



ANGELIC REVELATIONS.



VOLUME I.



NOTICE.

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Communications may be made to WM. OXLEY, 65 Bury New Road, Higher Broughton, Manchester.





ANGELIC REVELATIONS
CONCERNING THE
ORIGIN, ULTIMATION, AND DESTINY
OF THE
HUMAN SPIRIT.

ILLUSTRATED BY THE EXPERIENCES IN EARTH AND SPIRIT
LIFE OF TERESA JACOBY, NOW KNOWN AS
THE ANGEL PURITY.



VOLUME I.

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A decorative horizontal ornament with a central banner containing the word "INTRODUCTION." The ornament is flanked by symmetrical floral and scrollwork designs.

INTRODUCTION.

IN this age of enterprise, characterised by a mental activity, such as the world has not before witnessed, a desire has been awakened to know *what lies beyond the grave*. Looking, perchance, into the tomb where are deposited what are called the mortal remains of one with whom we had lately conversed, the questions intuitively and involuntarily present themselves: "Where is the man? Has he now a conscious existence? Shall we ever see him again?" To supply answers to *these* questions is our object in publishing this work.

The communications are given, *for the most part*, by intelligent Beings who, like ourselves, once inhabited this earth; and having passed through the ascending series of states of existence in the world of spirit, have now the power to return and converse with us; and to unfold, as far as it is possible for us to comprehend, the wonders and felicities of existence in those superior and interior states.

The proof of the angelic origin of the Revelations consists, first, in the phenomenal expression, and afterwards

in the inherent beauty and rationality of the truths contained in the communications ; for what is beautiful is true, and the understanding of truth must necessarily tend to elevate the intellect and to purify the life. The darkness—which is only another word for ignorance—which has during the past ages enveloped the human mind concerning itself is now being dissipated ; the fiat has gone forth from the heavens, "Let there be Light."

The mystery of Death, as well as the still greater mystery of Life, is being gradually unfolded ; for works of the present kind, having for their object the ultimatum of Angelic Wisdom concerning the laws which operate in the production of natural objects, and in the projection of life in *all* its multitudinous forms, whether natural or spiritual, will be forthcoming to meet the yearning desire to know who and what we are ; whence we came ; and whither we are going. The truth of these and kindred utterances is supported by the modern, marvellous demonstrations of spiritualistic power over matter, which are but the precursors and harbingers of further and more glorious displays of Divine, Angelic, and Spiritual power.

Great and wonderful as have been the manifestations of this power in Science and Art, in what is called the nineteenth century of the Christian era, they are but small in comparison with what are to follow in the future. What is

called the "power of evil" is smitten with consumption ; and henceforth it is only a question of time before the Grand Millennium, the hope of all past ages, shall be realised ; and that which Seers have seen in vision, Prophets foretold, and Poets sung, shall no longer be in the future.

These communications or revelations will be seen by those who have the inner eye open, to be in accord with the Divine Word, or *Holy Scripture* ; in fact, they are intended to be an unfoldment of the mysteries that are locked up within the letter of the Word, and while recognising that Word as the basis of all true knowledge concerning God and man, they are intended to give to us a clearer knowledge of Deity and also of the Human Spirit. It is generally acknowledged by Christians, that the Word is Divine ; but in what its Divinity consists is a question that few can satisfactorily answer. We have the Word in its *written* and in its *unwritten* form ; the unwritten form is what the Angels call the Living Word, which is nothing less than the Human Form, whether mortal, spiritual, or angelic. Between these two, the written and unwritten Words, there is a perfect agreement, which can be known and tested by the great *Law of Correspondence*, which, when mastered, unfolds all the mysteries of creation.

This Law of Correspondence, which may be spoken of

as a lost science, (for it was known to certain ancient nations,) was discovered by, or revealed to, that illustrious man, Emmanuel Swedenborg, who was raised up for that especial purpose by the Lord. As Euclid may be designated the Philosopher of Mathematics, so Swedenborg may be called the Philosopher of Spirit. He has reduced this Philosophy to a scientific system, and there is no question or problem pertaining to the existence of spirit that cannot be solved by the principles he has made known. The truth unfolded and made palpable by this philosophy is, that the natural universe is an outcome or an outward expression of the interior or spiritual universe, with which it is in exact correspondence; so that, given the object in nature, we may know the state of the spirit from which it originated and assumed its form, and of which it is the exact representation.

Upon the greatest of all miracles, Man himself, these communications throw much light. *We are not what we appear to be;* and although there is unquestionably a central life which gives the idea of a separate and distinct individuality, yet, though unconscious of the fact while tabernacling in the flesh, every so called personality is for the time being the focal expression of myriads of spiritual intelligences, themselves being but a part of a still vaster Whole.

To the Theologian, the study of this work will be invaluable, as a clearer light is thrown upon the nature and being of God, which is only another term for All Good. It will dispel the illusion and fallacy of the ancient and modern heresy of two independent first principles of Good and Evil, the one continually contending against the other, as it will be seen and rationally demonstrated that there is but *one* Creator, and everything that is, being the outcome of Infinite Love and Wisdom, *is very good*. As to who and what this Great Infinite One is in Himself, all, both spirits and angels, declare that He can only be known by the forms in which that Wisdom and Love are expressed in infinite variety. It will modify the prevailing ideas concerning Heaven and Hell; instead of being regarded as *places* to which men are sent immediately after death, to enjoy an eternity of bliss or to suffer everlasting punishment, it will be seen, from the angelic stand-point, that these terms designate *states*, which are continually changing according to the law of progression which every human spirit must pass through to obtain a relative perfection of knowledge and experience, and consequently happiness. Seen from the angelic stand-point, Heaven and Hell are not opposite to each other in the sense of contrariety; but the one is the natural outcome of the other; the Heavens being the interior, and the Hells the exterior states of human consciousness.

To the Scientist these revelations will be scarcely less valuable, as they shew that true science is nothing less than a correct knowledge of the workings of Divine Law,—that what are called physical laws, are in reality spiritual laws, and that all are the resultants of *force*, which is the activity of the Infinite Mind, manifested by the media of Angelic and Spiritual Intelligences; and also shewing that while physical laws are cognisable by physical human beings, yet the underlying laws of which they are the effects, are not only known to, but operated by and through, spirit or spiritual beings.

Such are a few, and a few only, of the leading thoughts expressed in the following chapters, which are given to conduct us to the portals of the grand Temple of Truth; and happy is he who, with key in hand, unlocks the gate and enters in—viewing therefrom the wonders of creation, which will lead the soul, in profoundest adoration, to acknowledge that Name which is above every name, Jehovah Jah, the All Wise, All Good, and All Power.

It will be necessary to speak of the manner in which the communications were given. A small society of individuals, numbering seven, met regularly together, among whom was a Seer,—one who clairvoyantly saw objects and scenery which were not of this earth, but which were interpreted by the Law of Correspondence as the representation

of the spiritual states of the society. These were followed by the utterances of a lady in a state of trance or unconsciousness, and who had no knowledge whatever of the words which flowed from her lips, but which were taken down *verbatim*, by the one who is variously styled, Scribe, Recorder, and Faithful. As the questioning thoughts form an important part, it is right to note that in all cases, the angelic ministrants state that they were the originators, and that the questioning thoughts were necessary to gain the objects they had in view. The names of the individuals forming the Society are withheld, as they are conscious that they were only the mediums or instruments used for the purpose of communicating the truths now unfolded to mankind, therefore the work (and it may be others forthcoming from the same source) must stand or fall upon its own merits, and those who are so disposed may take therefrom that which will supply nourishment to their minds and hearts.

The chief communicator of the Revelations is the feminine angel, *Purity*, who in earth life was known by the name of Teresa Jacoby, and who has illustrated these truths by her own experiences up through all the states to the tenth, from which she communicates. The frontispiece is a symbolic, pictorial representation of this Angel, and shews how the Life and Light descend from the inner heavens of Jehovah until they reach the earth, and proves

that where these are operative, the sensual principle of the natural mind (shewn by the serpent) is reduced into order and subjection. For this picture we are indebted to the Spirit of Jan Steen, who produced it direct, that is without any mortal intervention; the pictorial representation will be found in harmony with the vision of the Angel, recorded on page 75 of this work. The Angel is accompanied by seven Angelic Spirits, whose names are given, (see page 205) and who, we are assured, are the spirits of the individuals who are historically known by the names given. The one named James Guthrie, at his first appearance, gave his name and many particulars concerning the manner of his death, which were afterwards found to be quite true.

These individuals (if such they may be termed) must be regarded in their representative, not in their personal characters, when it will be seen that the specific qualities they represent are necessary for the utterance and understanding of the truths revealed in the following chapters.

In the hope that the thoughtful perusal of this work will elevate the intellect and purify the lives of all who read, it is sent forth on its mission, and that it may be accompanied by the Divine Blessing is the desire and prayer of

THE RECORDER.



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CHAPTER I.
THE UNITY OF GOD.
INCARNATION OF DEITY.

(October 1st, 1873.)

CONTENTS.—*God a Trinity in Unity. The Word in the Heavens. Baptism. The Great Miracle.*

Tresse:  E are happy in having the opportunity of making ourselves known to you, for we have much to communicate.

Scribe: As you are a stranger, will you please to favour us with your name?

Tresse: For the present know me as Tresse: and I inform you that I am of Jewish descent! I have now only one message to give, and that of which I speak will confirm some, and teach others, concerning the Truths of the spiritual world. The message is, that our

GREAT FATHER GOD IS A TRINITY,
not of persons, separate and distinct, but ONE only. He has implanted the image of this in each human being, who is also a Trinity; our Father God is *one* and cannot be separated. The greatest truth man can know, is that concerning God, and Tresse has come particularly to

speak of that one God, "God manifest in the Flesh," seen of men and administered unto by Angels.

