIN BESTOWED ON MAN THE POSSIBILITY OF OBTAINING THIS DIVINE LOVE BY HIS PRAYERS AND FAITH, YET, UNLESS HE BELIEVED THIS AND BECAME THE POSSESSOR OF THIS DIVINE LOVE, HE COULD NEVER CLAIM ETERNAL LIFE.

I wish that the preacher would pay more attention to the Truths that I taught—that is, those Truths which showed men the Father's Love waiting to be bestowed and the Way to obtain It—than to my personality.

I, JESUS, AS THE SON OF MAN OR OF GOD, DO NOT SAVE ANY

MAN FROM HIS SINS AND MAKE HIM AT-ONE WITH THE FATHER. BUT THE TRUTHS WHICH I TAUGHT, AND WHICH WERE TAUGHT TO ME BY THE FATHER, ARE THE THINGS THAT SAVE.

I know the preacher's attempt is to explain these things by the Bible, as he understands that light. But the Bible is so often obscured that, instead of preaching from light, preachers often preach from darkness.

FOR THESE REASONS, AMONG OTHERS, I AM SO ANXIOUS TO DELIVER MY TEACHINGS OF THESE TRUTHS TO YOU SO THAT THE WORLD MAY KNOW WHAT TRUTH IS AND WHAT THE INDIVIDUAL MUST DO IN ORDER TO OBTAIN ETERNAL LIFE OR IMMORTALITY.

I know that you are anxious to do this work, and that your soul is trying for the inflowing of this Great Love and the enjoyment of a close communion with the Father. So, keep up your courage, trust in the Father, and your worries will soon cease.

I will not write more tonight.

Believe in my love and desire for your success.

Your brother and friend,
JESUS.

*Jesus Will Never Come in All His Glory and Power
and Take Men into His Heavens,
Just as They Are in Body, Soul, and Spirit.
(JOHN, THE APOSTLE)
(October 11th, 1916 | Received by James Padgett)*

I AM HERE. *John, the Apostle.*

I merely want to say that I have been listening to your reading of my message and heard your comments on the same, and you are correct in what you and your friend said.

There is scarcely a greater error in the beliefs of men that retard the development of their souls than the belief that, at some time, Jesus will come in all his glory and power and take men into his heaven, and, this, just as they are in body, soul, and spirit. For a long time, this belief has prevented many men from seeking to develop their soul qualities, either as to the natural love or as to the Divine Love. As a basis of their faith, such men refer to that saying in the Bible that whosoever believes in the "Lord" Jesus Christ shall be saved. And many, thinking that they have this belief, are contented therewith. They believe further that, because of that belief, they will be carried into the heavens of Jesus when he comes, even though they may have given up the earth life in the meantime.

It is deplorable that men should believe these things and live and die in this belief which, of course, is wholly intellectual. But such is the fact. And, for all the long centuries, we spirits who know the Truth have been so anxious

that men should know the Truth. We have been working among men by means of spirit impression, and sometimes by revelation, to help them learn not only the Truth but also the errors of their beliefs. And, as our efforts have not been successful, we decided to use the means that we are now using in order to reveal to mankind, in our own words and thoughts, the Truths of God as regards man and all things connected with him.

AND HERE I WANT TO SAY, WITH ALL THE EMPHASIS THAT I CAN, THAT YOU AND YOUR FRIENDS MUST BELIEVE THAT THE COMMUNICATIONS THAT YOU RECEIVE AS TO THESE TRUTHS ARE WRITTEN BY US AND IN OUR OWN WORDS, THAT YOUR MIND DOES NOT SUPPLY A THOUGHT OR SUGGESTION, AND THAT YOU ARE USED ONLY AS A MEDIUM TO CONVEY OUR THOUGHTS AND TO LEND YOUR PHYSICAL ORGANS TO FACILITATE OUR EXPRESSING THE TRUTHS THAT WE DESIRE TO CONVEY IN OUR OWN LANGUAGE.

SO, NO MATTER HOW IMPROBABLE SOME THINGS MAY SEEM TO YOU, YOU MUST ACCEPT THEM AS TRUE; FOR NOTHING BUT THE TRUTH WILL BE WRITTEN. AND, FURTHER, WE WILL NOT ALLOW ANY SPIRIT WHO IS NOT IN OUR BAND, OR WHO HAS NOT THIS DIVINE LOVE, TO WRITE ON ANY OF THE TRUTHS THAT MUST BE REVEALED TO THE WORLD.

I thought that this was the proper place to say this, as I desire to assure your friend of the reality of the messages and the source from which they come.

I will not write more now, and will say good night.

With my love to you both, I am

Your brother in Christ,

JOHN.

*Jesus Will Never Come as a "Prince Michael"
to Establish His Kingdom.*

(JESUS)

(August 13th, 1916 | Received by James Padgett)

I AM HERE. *Jesus.*

I was with you tonight and heard the address of the preacher and his explanation of the cause of the great war that is now raging in Europe, and it was a very intelligent and truthful one, and the real foundation of the war.*

I will not come as a "Prince Michael" to establish my kingdom on earth, and take those with me whose names are written in the book and destroy those whose names are not written therein, as the preacher said. For I have already come, and am now working in the world to turn men's hearts to God,

* World War I, 1914-18.

and to teach them the Way by which they may become at-one with the Father and receive the Divine Love into their souls.

In no other way will I ever come to men on earth, for they will not need me as a visible king with the powers and armies of the spirit world in visible form to subdue the evil that exists. There will arise no “Satan” to fight against me or my followers in the sense that the preacher teaches. For, besides the fact that I am already in the world fighting for the salvation of men, there is no Satan.*

The only devils or evil spirits who are trying to influence men to evil thoughts and actions are the spirits of men who still retain all their sins and wickedness, and who are still at work attempting to encourage and enlarge the evil that exists in the hearts of men, themselves.

How pitiable it is that the preacher and his followers believe that the spirits of men who have died the natural death are unresurrected and still resting in the grave, or in oblivion, and that they are waiting for the “great day” of my appearance on earth, as they say, in order to come again into life and be called by me into my kingdom. How much they lose by such beliefs, and how great and surprising will their awakening be when they pass through the change called death!

THERE WILL BE NO BATTLE OF ARMAGEDDON, BUT ONLY THE BATTLE BETWEEN SIN AND RIGHTEOUSNESS THAT THE SOUL OF EACH MAN IS NOW FIGHTING. THIS IS THE ONLY BATTLE THAT WILL EVER BE FOUGHT BETWEEN THE PRINCE OF PEACE AND “SATAN.” EACH SOUL MUST FIGHT ITS OWN BATTLE, AND, IN THAT FIGHT, THE POWERS OF GOD AND HIS INSTRUMENTS, WHICH NEVER CEASE TO WORK, WILL BE USED TO HELP THAT SOUL OVERCOME THE GREAT ENEMY, SIN, WHICH IS OF MAN’S CREATION.

These teachings of the preacher do great harm to mankind in that they cause the individual man to believe that I, as the Prince of Peace, will come in mighty power and will destroy evil and all who personify it in one fell swoop, thereby doing the work which only each individual man can and must do.

I know that it will be very difficult to persuade the people of this sect that what they teach and what they conclude the Bible teaches is not true. But I hope that many of them will put aside the security of their beliefs and attempt to understand these Truths when my Truths are brought to light and men have the opportunity to learn the Truth. For, in truth, they *must* understand them, either in the mortal life or in the spirit world, in order to enter the Kingdom of God.

As to these prophecies of Daniel, they have no application to the present condition of the world. Insofar as they were written by him or by any other prophet, they related only to the times in which they were written. No man

* See the message entitled, “There Are No Devils and No Satan, Considered as Real Persons and Fallen Angels,” by Jesus, p. 332.

or spirit, inspired or not, had the omniscience to foretell these wonderful things that are now taking place in the world. Any attempts to apply these supposed prophecies to the happenings of the present day are without justification, and are the results of the imaginations of men when the occurrences appear to fit the prophecies.

PEACE WILL COME, BUT NOT AS THE RESULT OF ANY BATTLE OF ARMAGEDDON, OR ANY OTHER BATTLE BASED UPON THE PRINCIPLES WHICH THE PREACHER APPLIES TO THESE PROPHECIES. AS I HAVE SAID, THIS BATTLE IS GOING ON ALL THE TIME, AND IT IS AN INDIVIDUAL FIGHT BETWEEN THE SINFUL SOUL AND THE CREATURES OF MAN'S DISOBEDIENCE.

So, do not waste your time in reading or listening to these unreal and foundationless teachings of men who think that they have discovered the Intentions of God with reference to the destiny of nations.

I will not write more tonight. Sometime, I may say more on this subject, though its only importance is that it attracts men's attention away from the Truth and creates beliefs which do harm.

I am with you, as I told you, trying to help you and to show you the Way to that New Birth which is for you and all others who will follow my instructions.

I love you as a younger brother, and I will continue to bless you with my influence and prayers. So, doubt not, and pray to the Father, and you will find the Truth in greater fulness and will receive corresponding happiness.

Your brother and friend,

JESUS.

What Is the Most Important Thing in All the World for Men to Do to Bring About the Great Millennium That the Preachers Proclaim Will Come Before or After the Coming of Jesus?