Scribe: We have a Book with us, called by some the Bible, by others the Sacred Scriptures or the Divine Word. Is there a Book or a Divine Word corresponding thereto in the spiritual world?

Tresse: With us, the souls and bodies of the Angels are the Book! the meaning of this is, that knowledge is given by instruction and intuition from the Angels who are in higher spheres than Spirits.

Scribe: Are not all human beings created each to fulfil a special purpose?

Tresse: Yes, every Spirit is created by the Father God to do a special work, and all have their appointed work. All Spirits and human beings are "trinities" in themselves, and are the images of the Great Father God, who is Love, Wisdom, and Power.

Scribe: Then, is there no Personality of God to be seen in the spiritual world or in the Heavens?

Tresse: Tresse has seen no such Personality of God, but the "Tree of Life" is the Lord in the Angel. We have no Sun, as you think of it, but Light. Tresse, for what you would call time, was in "outer darkness," but as this subject is a painful one, we do not wish to dwell upon it.

Question: Is it necessary for Christians to be immersed in water, before they can be baptized with the Holy Spirit?

Tresse: The Word of God is dead, apart from the Spirit. Baptism by water and the Spirit, in the Word, mean spiritual perception and reception of Divine Truth. Is it not written, "He that overcometh, I will give to drink of the water of life freely?" It is therefore to be spiritually discerned, not naturally or literally. The great key note of the present communication, is the truth concerning "God manifest in the flesh" and the "Incarnation into Humanity." The greatest miracle in the universe is man; he is the central figure, and is a world in himself; all outward things are a reflex of that which exists *in* man, individually and collectively. We have much more to say on this subject, and also concerning the doctrine of Reconciliation or the "Atonement," but we shall reserve this for another opportunity. We perceive that there are some amongst you who will be specially benefited by what has already been given.

Scribe: As to the Incarnation, to which you have referred, are we to understand it naturally, that is, as the assumption of humanity in one special human form, or are we to think of it as applying to the whole race of human beings?

Tresse: The true Incarnation is the descent of the Divine Truth into the minds and hearts of men. It is not a natural but a spiritual Incarnation,—on this subject vast knowledge has yet to be attained. We now leave you and say, Farewell.

Exit.



CHAPTER II.
THE UNITY OF THE HUMAN
SPIRIT. UNION OF SOULS.

(October 11th, 1873.)

CONTENTS.—*The Natural and Spiritual Mind. Universal Restoration. Spiritual Minerals. The Human Spirit, Atomic. The Law of Affinity.*

Tresse:



ACCEPT loved ones, the salutation from the Spirits on high! We now request you to take the shoes from off the feet, for the place is holy; which means that you are to put all worldly and earthly thoughts from your minds. We wish you to pray for the gift of seership, so that you may see the innumerable company surrounding you. We have been watching the twilight deepening into night, and now invite you to draw near, and partake of Angels' food, and we will give you the "White Stone." Learn to sing the Angels' song!

Tresse gravitates from her Father God as near to your sphere as she can, but to do so, she has to make use of an Intermediate, whose name is "Meekness." Is it not written in your Word, "The Lord hath sent a word unto Jacob, and it hath fallen upon Israel?" The natural mind is

here symbolized by "Jacob," and the spiritual mind by "Israel;" the natural mind cannot receive it, but it is perceived by the spiritual. Tresse has much to say to you concerning the natural, spiritual, and celestial spheres, in each of which there is three degrees; and remember, the spiritual is interior to the natural, and the celestial is the interior of the spiritual.

The plan and purpose of God consists of one grand conception. A golden chain encircles the whole of humanity, and all are cemented together from one centre; this will be seen when Science, Philosophy, and Religion shall blend; and then only will it be seen, that there is one great harmonious Whole, for the total of humanity shall be completed, forming a Body, of which God is the soul and life. The first Heaven and Earth have passed away, and now the thoughts of God are being written upon the new Heaven and new Earth.

Scribe: Can you tell us, from your sphere, if what are called punishments are eternal? You know to what we refer.

Tresse: Punishments are not eternal, as those in your sphere think. Tresse has passed through much that is painful; but for the present, we prefer to speak to you of

THE UNITY OF SPIRIT.

The grand purpose of the Father God will not be accomplished till *all* rise up, for they must be educated to take their places in the One Great

6 *The Unity of the Human Spirit.*

Whole ; we shall illustrate this by giving Tresse's experiences in the spiritual spheres. Tresse has gained her knowledge by going over the creation, instructed by an Angel Guide, who took her near to the confines of the earth-plane, where there had been a great earthquake, and the veins of the minerals were laid bare for her to look upon. She then saw the spirit atoms ; one was in the globular form, and she was told it was iron ; while gazing upon this, it gradually enlarged, until it had the appearance of a great sun (we here remind you to particularly remember that "colors" have a great significance). While Tresse was gazing, a white spirit atom appeared, and whilst looking at this, another, a blue spirit atom, came in sight. Both of them were rotating, each upon its own centre, from right to left. They then appeared to have wings, and gravitated towards each other ; at times the outer or external parts seemed to touch each other, then their wings or fountain beams appeared to blend, but this was only on the outer circumference, as the centres did not touch ; then, after the wings had touched each other, they rebounded and remained separate. When Tresse saw this, she wept, because she did not comprehend it ; while she was weeping, the Angel Guide spoke, and made known to her the meaning of the vision. The white atom ascended higher and polarised the blue atom with a radiance or outflowing influence, gradually drawing the blue atom to itself. The blue atom

turned towards the white one, and then they blended, and went on through the spheres locked together. This is a figure to illustrate the spiritual, many on the earth-plane are locked together by outward ties; their outward beings are tied, but they are not joined in the centre, or in the internal. It was on the boundary line of time that Tresse saw this; she saw many pass that line, and also that they would not be united again. It is only those who have turned the noblest side of their being towards the great Sun, who can be united and thus become one. Many are united in appearance on the earth, but, soon as they cross the boundary line, they are separated. Again, two individuals on the earth appear to be separated, yet they *are* gradually approaching each other, until they arrive in the next life at the sixth sphere—*there it is* that the marriage or union takes place. The spirit atoms are subject to a great law, both on the earth and also in the spiritual spheres; it is the law of "affinity," which acts upon all, so that if there is no "affinity" in the marriage state on earth, there cannot be a re-union in the spirit world.

Scribe: What is your present position in regard to the state under consideration?

Tresse: Tresse is now united to her spiritual counterpart, but not from the earth-plane; she was united in the spirit spheres, and from that sphere she arose into the celestial. For a season, Tresse was

8 *The Unity of the Human Spirit.*

in outer darkness, and in that state she cried to her Father God that "her punishment was greater than she could bear;" then an Angel was sent to deliver her, with whom she ascended to her present state. Where we now are, the radiance of our sphere is white, and there we see God, but not with natural eyes.

Scribe: You say you cannot come to us direct, what does this mean?

Tresse: We cannot approach your sphere without Intermediates; there are now two who are so used, and these are the mediums by whom we communicate. We have much to say concerning what is called the Evils of Spirit Communion, and concerning communications from Spirits; but we can only give to you that which is given to us. We now take our leave, and say, Farewell.

Exit.





CHAPTER III.

SPIRIT COMMUNION.

(November 23rd, 1874).

CONTENTS.—*Spirit communications qualified by their passage through Mediums. Activity of Evil Spirits. Communications from undeveloped Spirits unreliable and untrustworthy. Present times progressive. The Interior Sense of the Divine Word.*

Tresse :



TRESSE now salutes you, and wishes you all to remember where you are brought to, for the Father God loves the Gates of Zion more than all the dwellings of Jacob ; therefore, we invite you to enter into His courts with praise, and into His gates with thanksgiving.

When Tresse first gravitated to you, her prayer was that she might speak to you in the Heavenly language, which is the same as that used by the great Saviour. He always spake in *semblances*. The disciples said, "Now thou speakest not unto us in parables, but speakest plainly," which means, that their own interiors were opened, and that the Heavens were opened out to them. Remember, "Truth" comes from the Father God through Intermediates, and thus becomes

qualified by the Mediums through which it passes; therefore, care must be exercised that it may be received in its reality and pureness. Prayer is one means of determining this; but the true meaning of Prayer is but little understood.

All subjects in our minds have to pass through media, by which they become changed, before they can be communicated to or be embodied in your minds, and you understand them.

Tresse will convey the truth to you by a picture. The Traveller who journeys in pursuit of knowledge has to turn from the West to the East; he anxiously waits for the light of the sun to illuminate his path, and shew him the way he must pursue; this mental desire, which needs not speech or words, is the true Prayer of the Spirit.

The primal knowledge is the "Knowledge of Deity." Remember, we have told you that there is a "Trinity" in all things in nature; there is also a Trinity in Man, and a Trinity in the Word. The "Natural" is that which appears on the surface or in the letter; within this is the Spiritual; and again, interior to the Spiritual, is the Celestial.

The Natural Sun is an emblem of the Father God; but the Eternal or Spiritual Sun is unlike the Natural Sun, for it enlightens and gives life to all Spirits and Angels. It was this Sun that enlightened Tresse, for before she called she was heard, and deliverance was sent.

Tresse will now give you the meaning of the parable of the "Rich Man and Lazarus :

The Jews had the Word, and they had a love for it, but it was only an external love for the letter. They had the knowledge of it in the head, but not in the heart, for they had no interior perception, consequently they did not, and do not, understand the interior truths of the Word; they think it applies to the Jews and Gentiles as individuals, but it does not. Lazarus being taken to "Abraham's bosom," signifies those, who are in the love of spiritual truths and goods, and such will have the celestial perception opened, by which they will know these things, for "Abraham's bosom" is the celestial sense of the Word, and all who are taken from the "Poor" or natural sense, into the spiritual Canaan, are in truths from the Lord.