(LUKE, THE APOSTLE)

(November 30th, 1916 | Received by James Padgett)

I AM HERE. *Luke of the New Testament.*

Yes, I desire to write a few lines tonight upon a subject that has never yet been written on, and I know it will interest you.

My subject is: "What Is the Most Important Thing in All the World for Men to Do in Order to Bring About the Great Millennium That the Preachers Proclaim Will Come Before or After the Coming of Jesus?"

Of course, in stating the question thus, I do not intend to be understood as consenting to the doctrine that Jesus will come to earth in physical form, or appear on the clouds with a great shout, etc., as many of the preachers teach. As we have written to you before, that event will never happen because he has already come to men on earth in the spiritual way that we have explained. Neither do I intend to embrace in the phrase, "the most important thing," the Divine Love; for that, of course, is the greatest thing in all the

earth and in the heavens as well. But by this declaration of “the most important thing that men can do,” I mean that which is independent of the assistance of the Divine Love.

Well, as commonly understood, the “millennium” is a time or period of a thousand years when peace will reign on the earth, and the “devil,” as is said, will be bound and not permitted to roam over the earth to cause sin, destruction of souls, sickness, and the other sins that so generally beset mortals now. Of course, there is no personal devil in the sense of a satanic majesty, but there are spirits of evil which abound in the unseen world. These spirits are constantly with mortals, exercising their influence of evil upon them, and suggesting thoughts and desires to them that eventuate in sinful and wrong deeds. But these evil ones are merely the spirits of departed mortals and are not beings of a superior kind in their power or qualities.

Sin, as we have told you, was never created by God, nor is it the product or emanations of any of God’s perfect Creations. Rather, sin is wholly the result of the wrongful exercise of man’s appetites and will that occurs when the desires of the flesh are permitted to overcome the desires of his spiritual nature.

With sin comes all the evils and discords and inharmonies that constitute man’s manner of living his earth life. And until these things are eliminated from his thoughts and desires and appetites, which are not actually a part of his original nature, but, rather, the creation of the inversion of that nature, the millennium will never be established on earth, and neither will “Satan” be bound in chains and prevented from doing his work of soul destruction.

Now, the converse of this proposition is true. And the possibility of its occurring is also true. The question that arises, then, is how can this be brought about; for to bring this about is “the most important thing for men to do.”

WHEN THE CAUSE OF THE PRESENT CONDITION OF MANKIND IN SIN AND SORROW AND UNHAPPINESS IS DEFINITELY DETERMINED, THEN WHAT IS NECESSARY TO REMEDY THE CONDITION AND REMOVE THE CAUSE WILL READILY APPEAR. AND WHEN THE REMEDY IS APPLIED AND THE REMOVAL IS MADE, THE MILLENNIUM WILL SURELY COME. FOR THIS GLORIOUS TIME OF MAN’S DESIRED AND LOOKED-FOR HAPPINESS IS MERELY ONE IN WHICH PEACE RULES AND DISCORD DOES NOT EXIST, WITH EVERY MAN BEING HIS OWN BROTHER’S KEEPER IN LOVE.

Then, what are the causes of the present condition of existence on earth, marred and tainted and controlled by sin and error and disease?

The causes are twofold. One arises from man’s fall from his created perfection of body, mind, and soul. This permits and encourages the animal nature to subordinate the spiritual and, by the overindulgence of the former, causes the carnal appetites to grow and transform the man into a lover of sin and evil things. The other cause arises from the influences of the spirits of evil who are always endeavoring to make close rapport with men in order to exercise their evil influence over them.

While the personal “Satan” does not exist, yet, the idea conveyed of the

necessity of binding evil in order to bring about this millennium is a true one. This applies to the actual relationship of men to these evil spirits as well. However, in the case of these spirits, it is not necessary, or even possible, to bind them. Men actually need to loosen them—that is, to loosen their rapport with, or influence over, men. For when that is done, men become, as it were, free; and these evil spirits become as if they were nonexistent.

So, you see, as a preliminary to the ushering in of this greatly desired time of peace and purity, men must cease to believe that it will come with the coming of Jesus in a manifested physical way, as a mortal conqueror might come with legions of followers and noises of drums and, by force of arms or greatness of power, subdue his enemies.

This will never be, for no man is an enemy of Jesus. All are his brothers, and he is not making, and never will make, war on any human being. He only contends against the sin and defilement that is within man's soul. And this war can never be waged by power or force of legions of angels. For so great is the power of man's will, and so respected is its freedom of action by the Father, that there is no power in heaven or on earth that can or will change a sinful soul into a pure one by force and threats and conquering legions of angels. This could not be accomplished even if the angels were led by Jesus, which, of course, will not happen.

No, the soul is the man. And that soul can be made pure and sinless only when it consents to and desires that such a condition may become its own. So, it should not be difficult for men to understand that this erroneous belief (that Jesus will come in this semblance of a human conqueror and establish this great time of peace) is doing them much harm and is delaying the actual time of the coming of this reformation. The effect of this erroneous belief upon the soul is that everything is to be accomplished by the work of Jesus, and nothing by the individual soul, except to believe in his coming and wait; and to be ready to be "snatched up in the clouds"; and then to help the heavenly host destroy all of their fellow mortals who had not believed with them; and, after all this, to put on the "robes of ascension," as they literally or figuratively designate such robes.

They thus believe and, in their minds, they may be honest; yet their souls may be disfigured and tainted with sin, and life's accumulation of sin, so that they could not possibly be in condition to enjoy a place of purity and freedom from sin. And some of them expect and claim that they will be the judges of their fellow mortals because of their deeds done in the body. And, yet, in how many cases would it prove to be the blind and sinful judging the blind and sinful! But they claim further that Jesus, by his great power and the fact that they believed he would come again to earth to establish his kingdom, will make them, in the twinkling of an eye, fit subjects for his kingdom, to judge the unrighteous and help cast them out of his kingdom.

No, this can never be the way in which the millennium will be established. And the sooner men discard this belief and seek the Truth, and the true Way to purity and perfection, the sooner the hope and expectation of mankind will be realized.

Your brother in Christ,
LUKE.

Elias Was Not John, the Baptist.
Neither Was John a Reincarnation of Elias.
(ELIAS, PROPHET OF THE OLD TESTAMENT)
(February 7th, 1917 | Received by James Padgett)

I AM HERE. *Elias*. (Elijah of the Old Testament)

I also want to encourage you in the belief that you have the great work to do, and that you must not falter or delay the coming of the messages. For, if you will only think for a moment, you will realize that there is no other way in which these Truths can be conveyed to mankind at this time.

You must not doubt or, rather, believe for a moment that the work has been imposed upon you as one not fitted to receive these Truths. I know it is hard for you to believe at times that you have been selected to do this great work, or that you are fitted to receive these great spiritual Truths that are to be given to the world, but you must not let such thoughts linger in your mind. For it is a fact that you have been selected to do the work, and you must not shirk it. If you do, mankind may remain a long time in ignorance of what the Truth is, and of the Way by which they can take on the Essence of the Father, thus becoming His true children and partakers of His Nature—this, so that the very Essence and Divinity of the Father may become a part of the people.

The work must be done by you and you must not doubt. You must have a firm conviction of its Truth and must try your best to receive the messages.

I merely wanted to say this much, as I am very interested in the work.

(Mr. Padgett asked a question.)

Yes, there are a great number present, and you have around you a wonderful spiritual influence which should cause you to believe that these spirits are present trying to help you.

(Mr. Padgett asked another question.)

I was Elijah of the Old Testament, and I actually lived and was a prophet among the Jews. I was not John, the Baptist, nor was he a reincarnation of me, as some of earth's teachers claim. John was himself, alone. He was in the flesh only once, and was not a reincarnation of me or of anyone else.

I will not write more now. So, good night.

Your brother in Christ,
ELIAS.

*The Teachings of the Bible That Jesus' Blood Washes Away Sin, or
That Jesus Died on the Cross for the Salvation of Men, are False and
Misleading, and Will not Enable Mankind to Enter the Kingdom of
God.*

(JESUS)

(January 10th, 1916 | Received by James Padgett)

I AM HERE. *Jesus.*

I come to tell you of a Truth which is important to all mankind, and which I desire that you receive just as I write it. So, give your best care to receiving just what I shall attempt to write.

I have read with you tonight many sayings contained in the alleged epistles of Paul and Peter, and I realize that they do not seem to be consistent with the Truth that has been declared to you by myself and by the apostles who have written to you. I now desire that you shall understand some of these inconsistencies and that you will discard from your mind these sayings of the apostles wherever they do not agree with what we have written or what we shall write.

In the first place, the continual reference of these epistles to my being God is all wrong and must not be believed. Neither should the statements be believed that my blood washes away sin, or that I died on the cross for the salvation of men, or that I took upon myself the sins of mankind and thereby relieved them from the burden of their sins and the punishment which they would have suffered otherwise in expiation of their evil deeds and thoughts.

Again, when it said that, from the beginning, the Father had foreordained my death on the cross that all men might be redeemed from the penalties of sin thereafter, this is all wrong and has no foundation as fact in the Plan of God for the salvation of man, and the restoring of the harmony of His Universe and the eradication of all sin and error from the world.