You have a Seer amongst you, let him say what he sees?

Seer : I see a Vine, with clusters of Grapes thereon.

Tresse : The Vine and fruits are the truths of the spiritual kingdom, and are for such as can receive them; the Vine is truth, and the fruits are the knowledges and intelligences derived therefrom, and when so obtained, shew that they are received into the interior or celestial mind.

What more do you see, Seer?

Seer : A Tunnel through the Earth, with a white light at the entrance.

Tresse : This has reference to some one present. The subject of Spirit Communion is as deep, dark, and sad as Hades, and beset with difficulties unknown to the materialist or mere naturalist; to

such it is not known that in the Word there is a record concerning the action of evil spirits ; but, when viewed in its triune aspect, it can be seen in its second and third degrees, for it exists there.

There are undeveloped Spirits who communicate with and impress earthly minds, and whose constant effort is to pervert and debase ; but nowhere is it on record that an undeveloped Spirit ever proved the immortality of the Soul, or made known pure and interior truths. The Saviour bids them depart, and desist from their evil efforts, and does not permit them now to obsess children. Spiritual Communion according to the design of the Father God, is intended to convey the truths of the spiritual and celestial kingdoms.

The Word of God is sure, and commands you to have no fellowship with the works of darkness. We desire you all to see that you are on the Rock Christ Jesus, if so, the gates of the unseen shall not prevail against the gates of Zion.

The Tunnel and the white light at its entrance, shew the action and the love of the Father God in sending Light to undeveloped spirits ; like the Christ who went and made proclamation to the spirits in prison, even so, our Father God sends the Angels to minister to the undeveloped spirits. But these Angels require Intermediates for this work, and these are angelic spirits, who, under the guidance and instructions of the Angels, minister to the undeveloped spirits.

The Light can never injure any, either spirits or

men, and no harm can come to those who are in the love of truth, for to such no evil spirit can come nor can enter; it prevents "manifestations," and all spirits who "manifest" are subject to others in the higher spheres. The evils arise to those who are called the "Children of disobedience," and who allow themselves to be influenced by others in corresponding states, and who speak through them; these deny the Father God, and are ever on the watch to hinder those who are engaged in good offices. The Word of God is the only standard whereby you are able to discern the true quality of spirits, for "By their fruits ye shall know them." For every disease there is a cure, if you only knew it. Is it not written, "The Son of man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend and them that do iniquity."

"Where there is no vision the people perish." There is no vision in the darkest periods, and it was in one of these periods that Tresse passed away. The present times are following one of the dark periods in human history, but the darkness is now being dissipated.

The "Celestial" sense of the Word, which contains these interior knowledges is guarded, like the Tree of Life in the midst of the garden. The present seeming Heavens and Earth, which to our gaze appear like a howling wilderness, shall pass away and melt by fervent heat. Truths received and perceived in the interiors of the mind will

melt down and dissolve all sects and divisions. The Angels are permitted to see all these things.

Tresse will give you another picture to illustrate the love of the Father God.

She carries you in Spirit to the foot of a great Rock, in which there are many caverns, and seated there, you will hear sounds of music reverberating through the caverns. The Great Harmoniser sends the different messages and sounds, which are intended to harmonise all into one harmonious whole, thereby the work of redemption is effected.

Say, Seer, what you now see ?

Seer : I see One with a pair of Scales, and beyond, a City and Buildings !

Tresse : Those who are on the natural plane cannot receive truth in its fulness, and it must be measured out to them, according to their states and powers of comprehension. Tresse has meted out to you as much as you can at present bear ; there are truths too painful for mortals to hear, hence it is that the truth has to be measured out to you.

Say again, Seer, what you see ?

Seer : I see a vision of Angels, clothed in garments of white and gold !

Tresse : The truths you are receiving are from a celestial origin, carried down through the spiritual spheres, and represented as Two Angels descending from the Mansion on the Mountain ; we request you to note particularly the Colors, as much depends upon them.

Tresse's house is surrounded by mountains, with

trees like unto Lebanon ; both the trees and the leaves are of gold, emblems of wisdom and love, received from the interior degree of the celestial. When you have a clearer perception concerning the degrees of the spirit, you will be able to comprehend higher truths.

Scribe: How can we arrive at the knowledge of these interior truths, and what is the testimony thereto?

Tresse: You will find the testimony recorded in your Word, and we refer you to the concluding paragraphs of the 12th Chapter of what is termed John's Gospel. We here intimate that we have impressed two now present, and the thoughts uttered by one of them, upon a late occasion, were imparted by us through an Intermediate, concerning whom more will be known in the future.

Scribe: As it is quite evident to us that you possess the power of reading minds, will you say, if you are aware of the present thoughts concerning the inner and interior truths of the Word existing in the mind of the Scribe?

Vresse: Tresse knows all, brother Scribe, and sees all that is present with you, and she here affirms that they are in accord with truth. We now take our leave, Farewell.

Exit.





CHAPTER IV.

THE APPEARANCES OF THE HUMAN SPIRIT, AND HOUSES IN THE SPIRITUAL WORLD.

(December 27th, 1873).

CONTENTS.—*The Great Sun. Harmony in Creation.
The Three Heavens. The Three Degrees of the
Human Spirit.*

Tresse:



HE Saints on high salute you all! There is one about to address you in his own language, and there is one here to be spoken to in language which he will understand. Remember the exhortation of the Father God, which is recorded in your Word in the last section of the 5th Chapter of Matthew's Gospel; you must ascend and be elevated to the perfection of the Father.

Scribe:

Are we to understand the "Perfection" there spoken of in a *relative*, and not in an *absolute* sense?

Tresse:

Yes, precisely so; the portion to which your attention has been called, has special reference to some of you assembled here, and a Voice from the Father is now speaking through the Instrument.

Remember, that as the little seed cast into the ground cannot be nourished and germinate without the heat of the natural sun, and as this natural sun shines through intermediates—for were it not for these intermediates, the heat would be so intense as to burn up the earth—so it is, with the great Eternal Sun, the Sun of Heaven, the Father God; he employs Intermediates, who are mediums between the Great Sun and Centre and His children upon the earth; these are the celestial angels, angelic spirits, and spirits, employed in the communication of Truths for the nourishment of the spirits of those upon the earth-plane.

It is the entrance of the heat and light from the Eternal Sun into your interior or spiritual nature which brings all into harmony, so as to form one grand whole. For like a skilful musician, who with an instrument of many chords, uses all to produce a harmony, He, the great Father God, uses all to produce the grand harmony.

That the Soul be without knowledge, it is not good. You cannot know the meaning of these truths, and of the visions, which are presented without a knowledge of your spiritual organisms, for they can only be known by interior or spiritual knowledge and understanding.

Tresse is shewn how to describe the appearance of the Spirits, as they appear to each other and to the Angels, and she will use the Intermediate who will impress the ideas and thoughts of some upon the earth-plane.

Words are imperfect mediums whereby to communicate the ideas of spirits, and Tresse wishes you all to remember, that there are three degrees of the human mind or spirit, and that there are three heavens corresponding thereto; and also that there are three degrees in each of the heavens. There are,—

1st.—The natural or ultimate heavens;

2nd.—The spiritual or middle heavens;

3rd.—The celestial or inmost heavens.

I will now describe the appearance of the spirit as it is seen by us, beginning with man upon the natural plane. The interior, or the spirit of the man, appears as a spark of fire; around that spark (which is intended to be fed by the light and heat of the Spiritual Sun) mountains arise, and hide that sun. These are the various schisms which rise up and prevent the entrance of true light into the soul.

I will now describe the appearance of the spirit in the second or spiritual degree. There is the same spark, but the radiancy of light is attracted from all parts in immensity, and appears as light flowing from the circumference to the centre,—there being no obstruction to prevent this current, or to dissipate the radiancy.

I will now describe the spirit in the celestial or inmost degree. It is there seen, not as a spark, for it has burst into a flame, wherein all light culminates; and from these celestial spirits, there issues forth light, which streams forth into all

creation, so that the Celestial Angels are in the likeness of their Father God.

Those on the natural plane cannot be co-workers with God, as those who are on the celestial plane, because from these light and life issue forth as from the Father God. For 6,000 years the veil, which prevents the reception of heavenly light, has been endeavoured to be lifted, and although the time is long, the Truth remains the same; but now has come the Morning of the Day, when the Light shall burst forth, and cover the earth with knowledge.

There now appears by your side an aged Philosopher, with whom we have conversed, and told him that all things, however distant and various they now appear, will ultimately harmonise.

This Philosopher when in the material world stood high, but now he appears very different. He continues in his natural idea concerning the Coming of the Lord; but Tresse has shewn him that he is in error.

All the minor harmonies in creation form parts of the Whole, of which the Philosopher has only a partial knowledge. He has not yet received the central light; yet he will see that all things will harmonise. The mistake of the natural man is, that he continually looks *without*, instead of looking *within*,—consequently the errors and ignorance concerning spiritual things.

A brother, now standing by my side, when on the earth gathered much knowledge into the first

degree of his mind; but having passed the boundary, and there facing the pure light of the heavenly world, he found that all his previous knowledges had vanished, because they had only been concerning the material universe; and as he had not cultivated the interior, all the knowledges he had gained upon the natural plane vanished, because he had never recognised the internal voice. When these things were shewn to his spirit, he stood ashamed. He has found one to instruct and guide him, and is now living his life over again. He was looking for a temporal kingdom, but is now receiving illustration.

Scribe: Does the truth reside in the letter of the Word of God? You will know the meaning of the question now addressed to you, Tresse.

Tresse: The truth of the Word is not in the letter, but in the spirit. I know your thoughts, and speak interiorly. The mind of the Scribe differs much from the minds of those who surround him; and to him I affirm, that all will ultimately become one harmonious whole, but how this is to be accomplished, cannot be realised without interior knowledge.

Speak you, Seer, and say what passes before you?

Seer: I see a gorgeous Table, spread out with all kinds of viands, especially with grapes, figs, and raisins.

Tresse: This is the home of one who is in the outer celestial sphere, and these things represent celestial

truths; the grapes belong to the higher or spiritual degree of that sphere. What else do you see?

Seer: I see a Vinery, with a table and a candle upon it.

Tresse: The Vine represents the Father Himself; the Candle represents the Lord, lighting the child who is the inhabitant of that house. What more do you see?

Seer: I now see Houses.

Tresse: Describe the three Houses as they are shewn to you, and I will impress those present to whom they apply. Begin with the first.

Seer: I see a House on a Rock, with high columns in the front.

Tresse: This is the house and home of one brother in your midst, and who is building for himself.

Seer: I now see a house, very dark, one story high, which appears as if built of Coal.

Tresse: This is the house of the Philosopher, who was in outer darkness when he went into the spiritual world. Were you to enter into that hut, you would see parchments black as the outside; these were light to him when in the natural world, but now, in the spiritual world, they are black. How different to the other! for the first is a glorious home and house. What see you now? Describe the house which belongs to one who is here.

Seer: There appears what is like a Church, with a high tower, surrounded by a circle.

Tresse: This is the house of another brother, who is building for himself; the circle represents the

divine light and truth which he receives. What now do you see?

Seer: I see a House surrounded by trees, with flowers blossoming on, and all around it. It appears as if a vapor issued from it, and the windows are illuminated.

Tresse: Flowers are to us what grass is to the earth, and represent the mind of the one who is to be changed; the light issuing from the windows will penetrate the whole, and dissipate the darkness. Again, what do you see?

Seer: I see the appearance of a House, rising out of the ground.

Tresse: This refers to the Philosopher, who had to come to the earth to live his life over again. The higher spiritual and celestial homes are indicated by the high and towering tops, reaching far up into the knowledge and life of heavenly light and truth. Say, again, what you see?

Seer: I see a House on a mountain, built high up, with many storys, and surrounded by beautiful walks; it has an entrance with a gateway.

Tresse: Tresse now speaks to the Scribe. The House just represented, refers to one who is an Intermediate, but who is not now in the body. All are engaged in building their own houses and homes. We wish the Scribe to search, so that he may be able to have the statements confirmed concerning this Intermediate. His name is JAMES GUTHRIE.*

Exit.

* See Introduction.

VISION.

I see three Spirits, each called Sunshine, one is the real one, the other two are counterfeits, who personate the genuine one. Over one of the personators is written, "Sunshine False, speaking lies in hypocrisy." Over the other is written, "Sunshine Gain, the love of money is the root of all evil."

The real Sunshine spoke and said, "I was first personated in the year 1853, by the one named 'False,' who hearing of the true Sunshine said, with one of the spirits of old, 'I will be like unto thee'; and she strove after knowledge, with the desire to be great before men upon earth, who are devoid of love."

The year is not known when the Gainseeker, for the love of gain, imitated the good one; but, on moving to another part of the universe, and while *impressing* divine truth, it was discovered that on the earth-plane, at the same hour, the Gainseeker, in the name of Sunshine, was contradicting Divine Truth.





CHAPTER V.

SPIRITUAL SCIENCE.

THE SCIENCE OF THE KINGDOM OF GOD.

(January 24th, 1874).

CONTENTS.—*Who and what is God. The Lord's Body and its Glorification. The Tabernacle of the Human Body, and its Three Degrees. The Tabernacle of Moses, and its Three Courts. The Burning Bush.*

VISION.

AN Angel, with an open Book in his hands, attended by three Angels (an aged man, with a female, and a little child), with radiances of gold, blue, and white emanating from them. A Female with a golden Harp of nine strings. Afterwards appeared Tresse, garbed with an ermine flowing robe, and a golden crown upon her head, accompanied by an aged man; she appeared to recede from him and approach those assembled.

Tresse:

TO those who have commenced the work of Reformation, the great and good of all ages, from the new Jerusalem above, send salutation.

Tresse is now to address you on the subject of

THE SCIENCE OF THE KINGDOM OF GOD,
and she prays that understanding may be given you. The communication is concerning Science in the spiritual world.

Many minds start back at the mention of the word Science, looking upon it as an enemy of truth. Many of the Preachers of the present day declare that it hinders the progress of the divine life. True Science is but the knowledge of the grand plan of the Father God, as it is manifested in the works of Creation, and you will see how impossible it is to comprehend that plan without a study and contemplation of it. Part of the work in the Heavens is to study and learn that Science; and another part is to study and acquire a knowledge of the Father God, which is the same thing as being instructed in the knowledge of His works. There are but few who know who and what is the Father God.

Many there are on the earth-plane who start back at the thought of Science, because in the past it has led them to materialise all things, and from thence they have looked *outward* from themselves, instead of looking to that which is spiritual, and to that which is *within* themselves;—being satisfied with superficial knowledge, they have failed to perceive the grand harmony of the Father God.

The Scientists of the past have been content with one part only. For age after age they have stopped short at the barrier, failing to understand the grand key—the key of Correspondences—which alone harmonises the whole. They have been looking *without*, instead of *within*, for that key which will harmonise the religions of the past, the present, and the future.

The Glorification of the Lord's Humanity is the bringing of the whole of humanity into one harmonious whole, those who have been out of, and those who are at present out of, harmony with the great purposes of their Creator. This is only to be perceived in the interiors of the mind ; it is well known in the celestial heavens, for *there* they have neither words nor clothing. The words now used contain interior truths, and are chiefly intended for the Spirit now in our midst, the Philosopher, who comes in order that he may be instructed in the knowledge of interior truths.

Scribe: Will you please say what we are to understand by the term "Divine Humanity"?

Tresse: The Divine Humanity is not to be thought of as a Person. It is not a Personality at all, as all who come into genuine truth well know, but it must be spiritually discerned.

The Lord's Body is not that of a natural person, but the grand total of human beings, who as angels, angelic spirits, and spirits—whether what you would call disembodied or otherwise—form one harmonious whole, of whom the Lord, or Father God, is the animating Soul.

The Preacher and the Philosopher are both spirits, and are with you ; they come in order that they may be helped and instructed in interior truths. The Philosopher gets help from one who is now on the earth-plane, which enables him to build his spiritual house. The Preacher is helping one on the earth-plane to build her house.

The Philosopher attaches himself to one now on the earth-plane, but this is not a re-incarnation. We desire you to remove from your minds, material thoughts on these things, for they are to be discerned only by your spirits.

Without interior knowledge and perception, you cannot comprehend the meaning of the bodily and animal impulses to which you are subject, and which have been such a trial of the faith of the brethren in all generations. For the want of interior knowledge, they have receded into material knowledge, which consists of mere appearances.

There is no one who can communicate like Tresse, because of the experiences which she has undergone, for as she was in the region of outer darkness for a long period, she has thus passed through it all.

Gaze intently on the tabernacle of the human body, for it is a standing testimony and witness of all spiritual and heavenly truths, and it is only by the study of images or representations on the earth-plane that you can arrive at true Science, or a knowledge of that which is interior, and which produces them and causes them to assume their present appearances.

The Angels look not at the outward form, but *into* the vessels; for the body contains the living spirit—this is what the Angels see; and while to your gaze and thoughts they appear to look outwardly, they are actually looking within.

The Tabernacle in the Wilderness, formed by Moses, consisted of three Courts, the inner, middle, and outward,—each court being divided or separated by five tissues of various colors. So with the tabernacle of the human body; in that organism dwells the spirit with its three degrees, the external or natural, the interior which is the spiritual or rational, and the inmost which is celestial;—in this inmost is the Sanctuary, the Holy or Holies, the residence of Deity.

There is nothing outside the tabernacle of man, but what reflects and represents something that is within it.

As Moses appeared to enter into the interior of the Tabernacle (but Tresse reminds you that this was only an appearance) to obtain the knowledge and wisdom of God and of His will for the people, so you must enter in, and look within *yourselves*, to gain the interior knowledge of which we speak; for the Angels see that the essential part of the man is the spirit within the body (but understand these things spiritually, not naturally). The wear and tear of the tissues of the body is supplied continuously by the internal fire or spirit within.

The human organism is represented to the angelic eye in the form of a tall tower, with chambers of ivory, rising one above another, and a crown on the top, spreading out into a large capacious dome, which is the head, as it would be called upon the earth-plane; in that dome there

are windows, and you would call them "senses"; each ivory chamber in the tower, and each sense in the dome, is interwoven with gossamer filaments, which run like telegraph lines to every part of the building. Try to learn the lesson that follows.

Tresse sees that, along the lines of the filaments, there are some atoms partially locked in one another. Within the interior, the inmost of all, the great Father God ever dwells; but around this inmost there is always a cloud, which is ever varying and changing;—such is the presentation of the Father God to the interior spirit.

To enable you to understand this in some measure, Tresse will open one of the windows, and for the present will speak of that which is presented to the sight; you will have to enter into another sphere, before you can fully understand these interior things. Behind the curtain of the eye are the telegraph lines, communicating with all parts of the body, as seen by angelic sight; a sudden and unexpected light appears before the curtain of the eye, and instantly all the gossamer filaments, behind the curtains, are affected by the changing of the atoms in their action and color, the colors are then, as seen by the Angels, golden and pearly white.

The lesson to be learnt is, that there is a natural consumption and waste of the human body, in order that the spirit within may be developed. The Angels see that orators and

active thinkers are wasting away more of the material part than others; and in them there is more material force at work than that which causes the thunders and lightnings of your earth-plane. Remember, that both in the upper air and in the outer universe there is, and always has been, an outward representation of the human spirit. One explanation, and that only a partial one, is given by Moses in the Divine Word. The burning bush preserved its beauty, greenness, and perfection, even while flaming, so, in like manner, the human spirit maintains its identity, with freshness and vigour, notwithstanding the waste of the material particles which envelop it.