Neither Paul nor Peter wrote these things, and never did I teach them, for they are not in accord with the great Plan of salvation. And the more that men believe these things, the further away will be their realization of the Truth of the only Plan the Father has provided for their redemption, which I came to earth to declare and explain to my apostles first, and then to the whole world.

In these epistles, too much emphasis is given to the importance of faith and works—I mean faith in the mere beliefs which these epistles taught, followed by works—and not enough importance to the foundation Truth of man's redemption from sin and his becoming reconciled to the Father. By this, of course, I mean the New Birth, accomplished by the inflowing of the Divine Love of the Father into their souls through the ministrations of the Holy Spirit.

Many of the teachings as to man's conduct towards man, and as to the lives that the recipients of these truths should lead to effect their own purification and to achieve a condition of righteousness, are true; and they are as applicable to the conduct and living of men today as they were in the

days in which the apostles taught. But when the epistles teach or lead men to understand in any particular that these, what may be called merely moral principles, will enable a man, by their observance, to enter into the Kingdom of God, or the Celestial Kingdom, they are false and misleading. And, men, when they become spirits, will realize that, while leading the lives which these teachings call them to lead will make them very happy, and will allow them to occupy conditions and positions in the spirit world that will make their happiness far superior to that which they enjoy on earth, and even enable them to become occupants of higher spiritual spheres, yet, they will never be permitted to enter the Kingdom of the Father, which can only be attained by the possession of Divine Love.

SO, I SAY, MEN MUST UNDERSTAND AND REALIZE THE DIFFERENCE BETWEEN THE RESULTS TO THEM FROM LEADING MERELY GOOD AND MORAL LIVES, WHICH AFFECT AND DEVELOP THE NATURAL LOVE, AS DISTINGUISHED FROM THOSE RESULTS WHICH ENSUE FROM THE NEW BIRTH.

I have attempted to explain to you why the great and important Truth of my mission on earth, as I explained it to my apostles and as was taught by them and written by them, was not preserved and contained in the Bible as now written and accepted by the church as canonical. The great desire in those days was to show and impress upon men those teachings which affected their conduct on earth, and to hold out to them the rewards that would follow such living, and also the rewards which would follow their lives in the spirit world, which would become their homes after death. And, as I have said, the leading of lives in accordance with these teachings would ensure men a great happiness in the spirit world, but not the happiness which my teachings, if observed, would lead to.

In the various copyings and compilations of the writings of the apostles, many changes from the originals were made. And those persons who performed this work, and I mean by this the dignitaries and rulers of the church, did not know the difference between those things which would bring about a purification of the natural love, and those things which were necessary to fit a soul for entrance into the Kingdom of Heaven and immortality.

And this ignorance has prevented many a man from gaining the right to the Kingdom of Heaven, as they honestly and sincerely believed would be theirs when they came to pass into the spirit world.

Many of these teachings are intended to make a reformation in the lives of men and to purge their souls from sin and error, so far as the natural love forms a part of the condition of the soul. And I taught these moral truths to a very large extent. Such teachings were necessary because men's wills were out of harmony with God's Laws which affected the natural love, as well as out of harmony with the laws that affected the Divine Love of the Father. And it is the Object and Plan of God to bring into harmony both of these loves and thereby enable man to enjoy those things which are provided and waiting for him.

As I said when on earth, "Narrow is the Way and strait is the gate which leads to life everlasting, and few there be that enter therein," I repeat now;

for it is apparent from the observation of the way in which mankind have exercised their will from the beginning—which God leaves free to their own volition—that a vast majority of men will never enter in at the strait gate, but will be content to live in the spheres and with the happiness which their natural love, in its perfect state and progress, will fit them for.

THAT ALL MEN WILL ULTIMATELY BE BROUGHT INTO HARMONY WITH GOD, IN EITHER THE NATURAL LOVE OR IN THE HIGHER ONE, IS CERTAIN; AND THAT ALL SIN AND ERROR WILL FINALLY BE ERADICATED FROM GOD'S UNIVERSE IS DECREED. BUT THE TIME WILL DEPEND, TO A GREAT EXTENT, UPON THE WILLS AND DESIRES OF MEN. AND, HENCE, WHILE MY GREAT MISSION IN COMING TO EARTH AND TEACHING MEN WAS TO SHOW THE WAY TO THE CELESTIAL KINGDOM, YET, A LESSER PART OF MY MISSION WAS TO TEACH THEM A WAY TO THEIR REDEMPTION FROM SIN AND ERROR THAT WOULD RESULT IN THE PURIFICATION OF THE NATURAL LOVE. AND, TO MY GREAT REGRET AND TO THE UNTOLD INJURY TO MAN, MY MORAL TEACHINGS WERE SET FORTH MORE AT LARGE IN PORTIONS OF THE BIBLE, AS NOW ACCEPTED, THAN WERE MY TEACHINGS OF THE HIGHER TRUTHS.

Well, my dear brother, I see that you are in a much better condition spiritually than you have been for some time, and you must thank the Father for it. Your conception of last night's experience is true, and you received a wonderful amount of the Divine Love, and I was with you in love and blessing.

So, continue to pray and trust in the Father, and you will realize a wonderful happiness and power and peace.

Your brother and friend,
JESUS.

*Countless Changes Have Been Made in the Copying
and Recopying of the Original Manuscripts Left by the Disciples
and Apostles of Jesus.*

(LUKE, THE APOSTLE)

(March 12th, 1917 | Received by James Padgett)

I AM HERE. *Luke.*

I was with you at the lecture of the preacher on the subject, and was surprised that he could announce with such apparent confidence that the Bible is the authentic Word of God, actually written by the men whose names appear therein as the writers of the same. The fact that he traced back the existence of certain manuscripts and versions to a hundred and fifty years subsequent to the time of the teachings of Jesus did not establish the truth of his declaration that, by such establishment, the authenticity of the Bible, or

the genuineness of the manuscripts as they now exist, contain the real writings of the apostles, or of those persons who are supposed to be the writers of the same, simply from the fact that their names are associated with these manuscripts.

Neither is it true that John's life was prolonged to the end of the first century in order that he might write the true declarations of the eternal Truths, as declared by Jesus. For John did not live until that time, and his writings were not preserved as he had formulated them. Nor were the results of his declarations transmitted truthfully, as claimed by those who teach the inviolability of the Scriptures.

I was a writer upon these sacred subjects, and, as I have told you before, I wrote a document which was called "Acts of the Apostles"; and I left a number of copies of my writings when I died. But such compilation was merely a history of what I had heard from those who had lived with and heard the teachings of Jesus, and who had described their efforts to circulate and teach his doctrines after his death. I also had the benefit of some writings of the disciples about Jesus, but such writings were very few. These disciples and followers of Jesus did not commence to place his teachings in the form of manuscript, or relate the experience of his life, until a long time after he had left the earth. They expected his speedy return, when he would become their king and legislator, and, hence, they saw no occasion or necessity for preserving the Truths, in which he had instructed them, in the form of writings.

I know that the writings that I had left were not preserved intact after my own death, and that many things that I had incorporated therein were, in the numerous copyings and recopyings of my manuscripts, left out and ignored. Many things that I did not write, and that were not in accord with the truth, were inserted by these various, successive copyists in their work of reproduction. And many of these omitted things and additions were of vital importance to the Truth of spiritual things, as they had been declared by the disciples as containing the Truths that Jesus had taught.

During the period—and the short period, as the lecturer denominated it—between the earliest writings of the fathers of the church and the times of the actual occurrences of the things to which these writings are supposed to relate and correctly describe, there were many changes made in the writings that I had left, as well as in those left by the other original writers.

Even in the epistles of Paul, which these theologians and Bible students claim have more authenticity and greater certainty than the Gospels or other epistles of the Bible, many changes were made between the times of their writings and the times of the completion of the manuscripts, or of the sermons, of the fathers of the early church.

Within that one hundred and fifty years, the Truths of the spiritual teachings of the Master had become, to a more or less extent, lost to the consciousness and knowledge of those who attempted to reproduce the original writings, because these men had become less spiritual. Their thoughts and efforts had become more centered on building up the church, as a church, than in attempting to develop and teach and preserve the great spiritual Truths. The moral precepts became the dominating objects of their

writings and teachings. These were more easily comprehended by them than were precepts that taught the Way to the development of their souls, the Way to a knowledge of the Will of the Father, and the mission of Jesus to mankind as a Way-shower and savior of soul, rather than as a Messiah to establish his kingdom on earth.

NO, I DECLARE WITH AUTHORITY THAT THE AUTHENTICITY OF THE BIBLE CANNOT BE ESTABLISHED AS THE WORD OF GOD. FOR, IN VERY MANY PARTICULARS, IT IS NOT HIS WORD, BUT, ON THE CONTRARY, CONTAINS MANY ASSERTIONS OF TRUTH THAT ARE NOT TRUTHS, AND THAT ARE DIAMETRICALLY OPPOSED TO HIS TRUTHS AND TO JESUS' TEACHINGS OF THE TRUTH.

This Bible has changed and perverted the whole Plan of God for the salvation of man, and it has substituted a plan that arose from the limited wisdom of those who attempted to convince mankind that they had a knowledge of God, and of His Designs as to the creation and destiny of man. They were influenced very largely in this particular by their knowledge of, and belief in, the teachings of the Jewish faith, the history of the Jewish race in its dealings with God, as they supposed, and in the teachings of the scribes and Pharisees. This fact was conspicuously shown by these writers attempting to substitute Jesus in their plan of salvation in the place of the animals of sacrifice in the Jewish plan of salvation. As the God of the Jews "demanded blood and more blood" in order to be "appeased" and "satisfactorily" worshiped, so the God that Jesus declared was the God of all the peoples of the earth "demanded blood" in order to be "appeased" and "satisfactorily" worshiped—and, that, the blood of His dearly beloved son.

AMONG THESE WRITINGS OF THE BIBLE, THERE ARE MANY THINGS DECLARED TO BE TRUTHS, EMBODIED AS THE ACTUAL WORDS OF GOD, THAT ARE CONTRADICTORY AND UNEXPLAINABLE AND, WHICH, IF THEY WERE THE WORDS OF GOD OR EVEN THE TEACHINGS OF JESUS, WOULD CONTAIN NO CONTRADICTION OR ADMIT OF ANY CONSTRUCTIONS THAT WERE NOT CONSISTENT ONE WITH THE OTHER.

As the additions and emasculations and interpretations were made in the original writings of those who declared the Truths as they had heard them from the Master, their decreasing comprehension of spiritual things and the growing wisdom of their own finite intellects caused them to conceive a "plan" on the part of God for man's salvation. As the recopying continued, the thoughts of those who copied, or who dictated the same, became more centered on this "plan." And, so, these copies were gathered together and considered, and efforts were made to have some agreement in the declaration of this "plan." As the new copies were made, they were constructed with the view of showing forth this agreement.

It must not be supposed that the copies from which the manuscripts were made (which are the basis of the Bible) were executed and preserved in a manner that caused them to be isolated one from the other, or that they were not all known to the persons who copied, or caused the copying of, the writings from which the manuscripts were made, for that would not be true.

These, what may be called the basic copies, were in circulation at the time the Christian fathers wrote, and copyists had access to them, and quoted from them, and helped to give them the interpretations that now prevail in the churches, along with the additional interpretations made since those days.

Men know now that among these Christian fathers were bitter disputes as to what was a part of the "Word," and as to what should be accepted and what rejected among these writings, antedating the manuscripts that form the basis of the Bible, and that many manuscripts, purporting to be the Word of God, were rejected as such, for the reason that they could not have been the records of God's Word because they did not agree with what the bishops of the church, in their human knowledge and reason, accepted that God's Word should be. Even these bishops disagreed and differed, just as the human minds and reason disagree with one another.

Then, I say, the lecturer did not prove the authenticity of the Bible as being the Word of God. He did not go down the "stream of time," as he called it, far enough to discover the existence of any authenticity. And, this being so, his argument of proof is just as weak as if he had started from the time of the printed Bibles, where their contents are substantially the same. But with these Bibles not being the originals, the present similarity proves nothing.

What I have said with reference to my own writings applies to the writings of all the others. The Bible does not contain their writings as they wrote and left them to humanity.

THE BIBLE CONTAINS MANY TRUTHS, AND ENOUGH TO ENABLE MAN TO REACH THE KINGDOM OF HEAVEN, PROVIDED THEY ARE CORRECTLY UNDERSTOOD AND APPLIED. BUT THERE ARE SO MANY THINGS TAUGHT THEREIN AS "TRUTHS," WHICH ARE JUST THE OPPOSITE OF TRUTH, THAT THEY MAKE IT DIFFICULT FOR MEN TO DISCERN AND APPLY THE TRUTH, TO COMPREHEND THE WILL OF GOD WITH RESPECT TO MEN, AND TO RECOGNIZE THE DESTINIES THAT MUST BE THEIRS ACCORDING AS THEY FOLLOW AND OBEY THAT WILL OR DO NOT DO SO.

John has already written you on this subject with reference to his writings, and so has Paul as to his, so that there is no necessity for me to deal with the errors and interpretations contained in their writings.

I will soon come and write a message on another subject that I have been desiring to write for some time. With my love and blessings, I am

Your brother in Christ,

LUKE.

*Luke of the Bible Never Said That Jesus Came to Earth as the
Only Begotten of the Father, Which Is Not True.*

(LUKE, THE APOSTLE)

(September 17th, 1915 | Received by James Padgett)

I AM HERE. *Luke.*

I came tonight to tell you of some things which are in the Bible and which are not true, as they were never written by me or by anyone at my dictation. I never said that Jesus came to earth as the only begotten of the Father in the sense that he was born differently from other mortals, for he was not.

I mean that his father and mother were Joseph and Mary, and he was their natural son, and that they never supposed that he was begotten in any different way from how the other children were begotten.

Of course, he became more truly the son of God than did any other mortal who was ever born. But that was because he became filled with the Divine Love of the Father to a greater extent than any other human being. He became so close to the Father that, in his soul development, he was able to commune with the Father in such a way as to realize exactly what the Father said to him. And his love made him one with the Father, as he said. But he is now closer to the Father than he ever was on earth, and his love is very much greater than when on earth—greater than any other spirit. And, as a result, he knows more about the Father's Attributes, and about His Will and Plans for men's redemption, than does any other spirit. And when he comes to you and tells you that you must receive his messages to be transmitted to mankind, he imposes upon you a mission which is greater than he ever imposed on any other man, not even excepting the apostles.

He now knows more of the Truths of His Father than he did when on earth, and he realizes that the Truths which are so necessary to men's salvation and their future happiness have never been revealed to mortals to their fullest extent. When he was on earth, he declared many important Truths which have not been preserved, and, hence, he is anxious that these Truths and others shall be given to mankind.

Many things which men believe, who are professed Christians, are not truths, and stand in the way of their progress in spiritual things and in the soul's development. I would like to tell you of more of these things which men should not believe, but I have not the time tonight, as others want to write.

But this you must know and forever proclaim: that God is Love, and that they who want to get immortality must believe in the New Birth and seek to obtain it. Without this, no spirit can enter the Celestial Spheres and partake of the Divine Nature of the Father. There are many other Truths that must be learned and believed in, but none are so important as those which I have just written. I am writing this not as a matter of mere belief but as a matter of knowledge. There can be no doubt arising in my mind as to the reality of these things, and none must arise in yours.

With all my love, I am your brother in Christ, LUKE.

Many Things in the Bible John States He Never Wrote, but He Was Mistaken About the Kind of Kingdom That Jesus Came to Establish.

(JOHN, THE APOSTLE)

(March 2nd, 1918 | Received by James Padgett)

I AM HERE. *John.*

I will not write now except to say that your spiritual condition is much improved, and you are advancing in your soul perceptions of the Truth and of the reality of the Father and His Love.

(Mr. Padgett asked a question.)

Yes, I know, but you must remember two things with reference to the writings in the Bible ascribed to me, namely: first, that I did not write, or authorize to be written, many of the sayings contained therein; and, secondly, that at the time I lived on earth and wrote, my knowledge of the Truth and of God was not so great or so correct as it is now. I realize that some things I then believed and taught were not in accord with the Truth as I now know it to be. Even my conception of Jesus and his mission on earth, and his return to earth, was not true. Then, although I was a close companion of the Master and had many lessons of instructions from him, I was quite an ignorant man and did not grasp the spiritual meanings of his teachings. And, up to the time of my decease, my beliefs were more colored by things of the material than by those of the spiritual. For instance, I supposed, as did the other disciples, that he was coming to earth again in a short time—at any unexpected time—and set up his kingdom on earth. Yes, this is a fact, notwithstanding that he had said that his kingdom would be a spiritual kingdom, though existing on earth. From my conception of the establishment and existence of this kingdom, I could not dissociate the idea that, in some way, it would be an actual, visible kingdom in which the Master would be the king and rule as other kings ruled, except it would be a rule of righteousness.

All this may seem a little strange to you. But if you will consider for a moment that my teachings as a Jew were to the effect that, when the Messiah came, he would actually rule on earth as a king, you will understand how difficult it was for me to get the idea or make the distinction between that kind of kingdom and one which would be purely spiritual.

At some time, I will write you more fully on this matter, for I realize its importance. And many—yes, a majority—of the professed Christians now believe that, at some time, Jesus will come to earth and establish a material kingdom and rule all the nations of the earth. And some of these enthusiastic Christians believe that they will be of the elect and, as material men called by the resurrection to become mortals again (although “glorified,” as some of them express their faith), that they will become princes and sub-rulers in that kingdom.

Well, they will be disappointed. For, when they shall have passed from the mortal to the spirit, they will forever remain spirits. The only kingdom that they will live in thereafter will be a spirit kingdom, and, whether it will be the Kingdom of the Restored Man or of the Divine Angel, they will not

be on the earth.

So, pray to the Father and strive for a deeper and more abiding faith, and you will realize the Truth and this experience.

Good night.

Your brother in Christ,
JOHN.

*John Gives Reasons Why Corrections Have to Be Made
in the New Testament, and Declares
That James Is the Real Brother of Jesus.
(JOHN, THE APOSTLE)
(August 28th, 1916 | Received by James Padgett)*

I AM HERE. *John.*

I merely want to say that you will soon be well and in condition to receive some of our messages which we are anxiously waiting to impart.