Remember, as those on the earth-plane tell you, that there is a continual waste of the particles comprised in the human body, and that these very particles are not the same at one time as at another; even so, the Father God, the great Architect, *gradually* removes all the scaffolding of the body, and the particles which compose it, because the Spirit which is created could not be exposed at first,—it must be clothed to protect it. The clothes in which it is placed are the appearances by which it is surrounded; by these appearances it is educated to enter upon the glorious destiny that awaits, when it emerges from the covering of the body. When all are enabled to understand these things, then will be accomplished the saying, "The earth shall be full of the knowledge of the Lord." Farewell! *Exit.*



CHAPTER VI.

THE PURPOSE OF GOD IN CREATION.

(February 7th, 1874).

CONTENTS.—*The work of Creation continuous. The Spiritual Mountain. Philosophy of Good and Evil. The Intermediate, Faithful.*

Tresse:



EACE and joy be with you ! Spirits out of every kingdom and nation greet you through Tresse. Your prayers have ascended into the spiritual world; and we are here to communicate, and to fulfil your desires.

The time is at hand when Tresse will cease to gravitate towards you. A representative will influence Tresse, and will speak to you with a Scotch accent. It is permitted that you may be instructed and educated into the divine life; and when that work is accomplished, Tresse will pass into the interior state; then the audible voice will no longer be heard from her, and the Representative referred to will speak through the Instrument by Intermediates. The Scribe will learn more concerning the Intermediate. There is no greater joy to the angels than to open up the blessings that feed their own souls.

We have shewn you, the great plan and purpose of the Father God. That plan represents a vast conception of beautiful thoughts, like the countless links of a golden chain. These thoughts emanate from the Father, and centre in every creature upon the earth.

Scribe: Will you please say what Sphere you are now in?

Tresse: In the seventh.

When Tresse uses the word "gravitate," the word is not known in the spirit world, it is accommodated to your perceptions; but it is important that when she gravitates to you, you should grasp the lesson she gives before she ascends.

The company that surrounds Tresse, draws near the East of the celestial natural sphere, and when the work is accomplished there for which the Angels are sent forth to you, she will pass on to the celestial spiritual sphere. That work is to open up the perceptions of those upon the earth-plane, and when the way is opened into the interior degrees of the mind, then the angels pass into the interior spheres themselves, and will reveal to you purer and more interior truths.

The same truth will then come direct, instead of through Intermediates and a Medium. The Angels now strike their harps of gold, and sing their Hallelujahs to the Father God, that so many have grasped the grand key note to which all other truths refer, viz., The Manifestation of the Father in the Flesh.

We have shewn you how the Angels gain their

knowledge of the Father God ; it is by going over and studying His work of Creation.

We perceive that religionists on the earth-plane, so long as they propagate error concerning the work of creation, hold themselves and those around them in blindness and darkness. Their theory, when analysed, represents the Father God as having created the universe in a short space of time, and then leaving that universe, and His creatures, to be governed by what they call Nature and the laws of man. The Angels know that what they teach has the *appearance* of truth, yet that it is an error; for the universe to be left to be governed and controlled by natural laws is an impossibility.

We affirm this to be the truth, that the Lord is ever creating and re-creating; and the angels perceive that the Mountain, whose leaves are unfolded for their instruction, is laid bare, and that the age is now gone by when such an error can prevail. Ages have elapsed; the Mountain remains, but the atoms are entirely changed, not one remains.

In the Mountain that is presented to Angelic eyes, there is represented the three degrees of the mind. Remember that the Mountain represents a Volume from the Father; the outer leaves being unfolded, there lie concealed beneath them all the atoms that are to be found in the animal kingdom; the second leaves being unfolded, there are presented to the angelic eye all the atoms found

in the vegetable kingdom; the next being unfolded, present all the atoms found in the mineral kingdom; beneath them, penetrating down into the depths of the interior, we perceive a burning fiery vapor. This burning fire is the active principle in the Mountain.

Remember, that all the atoms presented are only partially, not entirely locked together; and the angels perceive that, during ages, the atoms in the outer degree, or the first leaves, remove and commingle with the spirits in the air, and thus form part of the elements. The fire in the interior of the Mountain both repels and draws together. Such is a presentation of what is in the creature man.

The Holy Spirit of the Father acts upon the mind, the outer degree of which is animal; the second degree, which corresponds to the vegetable kingdom, is milder and purer; and the interior corresponds to the mineral kingdom, the atoms of which are only loosely held together. By this action of the Divine Spirit, operating from the interiors, the atoms are purified from evil.

Remember that, in the picture of the Mountain thus presented to you, the third or interior degree holds the other two only partially together; and inasmuch as the outer degrees, corresponding to the animal and vegetable kingdoms, are not firmly locked together, the interior principle of the fire works up through all the atoms, and by its heat and power removes all the outer atoms. So the

Deity within, when allowed freely to act upon the three degrees of the mind, gradually removes all the animal desires, and purifies the entire man, body, soul, and spirit.

The Angels have been permitted to see that Mountain rebuilt, and one atom giving place to another, for the great fire acts both as a repeller and a uniter, and draws some atoms to it and repels others; and as the Mountain stands with the same atoms for ages, and then gradually changes, so with the creature upon the earth-plane, all natural ideas and animal impulses and desires are thrown off and subdued, and brought into subjection and unity with that principle which is within the creature.

Now we see that, if the theory that the Father finished the creation in a short space of time be true, the Religionist must provide a ladder by which the creature man can ascend, step by step, to the knowledge and likeness of the Father. The Angels perceive that this is wanting, and that the theory propagated on the earth-plane concerning the creation is one of the greatest hindrances to pure truth.

We state, as an argument thrown out from the spirit world, that so long as this error is propagated, the communication is cut off by means of which man can gain knowledge, wisdom, and power from heaven. It is impossible, with such teaching, for any creature to become an inheritor of the kingdom of the Father God. Their son-

ship however is not lost, for none can take that away. Those to whom the Angels now refer are such that neither enter that kingdom themselves, nor yet suffer others that would,—for upon the false teaching of the Creation in the beginning, hangs all the error that exists on the earth-plane. We affirm from the spirit world that it is false, and the Father Jehovah Himself affirms, that neither in the Mount, nor in the Temple, but in the Spirit, all must worship the Father. Inasmuch as the kingdom of God is within you, the King, who is the Father God, with all the riches pertaining to His Kingdom, He declares to be within the creature.

The Church within the creature man cannot be outside, for if the kingdom of God is within, then the Church in that kingdom must also be within. Man, even while upon the earth-plane, by looking within, may be educated in the science of the kingdom, and by this interpret all that is without by that which is within him. This is a glorious lesson; and Tresse prays that you may receive it into your hearts, and so make you wise unto salvation. This wisdom will enable you to interpret the words through John, where it is written, "he was carried away in the Spirit," which means that he was speaking from the interior. It is also written, that "he saw the first heaven and first earth flee away, and there was no place found for them"; this, as discerned by the spirit, means that when interior knowledge is

gained, the natural ideas concerning the first heaven and first earth, which men on the earth-plane declare to have been created in a short space of time, pass away, as these, being appearances and in the natural mind, fly away, inasmuch as they had no real existence, save only to the natural mind.

Scribe : Then, Tresse, are we to conclude that what we call evils, pertaining to man on the earth, as now constituted, are only appearances to pass away, when viewed from the spiritual state?

Tresse : What you call evils are only appearances. The lesson conveyed in this communication is for the Philosopher, as well as for those on the earth-plane. His name is not known in the celestial sphere; but there are Intermediates who may communicate more concerning this under other guides. The Intermediate known as Faithful in the celestial sphere, and who is known to your Scribe, when he is the guide of the Instrument, will make known, through other Intermediates under him, the brother Philosopher to you.

Remember that the creature man, even while on the earth-plane, has relics both of nature and of man around him; and by wisely interpreting these, and gazing with spiritual sight, he may look back into the immeasurable past, view the present, and comprehend the future;—thus, he may see, that every object both in the outer universe and in man is in unison.

The Rocks and Mountains are symbols which

mirror the Father God and bear His Image; and higher still, by looking *within*, man may see there the great "Mystery of the Incarnation," and this is communion of the spirit with the Father God; for in the grand universe without, with the grand central miracle, man, in the centre, is presented the great "Sacramental Feast;" hence it is written, but understood by few on the earth-plane, "Except ye eat My flesh, and drink of My blood, ye have no life in you."

Remember, dear brothers and sisters, the grand symbol of the bread and the wine; the bread or flesh represents the Divine Truth, and the blood, or wine as it is sometimes called in the Word, represents love and wisdom. None, though they appear to take these outwardly, can commune with the Father God, and partake of His truth and love, unless they are grounded in the knowledge of the kingdom, and thereby in the interior reception of Divine Love and Divine Truth.

An enquiring mind here asks, How can dead matter, such as rocks and trees, represent the Father God? We reply, there is no such thing as dead matter, for we see that every mountain, every rock, and every atom in the universe, is alive, and kept alive, by the ever present and sustaining power of the Father God, and as this is seen, all will cry from the spirit, "All thy works praise thee, O Lord!"

The enquiring mind, the Philosopher, again asks, Why does the Father speak in such an

infinite variety of forms, so as to confuse the mind? The Angels reply, that the Spirit within has to live for ever, and that as a great musician plays an old familiar strain, accompanying it with varying chords, the variations produce fresh delights, so it is with the Father God, while He has ever to educate His children upon the one grand key note of the Manifestation in the Flesh, yet He makes it ever new, and surrounds it with fresh delights, by the various pictures with which He presents it. Thus as you contemplate—and that rightly—the living on through all eternity, yet with instruction from the Father, and ever learning from Him, you will be always accompanied by higher, deeper, and more glorious surroundings.