The time is approaching when the book will have to be published, and it is very necessary that you get these messages in full so that you can complete the book. Of course, we want to incorporate any Truth that is necessary to communicate to mankind, and we will do so if you will only work faster.

(Mr. Padgett asked a question.)

Yes, I know him well,* as he was the brother of Jesus, the real brother, having the same father and mother that Jesus had. And all speculations as to his having parents who were other than the parents of Jesus are erroneous. James was not an apostle of Jesus, but came to believe in him later in his career. And when, at last, he became convinced that Jesus was the true messenger, he became a very earnest and hardworking follower of Jesus, and also the first Christian bishop of Jerusalem.

I have no personal knowledge as to whether or not he wrote the epistles ascribed to him. But he has said that he wrote some parts of the first epistle and a portion of the second, but that he did not write the third. He has also said that, in each of these epistles, there are many assertions of “truth” which are wrong and which he did not teach. All the writings of the New Testament, as they now exist, contain so many things which the original writers did not write, and which they did not teach or believe in, that it is with difficulty that the mortal, even though a great student, can separate the true from the false. And that is one reason that enters into our purpose for writing a New Revelation of the Truth.

These Truths will be made plain, and you must not let the writings of the Bible influence you in your receiving a correct conception of these Truths.

I will not write more now. So, with my love, I will say good night.

JOHN.

* James, the brother of Jesus.

*Constantine States That He Never Accepted Christianity When on
Earth, but That He Is Now a Celestial Spirit.*
(CONSTANTINE, ROMAN EMPEROR)
(September 5th, 1916 | Received by James Padgett)

I AM HERE. *Constantine.* (Roman emperor)

I was the Roman emperor and died as the head of the Christian church. I wasn't really a Christian, and did not understand the true principles of the Christian teachings, but I adopted Christianity as a state religion because of political purposes, added to my desire to destroy the powers of my antagonists who were believers in, and worshipers of, the gods of paganism.

I was a man who cared not in the slightest whether the cross or the symbol of the oracles was the "true sign" of religion, or whether the followers of religious beliefs belonged to the Christian church or were those who worshiped the gods which our country had for so many years adopted and followed.

When I made Christianity the state religion, my great desire was to obtain power and the allegiance of the majority of the people of the empire. The Christians were very numerous and were persons of such intense convictions—so intense that not even death could remove or change these convictions—that I knew that, when they once gave me their allegiance, I should have a following that could not be overthrown by those who were worshipers of the old gods. The latter people, individually, were not so interested in their religious beliefs as to cause them to have such convictions as would interfere with any religion that I might establish. Also, they realized that their material interests would be advanced by at least formally recognizing that religion as a state establishment. Their beliefs were not the results of conviction, but merely those of what had been accepted by their ancestors and transmitted to them as a kind of inheritance. As a matter of course, they believed in the gods and the oracles without ever having made the objects of their beliefs matters of investigation in order to learn if those beliefs were true or not. Truth was not sought for and, hence, conviction was a mere shallow acquiescence.

During all the time of my office as emperor, I never changed my beliefs and never accepted the teachings of the Christians as the revelation of Truth. And, in fact, I never considered such a matter as religion worthy of my serious consideration. Many doctrines were proposed and discussed by the ecclesiastical teachers and leaders of this religion, and those doctrines were approved by me which were adopted by a majority of these leaders as the true and correct declarations of what the Scriptures of the Christians contained.

I let these leaders fight their own battles as to doctrines and truths and, when they decided what should be accepted and declared by the church to be true doctrines, I approved the same and promulgated them as binding upon all the followers of the Christian faith.

So, though it has been frequently said, I did not establish the canonicity

of the Bible or determine and legalize the doctrines which were declared and made binding by the conventions of the leaders of the church. Of course, I gave them my sanction and official approval, but they were not mine and should not be said to have been established by me. For if the doctrines of the Arians had been accepted and declared by a majority of these ecclesiastics as being the true teachings of the Christian Scriptures, I would have sanctioned and given them the state's authority as well.

As I said, I was not a Christian when I lived, and did not die a Christian, notwithstanding all the fantastical and miraculous things which have been written about me and my conversion to Christianity.

When I came into the spirit world, I found myself in great darkness and suffering, realizing that I had to pay the penalties for the sins thought and committed by me on earth. And all the masses which were said for the benefit of my soul never helped me one particle to get out of my unhappy condition.

I knew nothing about the Divine Love or the mission of Jesus in coming to earth, and I found that my sins had not been washed away, as the teachers had often told me on earth would be done for me.

I remained in this condition of darkness and unhappiness for many long years without finding any relief by reason of the mystical workings of Jesus' "atonement," of which the priests had told me but which I did not believe; nor was I helped by the gods in whom I had been taught to believe by our philosophers and religious teachers. No, I found no relief and my condition seemed to be fixed. And hope of the Christian heaven, that was never mine, and of the fields Elysian, that would be mine in a hazy way, did not cause me to feel that my sufferings would at some time come to an end and that the glad face of happiness would appear.

But, after a time, the light of Truth in which Jesus came to teach broke in on my understanding and soul, and the Divine Love of the Father commenced to flow into my soul, and continued until I became a possessor of It to that degree that I was carried to the Celestial Spheres, where I now am—a redeemed, pure, and immortal soul, having the Divine Essence of the Father and the certainty of eternal life in the Celestial Kingdom.

I cannot write to you tonight of my experience in either the dark planes or in the successive progressive spheres, but sometime I will come and detail that experience.

But, before ceasing my writing, I wish to say, with all the force that I have, that only the Divine Love of the Father can save a soul from its sins and make it at-one with the Father in His Divine Nature.

LET CREEDS AND DOGMAS AND MAN-MADE DOCTRINES TAKE CARE OF THEMSELVES. LEARN THE TRUTH, AND IN THAT TRUTH ABIDE, FOR TRUTH IS ETERNAL AND NEVER CHANGES. AND NO DECREES OF MAN, OR DOGMAS OF CHURCH TRADITION OF THE EARLY FATHERS OR WRITERS, OR CREEDS OF ECCLESIASTICAL CONVENTIONS, SO SOLEMNLY ADOPTED AND DECLARED, CAN MAKE THAT A TRUTH WHICH IS NOT A TRUTH. TRUTH EXISTED BEFORE ALL THESE THINGS, AND IS NOT SUBJECT TO THEM; NOR BY THEM CAN TRUTH BE ADDED TO OR TAKEN FROM.

I must not write more now. Thank you for having permitted me to write.
So, with my love, I will say good night.

Your brother in Christ,
CONSTANTINE.

Luke Affirms Constantine's Writing.

(LUKE, THE APOSTLE)

(September 5th, 1916 | Received by James Padgett)

I AM HERE. *Luke.*

I will not attempt to write at length tonight. I will only say that, as you may doubt the identity of the one who has just written you, I desire to confirm the fact that it was Constantine, the Roman emperor, who wrote you. He was very much pleased that he could write and, in a hurried way, correct some of the historical errors that have existed concerning his true position as to Christianity.

He is now a very bright spirit and an inhabitant of the Celestial Spheres and, of course, a possessor of the Divine Love. I desire to tell you, though, that he was scourged by his conscience, as it were, before he got out of his condition of darkness and suffering, superinduced very largely by pride. In his own conceit, he was an emperor for a very long time after he entered the spirit world, and he retained all the pride of an emperor. But I will leave all this for him to write about, as he promised, and I will stop writing for the time.

(*Mr. Padgett made a comment.*)

Well, you must not become discouraged, because the Divine Love is a reality, and you have some of It and may have more. Only pray to the Father for His Help and Guidance.

We all love you and are trying to help you. Only believe!

Your brother in Christ,
LUKE.

*The True Meaning of: "In the Beginning Was the Word,
and the Word Was with God," etc.*

(JOHN, THE APOSTLE)

(September 17th, 1916 | Received by James Padgett)

I AM HERE. *John, the Apostle.*

I want to say only a few words in reference to what the man said to you about the Gospel attributed to me.

His reference to the opening words of the Gospel that: "In the beginning

was the Word and the Word was with God," etc., is without any force to prove that Jesus is God or one of the "Godhead"; for it was never written by me or at my dictation, and it does not state a truth.

In the sense referred to in that Gospel, the "Word" can mean only God. For He, and He, Alone, was in the beginning and made everything that was made.

As we have often told you, Jesus was the son of a father and mother, the same as you are the son of your father and mother. And he was not begotten by the Holy Ghost in the sense ascribed to his birth in the account thereof.

He was born of the Holy Spirit as his soul opened up to the inflowing of the Divine Love, and he was the first of mankind to receive this Divine Love and the Father's Essence of Divinity. Hence, he was the first fruit of the rebestowal of this Love, and, as a result, was the first fitted to declare the Truths of the Father and show the Way. As his soul became filled with this Love and he grew in wisdom and knowledge of the Truths of the Father, it may be said that he was sent by the Father to declare the Truths and explain the Way to the Celestial Heavens, and how to achieve at-onement with the Father.

This Love commenced to flow into his soul soon after his birth, undoubtedly because he was selected to declare the Truths of the rebestowal of the Divine Love. And the knowledge of that mission came to him as he grew in Love and Wisdom. Hence, he was without sin, although apparently as natural a boy as other boys in his human instincts and feelings. But he was the son of man—Joseph and Mary—and also a son of God, as all men are, with the addition that he was an heir to the Celestial Kingdom.

He was not God. And, despite what the orthodox believe, he has never seen God, even up to this time; nor have Moses and some of the old Bible characters seen God. But Jesus has seen God with his soul perceptions, and so have many others of us who are inhabitants of the Celestial Heavens. And that sight is just as real to us as your sight is to you or to any of your fellow mortals. It is impossible to explain this to you so that you may fully comprehend my meaning. But this seeing God by our soul perceptions is a thing of reality, and one that results in increased happiness and a knowledge of immortality.

Jesus is not God, but he is the most highly developed spirit in all the heavens, and is nearest to God in Love and knowledge of Truth.

So, I say, the "Word" is God, and Jesus is His son. And you may become His son in the same sense—as an heir to the Divine Essence of the Father and an angel of His Kingdom. As Jesus has written you, all men are His sons, but with different inheritances: yet all inheritances are provided by the Father.

Let not these doctrines of the teachers of what are called Bible "truths" trouble you. Listen and believe only what may be written to you by us.

I will not write more tonight, as it is late. In closing, I will say that you have our love and prayers.

I am

Your brother in Christ,
JOHN.

*Why Spiritualism as Now Taught Does Not Satisfy the Soul
in Its Longings for Happiness, Peace, and Contentment.*
(LUKE, THE APOSTLE)

(December 5th, 1915 | Received by James Padgett)

I AM HERE. *Luke.*

I want to write a few lines on the subject that you and your friend, Dr. Stone, were discussing—that is, whether Spiritualism, as now understood and taught, supplies that which satisfies the soul of men in their longings for happiness and peace and contentment.

In the course of my spirit life, I have heard a great many preachers and teachers of Spiritualism, both in recent years and all along the ages, and from the time of my first entrance into spirit life. For you must know that Spiritualism is not a new thing, having its origin or belief in the recent years that followed the manifestations in America. All along the ages, spirits have manifested to mankind in one phase or another, and men have believed in Spiritualism and discussed it.

Of course, in former times, when the churches had the great power which enabled them to dictate the beliefs of men, Spiritualism was not so openly taught or discussed as in these latter years. Nevertheless, during the time that I have named, it has always been known to mankind. However, its teachings have never gone beyond the mere phenomena which demonstrated the continuity of life and the communication of spirits to its believers. The higher things of the soul's development and the Kingdom of God, as you have been instructed, were never thought of, or, at least, never taught or believed in. Only the two facts that I have spoken of were discussed and accepted. The scientific men who are investigating them, even today, deal only with the phenomena, and are satisfied with the proof that man never dies.

At no time has the existence of the Divine Love or the Kingdom of God been sought for or taught by the teachers of Spiritualism. In fact, such things could not have been taught because they have never been known. God has never been anything more to Spiritualists than some indefinable "abstract force" whose existence is not of sufficient certainty to make Him anything more than a mere "principle," as some call Him. And the laws governing all nature are the only things that such men believe must be looked to for their ideas of right and wrong and the government of their conduct of life.

The Spiritualists speak of the love of man for one another, the brotherhood of man, and the cultivation of the mind and the moral qualities. But they admit to no outside help. Or, if they do, they only admit to the help of some departed friend who may not be at all competent to help. But even such help is only that which one can give to another. And when the help of what is called the higher spirits is spoken of, it involves no different quality of help to them.

I know that spirits do help mortals, and also harm them. But, according to the ideas of the Spiritualists, all such help is based upon what they suppose these spirits possess in the way of superior intellectual acquirements or moral

qualities.

The soul of man, which is that part of him that is made in the image of God, is longing (although it may be unconsciously) for that which will make such image become Substance, with its resultant happiness and joy. Yet, you will not find that any Spiritualist teaches or attempts to teach how or in what Way such Substance may be acquired, or even the fact that there is such a Substance. They do not know that the Divine Love, coming through the working of the Holy Spirit, is the only thing that can enable the image to be transformed into the Substance. Hence, they cannot teach the Truths. And, as a consequence, the longings of a man's soul are never satisfied by the teachings of Spiritualism.

Do you suppose that if the great truth of Spiritualism had embraced the greater Truth of the soul development, Spiritualism would now be the weak, unattractive thing that it is, and that men would not have sought for and embraced it in vast numbers?

Spiritualism, with all the truths that belong to it, is the true religion of the universe, and one which would prove more effective in bringing men into a state of reconciliation with the Father than all the other religions combined. But it is powerless and without drawing power as a religion because it does not have the teachings which show men the Way to God's Love, and to the satisfying of the soul's longings.

But, someday, and in the near future, this defect will be remedied. And then you will see men and women flock to its bosom so that they can enjoy not only the happiness which communication with their departed friends gives them, but also the happiness which the development of the soul by the Divine Love gives them.

I do not know why the Great Revelation of this Truth to Spiritualists has been delayed for so long. It may be that mankind was not ready to receive it before. But the time has now come when the false beliefs of the orthodox churches and the want of belief of the Spiritualists will both disappear. Men will be made free and the possessors of the combined Truths of Spiritualism and the existence of the Divine Love, which will bring to them not only happiness and peace but also immortality.

I must not write more tonight, as you are tired. So, I will say good night.

Your brother in Christ,

LUKE.

John Writes on the True Meaning of: "The End of the World."

(JOHN, THE APOSTLE)

(October 1st, 1916 | Received by James Padgett)

I AM HERE. John, the Apostle.

I come tonight to write a few truths upon the subject of the preacher's sermon, as I was present with you and heard his declarations as to "the end of the world."

I know that among men there are, and have been since the time of the Master, differences in opinion as to when this important event is to take place, and what the meaning of “the end of the world” is.

Well, men know just about as much now as to the time of this event as they have known all down the centuries, and understand the meaning of these prophecies as well as men did from my day down to the present.

In the first place, I will say that there will be no end of the world from any of the causes mentioned by the preacher; and, in the next place, there will be no end of the world at all, as understood and declared by the orthodox preachers, and as is expected by most of the professing Christians.

The “world,” meaning the earth, will not have an “end” in the sense of annihilation. It will continue to revolve on its axis, have seed time and harvest, produce and reproduce those things that are necessary to sustain human life, have its appropriate seasons of heat and cold, and move along in its orbit, as it now does, until some change, we know not of now, may come and destroy it. But not any of the prophecies of the Bible (admitting that there are prophecies) can apply to the end of the world in the sense that the preacher understood and declared.

IF HUMANITY WOULD ONLY UNDERSTAND THAT THE WORLD THAT WAS LOST BY THE DISOBEDIENCE OF THE FIRST PARENTS WAS THE WORLD OF MAN’S IMMORTALITY AND HAPPINESS, AND NOT THE PHYSICAL WORLD, AND THAT JESUS CAME TO DECLARE THE RESTORATION OF THAT WORLD UPON CONDITION, AND THE END OF THAT RESTORATION, THEN THEY WOULD KNOW THAT THE MATERIAL WORLD IS NOT INVOLVED IN THE PLAN OF MAN’S SALVATION, OR IN JESUS’ MISSION, OR IN THE DECLARATIONS OF JESUS AS TO THE COMING OF THE END.

Men will continue to be born, live a short time, and die the physical death. And, as to each individual man, the end of the material world comes when he dies; for, thereafter, his habitation will be in the spirit world, and never more will he have life on earth. All men will have to die the physical death at some time. Then, why should it be necessary to include the destruction of the material world in the Plan of God for the salvation of men? For planets and worlds and stars to crash together and be destroyed would require that the orderly workings of God’s Laws must be interfered with in order that men might be destroyed or saved (either left to their own helplessness on earth or rescued by being “snatched up into the air”).

Such interpretations of God’s Intentions or Plans, or of Jesus coming again to earth, are all wrong and absurd. Jesus will never come to establish his kingdom on earth and reign as Prince of Peace and “Lord of Lords,” for the Kingdom which he and all his true followers on earth and in the spirit world are seeking to establish is in the Celestial Heavens. This Kingdom of God is not made with hands or by the mere fiat of any spirit, no matter how high he may be, but is made and populated by the souls of men who have experienced the New Birth and have received the Divine Essence of the Father. Of this Kingdom, Jesus is the Prince, but only because of his great and exceeding possession of the Divine Love of the Father, and his more

perfect at-onement with Him.

Jesus is not seeking to establish a kingdom on earth, but is working for the purpose of leading men to the New Birth of the spirit, and of showing them the Way to the Celestial Kingdom. He is working by way of his love and suggestions, along with other good spirits, to help men cast sin and error from their hearts, and to strive to regain the condition of perfect manhood in the perfection of their natural love. He is also helping men to get in this condition of soul regeneration, or in that of the purification of their natural love, while they still live on earth, so that love to God in the divine sense, love to God in the created sense, and brotherly love will cover the whole earth, and men will be at peace and happy while yet clothed in the flesh.