In a sense, higher and nobler than the creature man has yet anticipated, will he become partaker of the Divine Nature, for as the Father Jehovah Himself never faints nor wearies, neither do the souls that, under the guidance and teaching of the Father God, have seen these things from the interior of the celestial spheres. We perceive that the time is coming when all upon the earth-plane will be in earnest to make life divine, then divine things will be as real to them as earthly things now are; not that they will ever be despisers of their earthly nature; but realising what it is to walk with God, they will rule their outward nature with a noble and heavenly ease.

Exit.

VISION.

A company of Angels, numbering seven. One who was the mouthpiece of the seven, had to veil himself, as the glory was too great to be looked upon. With the exhortation "None can serve two masters, one or the other must be yielded to and obeyed," I was taken down to another company of seven. The one who was mouthpiece for this seven said, "Watch unto Prayer." I was then taken still lower, to the third company of seven, and the mouthpiece of this conversed with me on subjects pertaining to the state of the Church.





CHAPTER VII.
THE DIVINE ACTIVITY, UNDER
THE FORM OF LIGHT.

(February 21st, 1874.)

CONTENTS.—*The Tabernacle of the Human Body. The Eye and its Correspondence. Scripture Narration—Spiritual Verities not Literal History. Angels of the Interior Heavens all Light.*

Tresse:



THE Peace and Love of the Father God be with you all! Your desires have again ascended into the heavens, and we have gravitated towards you to speak concerning the sum and substance of Peace and Love. As Light travels from the material Sun, much more do blessings and peace flow from the Great Sun, the Father God.

I wish you to intelligently discriminate between the Peace *of* the Father, and Peace *with* the Father.

There are many who look upon the Crucified One, and think that by *believing*, they have Peace with the Father, and they live their lifetime in this assurance. Having passed their lives in this faith, when they cross the boundary line they find themselves crippled in the spiritual world, and

cannot rise, for they know nothing of that "peace" promised to those "who are not of this world." But it is the desire of the Great Father to communicate this peace to all upon the earth-plane, that "their peace may flow as a river, and their righteousness be as the noon-day Sun."

You have an illustration of this in your Word, in the words of the Saviour, referring to the Prodigal Son. The "Son," there mentioned, was in the assurance that he was at peace with the Father by virtue of his relationship, but he knew nothing of the sweet peace arising from communion with the Father.

Scribe: Are we to regard this, and similar narratives, recorded in our Word as natural histories?

Tresse: You must not regard them as literal facts; and we wish to communicate to you that they are spiritual truths which are spoken of.

Light is the form under which, from the beginning, the Father God conceived of all His Divine actions, for God is Light, and in Him is no darkness at all. We feel this to be an important time, and therefore desire that you may intelligently understand these things. Under the form of Light, the Father God educates His children, and remember that Light is *Divine action*.

We have shewn you, respecting the Tabernacle of the Body, with its windows and dome, that the windows are the avenues through which angelic light enters, and this light falling upon the eye

causes the retina or curtain behind the eye to quiver, thus setting all the atoms in the filaments leading to the brain in motion, and we see that a similar action in the mind awakens the idea of light. We are now entering into communion on the Correspondence of Light.

The object presented to the eye is determined by the color and action of the atoms running along the filaments leading to the brain. The Angels see that the conception of Light is awakened in the mind by the Divine activity penetrating the window of the eye.

We perceive that the Angels in the interior heavens are represented as *all eye*, and their entire Being as sensitive thought. We wish you to learn this lesson, but we know there are some who cannot receive it.

The Angels in the interior heavens, described as "all eye," are in interior illumination from the Lord. We refer you to the Divine Word, that those who have commenced their education are likened to those who walk in "the path of the just, which shineth more and more unto the perfect day," which means that the illumination will be brighter and brighter till they shall be lost in the full knowledge of the Father.

Remember those words that are addressed to you in the book you call the Bible, that they are to be as "children of light," and as "lights in the world;" they can only become so as they receive Divine illumination from the Lord *within*.

To us, the Angels in the interior heavens, are presented with their entire being as sensitive. The atoms upon the earth in the outer universe and in the creature man are constantly changing, and sending up vapors from their action; these vapors rise up through all worlds, and the vapors from the creature man ascend up as well, and centre themselves in the Angels of the interior heavens, passing through those of the celestial natural; but the vapors, arising from the atoms of the universe, differ in color and shape, and in size and number, to those ascending from the creature man; the number by which they are determined to be from the material world is ten, and the number from the creature man, twelve; hence the knowledge which the Angels possess of all that is transpiring in the material world.* Remember that, as these appear like telegraphic lines running up through all worlds, the Angels can only interpret them by the signal which is within them. The signal is, *the Lord in them*, and only as they are in knowledge from the Lord can they interpret them.

Scribe: Do not sounds ascend through the atmospheres, and carry with them the states of mankind as to their affections?

Tresse: We are now speaking of light, and under the form of light, every other Divine action of the Father God is manifest; therefore when it is said

* For further illustration of this, see Vol. II. chap. 2.

in your Word that God commands Light to be, it signifies that there shall be light to the interior mind ; it does not refer to the formation of light at the creation of the world. It was thus the Father determined to act, under the form of Divine Light, hence we conceive of the Father as Light. As Light signifies knowledge, then shone forth the first characteristic of the First Great Cause, which is Love, and love ever acts under the form of Light. Remember, that all who are in light from the Lord are in true love. It was for these that the Father came as "Light into the World" or natural plane, so that all who see in that light shall not abide in darkness.

The natural must not be confounded with the corporeal, and as the natural plane is only an appearance, we now carry you back to the atoms; and we urge upon you the importance of being of one accord, of one mind and heart, and in one place, for every different thought and desire assumes a different shape and color to the Angelic eye; hence confusion arises, and when those gathered round the gates of Zion send up different vapors, there is a difficulty in interpreting, but if each one learns the lesson of seeking first the kingdom of God, or the knowledge of Truth, and all the knowledge pertaining to that kingdom, and all are united in that grand thought and in harmony, then the thoughts rise up easily, and are easily deciphered by the Angels.

All minor matters and knowledges are compre-

hended in the greater knowledge of the kingdom. By minor matters, we mean diseases that rack the bodies of millions upon the earth-plane, because the knowledge of the Father *within*, when intelligently recognised, removes all diseases and all apparent evils, and when this glorious time arrives, then comes the fulfilment of the Divine declaration in the Word, "The Tabernacle of God shall be with man," where that Tabernacle is, no evil can exist.

We now carry you back again to the ascending atoms. Remember that they differ in their movements, some rise with greater speed than others; hence we perceive that the vapors from the atoms, which were set in motion by the manifestation of the Father in the Flesh nearly 2,000 years ago, have not yet reached the outlines or boundaries of the world in which you live. We perceive that there are many on the earth-plane who know nothing of the Father God.

We carry you to the extreme corners of the plane on which you live, and there present to you creatures created by the Father who have no idea of the manifestation, and who are living in the corporeal degree; yet we see, in the spiritual world, that that vapor left your earth nearly 2,000 years ago, and we also perceive that it will be many thousands more before it passes beyond the corporeal degree.

We are now speaking of your world, and that is only one amongst many millions around you, and

we will shew you how the vapors pass through those worlds, and the effect produced by them upon the inhabitants. This is a glorious thought! and the Angels at this point pause, faint and bewildered at the infinity of knowledge crowding upon their spirits, and also with the difficulty of conveying this knowledge in natural words; you, dear brother Scribe, will perceive that all these knowledges are the Divine Activity working under the form of Light.

It is a work in which the Angels are employed to all Eternity, to interpret those vapor lights which come to them in the form of light. It is a blessed employment, ever varying and ever new, with fresh delights. Thus the Father educates the children Spirits under precisely the same idea that the Great First Cause conceived of all His works in Creation and Redemption.

Scribe : What are we to understand by Atoms?

Tresse : Remember, there are many atoms which compose the creature man; the principal acting atom is the divine principle within, even as the active principle in the mountain is represented as fire.

The brother Philosopher has learnt much concerning the tabernacle of the body, but he cannot yet understand how the atoms acting on the filaments leading to the brain, can awaken the idea of light (when the philosopher was on the earth-plane he had a large amount of logic!), neither can he comprehend how the Angels in the interior heavens are *all light*, and *all sensitive*, for he does

not understand the form of light. We have taken him back and given him the lesson concerning the material Sun, for when on the earth-plane, the brother Philosopher thought of the material Sun as a *combustion*, it is not so, for we perceive that it is an *incandescence*.

We have conveyed this lesson to the Philosopher, but at the same time, it is a lesson for those who are on the earth-plane. The lesson is this, that the spot in the universe, called by men on the earth-plane "a Sun," is that part in the universe where the interior divine activity is at work under the form of light.

Now ascend with Tresse to the interior heaven, and there perceive that those in the interior heavens, acting under a more divine activity from the Lord, are presented as *all light*, thus corresponding to the material Sun on the earth-plane, with the light shining and emanating from it; so the Angels in light from the Lord shine forth as the Sun at noon-day.

Remember that we have to take you from the rudimentary to the more complex, and this is as the Father educates the Angels in the heavens. These are truths that come from the unimaginable depths of eternity, travelling infinitely quicker than the rays of light from the material Sun, which travel at the rate of nearly twelve millions of miles in a minute.

We have some with us, like the great Philosopher, who have lived on the earth-plane in past

generations, and who will be made known to you. Another question has arisen in the mind of the Philosopher. He has received the former lesson, for which the Angels strike their harps of gold ; but now seeing the tabernacle of the body, and the grandeur and glory with which that tabernacle is reared, he enquires "why the great Creator, His Almighty power being everywhere present, allowed that structure of grandeur to be thrown into disorder by disease and sickness?" We see that the Father God makes His creatures to be co-workers with Himself, and by looking within, and learning to comprehend that frame, and attending to the Divine instruction, "Man know thyself!" by this knowledge, the knowledge of the Lord within, all disease and sickness shall be swept away.

Disease and sickness are the result of sin, not always of the person who suffers, but it is received from vapor atoms of past generations. The Father God could by one fiat of His Will remove diseases immediately, but in that case the creature man would not be a co-worker in gaining the knowledge to re-build and recreate with the Father.

We perceive the glorious day approaching when man, by gaining true knowledge, shall cause disease to be swept from the earth, for man can possess and apply that knowledge only which he receives from the Lord.

If the Angels did not know this to be the will of the Father, they could not bear the spectacle of disease upon the earth. Farewell ! *Exit.*



CHAPTER VIII.

THE HUMAN BODY AND
SPIRITUAL PLANES.

(April 4th, 1874.)

CONTENTS.—*The Eye and its Correspondence. The Golden Chain. The Living Word. Spirit Atoms. God in Man. Saturn and Ceres, and their Correspondence.*

VISION.

A HIGH Mountain, with Trees on its Summit. The setting sun, illuminating the sky with radiancy, which is reflected from the trees. Angels walking in avenues amongst the trees, and gorgeous mansions at the ends of the avenues. The Angels coming from the mansions separate, and go in four directions towards a multitude assembled at the foot of the mountain, to assist and guide them up.

A Waterfall—color of the radiancy of the setting sun—issues from the side of the mountain.

A Golden Archway, towards which the Angels endeavoured to guide the multitude; but many refused their help, expressing a wish to go by themselves.

An elderly masculine figure, with a silver trumpet, and afterwards twelve descending golden balls.

Tresse:



RESSE greets you, brothers and sisters, with a salutation from the interior heavens, and brings you peace and joy from the Lord.

The subject of the communication is difficult to put in earthly words; you must be united in your aspirations and desires, for then they ascend into the interior heavens, and the communication is opened.

Some of the prayers and desires that have been offered up have ascended, and will be answered, for the Angels rejoice when they proceed from the heart. Tresse has been commissioned by the Angels in the interior heavens, to inform you that the prayer will be answered, but not in your own way.

We shall continue to speak to you of the Tabernacle of the Body; and when we have taken you to the organs of that tabernacle, and to the planetary worlds to which they correspond, then the commission for which the Angels gravitate to you will be fulfilled, and they will then pass on to the interior heavens. Hence the necessity that you remember the communications which have been already given from the interior heavens, and that you see the object for which the Angels have gravitated to you, which is, that you may learn the great lesson concerning Diversity in Unity, and Unity in Diversity. This is a great lesson for you to learn, and will require eternity to learn it fully.

The Great Father desires that the foundation be laid upon the earth-plane, and you must learn to build thereon; you will then build up for yourselves a spiritual house unto the Lord, and will worship the Father in the house which the Father builds in you. If you spiritually understand the Divine Word, and hide it in your hearts, you will not sin against the Father God.

We see that this is not understood upon the earth-plane; there are many who do not understand what is meant by "hiding the Divine Word in their hearts." The Spirit of that Word should never be cast before the natural man.

We want you to learn the lesson which has been presented to you by the Golden Chain, for every spirit created by the Father God must be relinked into that Chain. We shall now communicate to you concerning

THE WORLDS AROUND YOU,

and for this purpose Intermediates are required to find words, and, although the subject is clothed in natural words, we desire you to receive it in its interior meaning, which is properly its own.

We perceive that there are many upon the earth-plane who deny that the Living Word is in the outer universe, which denial originates in, and comes from, the spiritual world. The Angels see that the "heavens around you declare the glory of the Father, and the earth shews forth His handiwork"; and they also see that every atom, in every world, as well as in the

material universe around you, is alive with the life of the Father God. The teachers upon the earth-plane do not know this truth.

The Planetary Worlds around you, of which we speak, are not confined within limited spaces, or within their own orbits; the Angels perceive that they move freely, and though ever changing, yet they are never changed. They are poised and balanced, disturbing and being disturbed, and thus we see their movements to be through mighty cycles. At times their movements are so swift that they cannot be numbered by natural figures; and at other times, though they appear so slow, that even then their mighty periods can only be counted by millions of years.

At this point we call to your remembrance a former communication respecting Spirit atoms, and it is because the Angels desire you to connect the points, that they call this to your remembrance. You were shewn, in that communication, the difference in the movements of the swifter and slower atoms, and this corresponds to man, for there is nothing in the creature man but what has its correspondence in the worlds around him. The Angels told you concerning those spirit atoms which left the earth from the Lord's Body nearly two thousand years ago, that *these* are the slower atoms. Tresse desires you to try to comprehend the meaning of these words, for we perceive they are not understood. We know that the periods in the planetary worlds cannot be numbered even

by millions of years, hence we wish you to perceive the connecting link, which is the true Law of Correspondence.

There are many important lessons to learn concerning the two worlds which are near to you. We perceive them to be moving on, cycle after cycle, cycle within cycle, wheel within wheel, fulfilling their vast and mighty cycles with divine certainty. We know that though they appear to change, yet that very appearance of change will pass away, and it will be seen that they are in their primitive order; but this will not be brought to pass until the supposed *lost orb or world* shall have made its appearance again, for it has to be fully restored. We fear your minds *cannot* grasp the connection. The Angels pause, and bow acknowledgement for the immensity of knowledge now being conveyed from the interior heavens.

We perceive that the creature upon the earth-plane, judging from the external appearances of man and the material universe, has endeavoured to erect a perfect structure and a complete system of truth. Hitherto he has failed, because of his failure to catch the true sound of the grand key note, viz., The Manifestation of the Father God in the flesh: we must ever refer you to this, in order that you may understand what is spiritual truth.

Scribe: We presume you refer to what is commonly understood in the Christian Church as the Incarnation of Christ, will you please to speak a little plainer on this subject?

Tresse: You cannot understand these communications without a comprehension of the "grand key note" to which we have so frequently referred; that manifestation of the Father God in the flesh, is not to be understood in its generally accepted form as it is on your earth-plane; you are not to regard the Incarnation as meaning a literal person born into your world, but you must look within yourselves, for God is in you. Deity is not outside man or Angel, but within.

We now take you to the second organ in the Tabernacle. Remember, the first window in the dome of that Tabernacle is the Eye. We have told you that the Great Father ever works under the form of Light, and as in the outer universe the natural eye sees the lightning before the thunder is heard, so the Father Himself, who is Light, acts with light. Without the recognition of the true light, the forms which underlie that light cannot be comprehended.

Remember, then, that the Eye of the body is taken as the first lesson of Correspondences. We wish you to recognise that in the opening of the second window in the tabernacle of the body, which is the Ear, *that* also acts in unison with light. By the opening of this second window, the Ear, you will the better comprehend the action of light; these two organs will be illustrated by the two worlds, to which Tresse has referred. The names of the two worlds are

SATURN AND CERES.

Tresse has been informed that the inhabitants of the first named world, are an interior order of Intelligencies, and that the Brother Scribe is in close proximity with some of the inhabitants who dwell near the first ring which surrounds that world. There are three rings encircling each of these two worlds, which is not the case with any other planet in the material universe, making six in all, and the one which encircles both worlds makes the seventh.

We have to shew you the meaning of these rings, and the connection or correspondence existing between these two worlds and the two organs, the eye and the ear. Those who form the higher order of Intelligencies in the first-named world, Saturn, are those who have received the sound aright, from the atoms who have left the earth, concerning the truth of the Father in Humanity.

Again the Angels pause, for the picture relating to the Ear cannot at present be received; your minds must be prepared before you can understand this. (We wish you to remember that our words are to be spiritually understood.) We present you with a picture taken from the interior heavens, which represents a large golden frame; inserted in that frame is a mighty pyramid, in which are twelve golden bells; this is used to convey to you some idea of sound, under* the form of light.

* The word "under" must be understood as WITHIN.

The *form* of Sound cannot be conveyed to you ; to do this you would have to be taken into more interior worlds and states, for which you are not at present prepared.

We wish you to comprehend the spiritual doctrine concerning Deity in Humanity, as this will aid you in the comprehension of the truths conveyed to you in these communications. Farewell !

Exit.





CHAPTER IX.

THE PLANETS SATURN AND
CERES.

(April 11th, 1874.)

CONTENTS.—*Deity in Humanity. The Form of Sound.
The Twelve Bells, and their Signification. Angelic
Signals.*

VISION.

A PYRAMID, with three divisions, the top not discernible. Around the top division, a great number, who appear aged, with white hair, holding furled banners, on the top of each of which sits a golden bird.

Some feminine Angels, with Golden Crowns, who give instruction to the Standard Bearers.

Above the Pyramid, a Mansion, in which a marriage is being celebrated; after the ceremony, a numerous cortege issues from the mansion in pairs, followed by the Bride and Bridegroom. The Bride is attired in golden color raiment, with a white lace veil, thrown back; the Bridegroom, as a warrior, with breast armour, a gold helmet, and a purple flowing robe, lined with scarlet, and spangled with golden coloured stars.

Twelve Cherubs, sitting near a Golden Harp; close to which is seated one, with left hand on the harp, waiting to strike the chords; and finally, a Rainbow, with an Angel on each side.

Tresse:



PEACE be with you! We, along with you, give praise and thanks to the Father God in the interior heavens.

The subject on which we are to speak is concerning

THE WORLDS AROUND YOU.

Remember, when we speak of interior things from the Father God, in the interior heavens, that we speak *spiritually*.