Such a condition of mortal existence may be called the Kingdom of God on earth, but it will not be the Kingdom which Jesus came to earth to establish: the Kingdom of Heaven. This Kingdom has its seat and abiding place in the Celestial Spheres where it will never be removed.

So, then, when the Bible teaches of the world coming to an end and passing away, it does not mean the material world but the world of men's thoughts and deeds and sinful conditions that are not in harmony with God's Laws, or the Laws of His Creation. This is the world that shall be destroyed when righteousness shall cover the earth, as the waters do the deep, and brotherly love reigns among men. Even today, there are some men living on the earth who are so separated from the world that, as to them, the world has no existence—not the material world, but the world of sin and unrighteousness, which is the only world to be destroyed.

There shall be wars and rumors of wars, and times of trouble, etc., such as there never were, and then shall come the end. Not the wars of the cannon's roars, or the bursting shells or the mutilated flesh, or the making of widows and orphans, or the ruthless changing of mortals into spirits, but the wars of the spirits of good and evil, of love and hate, of purity and sin, of joy and despair, and of knowledge of Truth and belief in error—all to be fought in the souls of men with great intensity and earnestness, and creating such mind and spirit trouble as has never been, causing rumors thereof to flood the earth and the habitations of men.

Then shall come the end of the world—the world of evil and sin and despair and hatred and belief in error. This world shall pass away, and truth and love and peace and good will shall be established on the earth forever. The earth of this future day, then, will become so peaceful and filled with love and brotherly kindness that it will seem to men as if the "City of God" had been let down from heaven onto earth.

Let mortals know that Jesus has already come to earth and is among men, and that, since the time of his becoming the Prince of the Celestial Kingdom, he has been with men and spirits teaching them the Way, the Truth, and the Life.

By the Holy Spirit have the Truths of the Father spoken to men as a still, small voice, and by the communions of souls has the Master led men to the Love and Mercy of the Father.

As in my time, when he came to the Jews with his message of love and life eternal, but they knew him not and rejected him, so, now, many men, and

spirits, too, refuse to listen to him and learn the Way through the straight gate to the Father's Love and immortality.

Let men study the prophecies and the times and the seasons and calculate the time of the end, and predict the near approach of the Master's coming in the clouds and prepare themselves to be "snatched up in the air" and become of the Heavenly Host; yet they will find that all these things are vanities of vanities. Only as each individual passes beyond the veil of flesh will he realize the end of his mortal world has come, and then all his speculations as to himself will become realities, and the certainty of the world's end will become an established fact. But men will continue to live on earth and die and, in succession, others will be born to die, and so on, until...only God knows.

SO, I SAY TO MEN, PREPARE NOT FOR THE PASSING AWAY OF THE HEAVENS AND THE EARTH, BUT FOR THE PASSING OF THEMSELVES FROM THE EARTH TO THE GREAT WORLD OF SPIRITS. AND REMEMBER: THAT AS THEY SOW, SO SHALL THEY REAP—A CERTAINTY THAT IS NEVER CHANGED, A TRUTH THAT NO SPECULATION CAN MAKE UNTRUE.

THE END OF MAN'S WORLD COMES EACH DAY TO SOME MORTAL, AND THAT END MAY LEAD TO A GLORIOUS IMMORTALITY OR TO A TEMPORARY OR A LONG DARKNESS AND SUFFERING.

THUS ARE THE PROPHECIES BEING FULFILLED. AND THE SPECULATIONS OF PREACHERS AND TEACHERS AND LEADERS OF THE UNTHINKING ARE ROBBING MEN OF THE VITAL TRUTH THAT THE END OF THE WORLD IS COMING EACH MOMENT AND DAY AND YEAR.

OH, PREACHER AND TEACHER AND LEADER, YOUR RESPONSIBILITY IS GREAT, AND THE ACCOUNTING MUST BE MADE! THE REAPING MUST FOLLOW THE SOWING AS CERTAINLY AS THE DAY FOLLOWS THE NIGHT. AND WHAT WILL YOUR HARVEST BE?

THE END OF THE WORLD FOR SOME MORTAL IS THE IMPORTANT *NOW*!

I have written enough for tonight, as you are tired. So, believe that I love you and am praying for the Father to bless you, and to so fill your soul with His Love that, when the world comes to an end for you, you shall find the Kingdom of Heaven waiting to receive you. Good night.

Your brother in Christ,
JOHN.

*Cornelius (the Centurion) Is Much Interested in the Work
and the Importance of Mankind Knowing the Truth.*

(CORNELIUS)

(February 7th, 1917 | Received by James Padgett)

I AM HERE. *Cornelius.*

I want to write merely a few lines tonight. I am so very much interested in you and your work that I feel I should give you some encouragement in the way of letting you know that there are many spirits present here tonight who love you very much and desire that you should receive their messages of Love and Truth.

As I have told you, I am in the Celestial Spheres and know what the Love of the Father is and what immortality means, as I am the possessor of the Love and the conscious owner of that immortality. The world is now so anxious to know the Truths that pertain to God and to man's relationship to Him, and the messages that you are receiving will give to the world what it so much longs for.

I know that the Christian doctrines, as contained in the Bible and taught by many preachers and priests, are the only doctrines that the Christians have any knowledge of. Consequently, they are accepted by them as being the "inspired revelations" of God, and the "truth" of what He is and what man must do in order to obtain salvation. These people rest securely in these beliefs and in the assurance that the Bible way is the only way to salvation.

And, resting in these beliefs, the world does not see the necessity for obtaining the only thing that will make them in at-onement with God and inhabitants of His Heavens.

I merely write this to show you that it is of the greatest importance that the Truths of the Way to salvation be revealed to all mankind.

I do not think that I have anything more to say tonight and, so, will leave you. With all my love, I am

Your brother in Christ,

CORNELIUS.

*Not the Blood or Death of Jesus, but His Living and Teaching Men the
Way to Obtain the Divine Love of the Father Are What Saves a Soul
from Sin and Fits It for Heaven.*

(JOHN, THE BAPTIST)

(September 24th, 1915 | Received by James Padgett)

I AM HERE. *John, the Baptist.*

I desire to write to you tonight about a certain Truth which you must know in order to be able to teach others the importance of studying the Plan

of God for the salvation of man. I mean that, in order for men to be saved from their sins, they must believe in the Way that the Master shall teach you in his messages. I do not intend to dwell at large upon the New Birth, for that has already been explained to you a number of times. But, now, I want to deal with the Truth that this is the one thing that perfects mankind, and spirits as well, and enables them to obtain the soul qualities which are absolutely necessary before a man can become at-one with the Father.

The other things which the churches teach as necessary sacraments, such as baptism, the laying on of hands, and the "Lord's Supper," or communion, are things which are not necessary. They were never intended as being anything more than merely symbolical. And, even as symbols, the last mentioned does no good but, rather, harm. For, besides being used to remind the followers of Jesus of his communion with them before his sacrifice, they look upon it as something which saves a soul from sin and fits it for heaven.

I want you to understand that all these things are not important to a soul's becoming at-one with God, and that mortals must learn the Truth of what I say.

Many preachers, as well as laymen, believe that only the blood of Jesus can save from sin, and that his death was necessary for man's salvation. But I want to tell you that, if he had died a natural death, beloved by all who knew him and honored by the whole Jewish nation, his blood would have been just as efficacious and his death just as important as they were because he was killed as a result of hatred and envy on the part of the Jewish authorities. In neither case would the blood or the death, insomuch as one particular, have anything to do with the salvation of men.

His living and teaching, and the making known to man the Great Gift of the Father, and the Way to find the Gift and possess It, were the things that brought salvation to man. Jesus lived and taught and loved us; he did not die and suffer and make an "atonement" for us.

The living Christ is of more importance to our happiness and salvation than the dead Jesus, and, so, Jesus, himself, teaches. And he is not pleased with those who teach the dying Jesus instead of the living Christ. I, John, was not only a precursor of the Master but a follower also. And it was not his blood or death that saved me, but his living and teaching me the Way to obtain the Divine Love of the Father.

I am much interested in the salvation of all men, and want to do everything in my power to help men to learn the Way to Truth and Light and Love. I am trying to carry this work forward of showing men the Truths which will lead them to the Father's Love, as well as are many others of our band who are with you now.

I have only to say, further, that you must pray more to the Father and keep up your courage and belief in the Master, and all these things will be properly worked out to a final and happy conclusion.

I will not write more tonight. So, with my love and blessings, I will say good night.

Your brother in Christ,
JOHN, THE BAPTIST.

Glossary of Selected Capitalizations And Lower Case Usages.

<u>CATEGORIES</u>	<u>CAPITALIZATIONS</u>	<u>LOWER CASE</u>
I. GOD		
A. Alternate Names	<i>All-in-All</i> <i>Almighty</i> <i>Alone (God)</i> <i>Being (of God)</i> <i>Creator</i> <i>Deity</i> <i>Divinity</i> <i>Eternal One</i> <i>Father</i> <i>Good Shepherd</i> <i>Great Soul</i> <i>Heavenly Father</i> <i>Jehovah</i> <i>Judge</i>	<i>Maker</i> <i>Name</i> <i>One</i> <i>Origin (the)</i> <i>Oversoul</i> <i>Porter</i> <i>Preserver</i> <i>Protector</i> <i>Ruler</i> <i>Savior</i> <i>Soul</i> <i>Source (the)</i> <i>Spirit (of God)</i>
B. Attributes	<i>Activity</i> <i>Affection</i> <i>All-Good</i> <i>All-Holy</i> <i>All-Knowing</i> <i>All-Loving</i> <i>All-Merciful</i> <i>All-Powerful</i> <i>All-Wise</i> <i>Assistance</i> <i>Attribute(s)</i> <i>Beneficence</i> <i>Benevolence</i> <i>Bidding</i> <i>Blessings</i> <i>Bounty</i> <i>Care(ful)</i> <i>Closeness</i> <i>Comfort</i> <i>Compassion</i> <i>Confidence</i>	<i>Control</i> <i>Desires</i> <i>Divine</i> <i>Divine Love</i> <i>Divine Nature</i> <i>Divinity</i> <i>Ear (Listening)</i> <i>Emanations</i> <i>Energies</i> <i>Entity</i> <i>Essence</i> <i>Eternal</i> <i>Existence</i> <i>Expressions</i> <i>Faculties</i> <i>Forgiveness</i> <i>Form</i> <i>Glory</i> <i>Goodness</i> <i>Grace</i> <i>Great</i>

CATEGORIESCAPITALIZATIONSLOWER CASE**B. Attributes**
(Cont.)

<i>Guidance</i>	<i>Personality</i>
<i>Hand</i>	<i>Potentialities</i>
<i>Handiwork</i>	<i>Power(s)</i>
<i>Hearing</i>	<i>Presence</i>
<i>Heart</i>	<i>Promise(s)</i>
<i>Help</i>	<i>Protection</i>
<i>Holy Ghost</i>	<i>Providence</i>
<i>Holy Spirit</i>	<i>Provisions</i>
<i>Immortal(ity)</i>	<i>Purity</i>
<i>Immutable</i>	<i>Purpose</i>
<i>Influence</i>	<i>Qualities</i>
<i>Intentions</i>	<i>Requirements</i>
<i>Interest</i>	<i>Seeing</i>
<i>Kindness</i>	<i>Self-Existing</i>
<i>Knowledge</i>	<i>Sight</i>
<i>Life</i>	<i>Solicitude</i>
<i>Light</i>	<i>Soul</i>
<i>Listening Ear</i>	<i>Spirit</i>
<i>Love</i>	<i>Substance</i>
<i>Loving</i>	<i>Sympathy</i>
<i>Majesty</i>	<i>Tender(ness)</i>
<i>Mercy</i>	<i>Thoughts</i>
<i>Method</i>	<i>Truth(s)</i>
<i>Mind</i>	<i>Unchangeable</i>
<i>Nature</i>	<i>Verities</i>
<i>Omnipotence</i>	<i>Watchful</i>
<i>Omniscience</i>	<i>Way</i>
<i>Oneness</i>	<i>Will</i>
<i>Pardon</i>	<i>Wisdom</i>
<i>Personal</i>	

C. Pronouns or Possessives

<i>He</i>	(None)
<i>Himself</i>	
<i>His</i>	
<i>It (Divine Love, Holy Spirit, Gift, or Great Gift)</i>	
<i>Its (same)</i>	
<i>Itself (same)</i>	
<i>Mine</i>	
<i>My</i>	
<i>Myself</i>	
<i>What (is God)</i>	
<i>Who</i>	
<i>Whom</i>	
<i>Whose</i>	

<u>CATEGORIES</u>	<u>CAPITALIZATIONS</u>	<u>LOWER CASE</u>
II. PLACES OR LOCATIONS		
A. Heaven(s)	Celestial Heavens Divine Heavens Spiritual Heavens	heaven(s) (general usage)
B. Kingdom(s)	Celestial Kingdom Father's Kingdom: of Heaven of the Divine Angel of the Restored of Perfect Natural Man Spiritual Kingdom Spiritual Paradise	kingdom(s) (material, or general usage)
C. Sphere(s)	Celestial Sphere(s) Divine Sphere(s) First to Seventh Spheres First to Third Celestial Spheres Spiritual Spheres	sphere(s) (not specifically named)
D. Realm(s)	Celestial Realm(s) Spiritual Realm(s) (all the heavens)	
E. World(s)	Celestial World	
III. OPERATIONS OR LARGE-SCALE CREATIONS OF GOD		
	Commandments Creation(s) (of God) Decree Fiat Force(s) Handiwork(s) Plan (of salvation) Principal (Christ Principal) Ten Commandments Universe Universe of Creation Word(s)	creation(s) (not of God's; general usage) universe (not of God's; general usage)
IV. OPTIONAL TERMS		
A. Apostle(s)	John, the Apostle (a specific name) (general usage)	apostle(s)
<u>CATEGORIES</u>	<u>CAPITALIZATIONS</u>	<u>LOWER CASE</u>

IV. **OPTIONAL TERMS**
(Con't)

B. Atonement	<i>Divine or True (Atonement) (God's Plan of salvation; Formal topic)</i>	<i>atonement (general or in- formal usage)</i>
C. At-onement	<i>The Great (At-onement) (the New Birth; formal topic)</i>	<i>at-onement (general or in- formal usage)</i>
D. Resurrection	<i>Resurrection: Transformation from the mortal into the im- mortal through the receipt of God's Divine Love, which is the True Resurrection.</i>	<i>resurrection: (the immediate raising of the spirit body after mortal death, which is common to all men)</i>
E. Truth(s)	<i>Divine Truth(s) Father's Truth(s) God's Truth(s) great or higher Truth(s) spiritual Truth(s)</i>	<i>truth(s) (moral, intellectual, material, or natural)</i>

V. **MISCELLANEOUS TERMS**

<i>Act of Creation (God's)</i>	<i>angel</i>
<i>Apocalyptic (writings)</i>	<i>at-one</i>
<i>"Atonement" (Erroneous concept of Christian orthodox understanding; formal topic)</i>	<i>baptism</i>
<i>Christ Principal</i>	<i>church</i>
<i>Comforter (Holy Spirit)</i>	<i>communion</i>
<i>Fatherhood (of God)</i>	<i>conqueror</i>
<i>Fold (God's)</i>	<i>(pertaining to Jesus)</i>
<i>Fountain (of Love) (pertaining Fountainhead (Divine Love's Source: God)</i>	<i>deliverer</i>
<i>"Godhead" (Erroneous concept of Christian orthodox understanding) epistles</i>	<i>to Jesus)</i>
	<i>divine and eter- nal leader (Jesus)</i>

V. **MISCELLANEOUS TERMS**
(Con't)

<i>Great Gift or Gift (the Divine Love; the True Resurrection; the potentiality for the transformation of the human soul; immortality)</i>	<i>immortal(ity) (pertaining to angel or mortal)</i>
<i>Great Instrument (Divine Love)</i>	<i>prophet</i>
<i>Great Love (Divine Love)</i>	<i>sacraments</i>
<i>Great Prize (Divine Love)</i>	<i>savior (Jesus)</i>
<i>Great Soul Sphere (Celestial Sphere)</i>	<i>spirit (angel or deceased mortal; energy of</i>
<i>Great Substance (Divine Love)</i>	
<i>Habitation (God's) the human</i>	
<i>House (Father's)</i>	<i>soul)</i>
<i>Immortality (God's)spiritual</i>	
<i>Instrument (Holy Spirit)</i>	<i>triumpher</i>
<i>Kingdom of Christ (Celestial Kingdom)</i>	<i>(Jesus)</i>
<i>Locality (God's)</i>	
<i>"Lord of Lords" (Inappropriate term for Jesus; only God is Lord)</i>	
<i>"Lord's Supper" (Inappropriate term for Jesus' last gathering with his disciples)</i>	
<i>Master (Jesus)</i>	
<i>Messenger (Holy Spirit)</i>	
<i>Messiah (Jesus)</i>	
<i>Name (of God)</i>	
<i>New Birth (At-onement with God)</i>	
<i>New Covenant (Rebestowed Privilege of obtaining the Divine Love)</i>	
<i>New Heart (Transformation of a human soul into a divine soul)</i>	
<i>New Heavens</i>	
<i>New Jerusalem</i>	
<i>New Kingdom (Celestial Kingdom)</i>	
<i>New Revealment (of Truth)</i>	
<i>New Revelation (of Truth)</i>	
<i>New Testament (of the Bible)</i>	
<i>One Great Fact (God)</i>	

V. **MISCELLANEOUS TERMS***(Con't)**Pearl of Great Price (the Divine Love)**Pentecost (Descent of the Holy**Spirit to the apostles, conveying**The Divine Love into their souls)**Plan (the, or God's)**Prince of Peace (Jesus)**Scriptures**Seat of Habitation (God's Resistance)**Sermon on the Mount**Spiritualism**Spiritualist**Spirit Universe (God's)**Temple (of Jerusalem)**The Way, the Truth, and the Life**(Jesus' message on, and**Personal example of, the true**Salvation of the human soul)**Third Heaven (Third Sphere)**Transcendent Love (the Divine Love)**Treasure (the Divine Love)**"Trinity" (Erroneous concept of**Christian orthodox**understanding)**True Resurrection**Way, the (Fervent, soulful prayer**For God's Divine Love)**Word (of God)*