We shall speak of the inhabitants of those worlds, and shew why they differ in appearance, for some are white and some are black; and we desire you to note that, in those worlds, there are some who are superior, and many who are inferior, to the inhabitants of your earth. In the world Saturn are many who think more in an hour, than those who are on the earth-plane can think in a year; and in the world Ceres, there are those who think more in an hour than the others referred to can think in hundreds of years.

Scribe:

Is there not a continual action and re-action between the worlds of spirit and nature; and if we receive intelligence from the spiritual world, may we not also impart knowledge to Spirits?

Tresse:

We have to communicate respecting the inhabitants of the two worlds, Saturn and Ceres, and of their conception of Deity in Humanity; and we inform you that the brother Scribe has imparted some knowledge respecting this subject to some of the inhabitants of one world.

We wish you to perceive the *form of sound*,

working under the *form of light*, for remember, that light and sound have a close connection with the two worlds of which we have spoken, which we will open out to you.

The Form of Sound was represented to you by the golden frame, with the twelve golden bells, all of which vary, both in size and sound. Here we remind you, that the sounds which ascend from the atoms in the creature man are represented by the number twelve, and those which ascend from the universe are represented by the number ten.

All the Angels in the interior heavens are recipients of sound, and this is conveyed to them, from the universe and from the creature, under the form of light.

Now we shew you the lesson. The twelve bells represent the degrees of the mind of the creature. The first bell, when struck by an unseen hand, quivers, and is quicker than any of the others; its sound is clear, and the angels perceive that the sound emanating therefrom, strikes forth forms of light, which are represented by vapors, and which extend as far as the sound extends. They all vary; the forms of light from each extending further, and sending forth more and more certain sounds until we arrive at the twelfth bell, and we perceive in the sound emanating from that, all the others are embodied; so, when the sound emanates from the twelfth bell, producing one harmonious whole, it sends forth a sound that reaches into the depths of eternity.

We perceive that the sound emanating from the first bell reaches only to a certain distance; and even so, the thoughts emanating from the natural mind have their limits, beyond which they cannot pass. The sound from the second bell, corresponding to the second degree of the mind, extends further than the first; but as only spiritual desires and thoughts can enter into the spiritual world, there are no sounds from this second degree which enter into the interior heavens; but from the third bell, the thoughts enter into the first degree of the spiritual world. Thus you will see that the prayers or desires of the natural man can never enter the interior heavens, for they have no place, except on their own plane.

We perceive, by the light emanating from the sound of the bells, corresponding to the degrees of the mind, that they all differ both as to sound and color.

We now take you to the twelfth, which is the interior degree. To the sound and light emanating from that degree there are no limits; hence from those who are developed to this degree on the earth, their thoughts pass on through sphere after sphere, onward and through the interior heavens;—their thoughts pass through us who are near the East of the Celestial heavens, and are then deciphered by the Lord in the interior heavens.

We wish you to understand that when we speak of the Lord in the interior heavens, we speak of

the Angels there as One and of the Lord in them. The signal by which they interpret the sounds of the thoughts, coming under the form of light, is by the number and color, for these determine their quality.

Hence, when you are *united* in the desire to acquire spiritual truths, that desire passes up into the interior heavens, and is determined by the number twelve, the same as represented to you by the number of the bells.

As those upon the earth-plane, when the elements are disturbed, see the lightning before the sound of the thunder is heard, even so, we perceive, when thoughts are arising from the creatures on the earth-plane, that they are preceded by light; and the color of that light from the twelfth degree, is the same as that which surrounds the Angels themselves. The form of light, passing up through all worlds, carries along with it the tone or sound from the interior mind of the creature man.

Thus the Father God works everything under the form of light; and the form of sound, working under the form of light, is one of the greater Divine activities.

Feeling is the next activity; but, for the present, we must leave this, as we should have to take you to other worlds. There are other worlds, the existence of which the philosophers on the earth-plane know nothing of. There is not an atom in

the creature man, but has its correspondence in some of the worlds around him.

It is because the sense of Feeling is not spiritually understood, that there is such limited knowledge possessed by the creature man respecting the worlds around him. The subject of Feeling is a grand and sublime one, and we must have other Instructors to convey the knowledge concerning it to you.

We wish you brothers and sisters to see how you influence those in the worlds around you. Each of you is composed of numerous atoms, and by these you are connected with these worlds. The Angels pause here, for they are overwhelmed with the sound of knowledge coming to them under the form of light.

Scribe: You have told us concerning the Atoms, but what are we to understand by the *swifter* and *slower* atoms?

Tresse: Spiritual thoughts are called *slow* because they have to pass through two degrees; natural thoughts are called *quick* because they only enter the natural or first degree. We perceive that some of the atoms which left the Lord's Body are not yet received on the earth-plane; the slower atoms have only found a lodging-place in the twos and threes,—it is these twos and threes who are now forming parts of the Lord's Body; and in the same way, the atoms leaving them are carrying forth certain sounds under the form of divine light to the worlds around them.

Now, dear brother Scribe, we want you to help Tresse, and those who are in the East of the Celestial Heavens.

Peace be with you all! Farewell!

Exit.





CHAPTER X.

SPIRITUAL MARRIAGES.

(May 13th, 1874.)

CONTENTS.—*Interior Feeling. The Great Forest. Spirit Atoms of Wood, Air, and Water. Marriages in the Sixth State. The Planets Saturn, Ceres and Pallas, and their Correspondences.*

Guthrie: **T**HERE is much to communicate respecting the order of life in our society, and we wish you to understand that it will not be so much by words, as by interior perceptions and symbols. We desire the brother Scribe to gain the knowledge whereby he may be able to interpret the same.

Exit.

Tresse: Joy and peace be with the brothers and sisters here, also with the Spirits that are present with us,—there are many of them now with you.

A grand and sublime subject is to be presented, which is ever to remain with you. The subject is concerning

INTERIOR FEELING,
and Tresse informs you that you must be the recipients of this. We are desiring, because we need, the brother Philosopher and other Inter-

mediates, and we request you to join in one mental thought for them.

The subject of Feeling cannot be comprehended until the interior perception is opened. The Angels have watched for this moment for ages; but when the Angels speak of moments, they remind you that, with the Lord, "one day is as a thousand years, and a thousand years as one day;"—that is the outer explanation, but an interior truth underlies it.

The innumerable company of glorified Immortals gathered round you now, are represented as striking their harps of gold, and singing their Hallelujahs to the Lord within, for the work already accomplished and thus far manifested in the life. We praise the Lord for this state. We have now to carry you back to the former communication. The golden chain, the golden thread, or the interior truth, runs through, like a telegraph wire, all the communications given you from the interior heavens; and those whose interior perceptions are opened, will perceive the Celestial truth underlying all.

There is, dear ones, no higher state of bliss than to feel the Lord interiorly. The joy and felicity of this state grows and expands through the never ending ages of eternity, till the joy becomes boundless.

We have now to convey to your minds the picture of the Atoms; and we do this by the help of the Intermediates, now arrived amongst you.

We desire to carry you in spirit to a great and mighty Wood. This is the picture presented, to convey to the minds upon the earth-plane, the truth concerning the action and re-action of the Atoms,—thus portraying, by symbol, the state of feeling, with the action and re-action of spirit upon spirit.

The lofty Pine is here presented to the angelic eye, and we perceive the fire reaching to the roots of that tree. Here are presented the symbols of *fire*, *air*, and *water*, to the brother Scribe. This communication is from the interior heavens into which Tresse will afterwards pass.

We discern the fire working up through the roots, and causing the atoms which compose the tree to rotate and vibrate in the air; we see the spirit atoms of wood vibrate and polarize the spirit atoms of the air; and then we perceive these rotating, drawing, and repelling. We now see many of the unions,—the spirit atoms of wood taking to themselves the spirit atoms of the air, and we notice the sudden shock and thrill which the union produces. There are many of the spirit atoms of the wood endeavouring to polarize the spirit atoms of the air, but only one out of ten unites.

Remember the correspondence of this with the ten lepers recorded in your Word,—one only returned to give thanks, although all were cleansed. We remind you, at this point, to think of the correspondence.

We see that those spirits of wood that could not polarize the spirit atoms of the air, join the spirit atoms of water, and you know what that makes for the creature man upon the earth-plane; so, dear brothers, as those atoms could not grasp the greater, uniting with the spirit atoms of the air, they have to content themselves with the lesser office of being united with the spirit atoms of the water. There is a deep lesson to be learnt by discerning the difference between the air and the water.

We perceive that there are atoms in the tree which crumble together and fail to ascend; apparently these are left upon the ground as useless and worthless, but this is only an appearance. These atoms correspond to those over whom the second death hath power.

These atoms, dear brothers, have been taken to shew you *the atoms within*; they appear as remaining upon the ground for ages, until the Great Economist, in His creation and re-creation, utilises them. We now find the entire forest to be gone; but those atoms in the trees that could be polarized are drawn together, locked in union, and roll on through the material world. We perceive the noble work these have to perform in the hand of the Creator, which is to make the air for the creature man to inhale. These atoms have learnt their use; and we see that the others, after living long upon the earth-plane, in the course of ages will be moulded again, by the

hand of the Great Economiser, to rebuild the forest: these atoms are those who love the *appearance* and not the *use* of life.

We now pass on, and take you to the summit of a lofty mountain; and there, at the top of the mountain, is presented to the angelic eye the divine activity, under the form of light, which the creature calls the Sun. We see the rays emanating therefrom, polarizing the spirit atoms of air, and the atoms are there brought into union by the great Divine Hand, the Sun Himself. This is presented on the *spiritual plane*.

Now we bring you to a truth still more interior. The atoms have been presented to you as the symbol of that State which transpires in the sixth sphere, and this we call

MARRIAGES IN HEAVEN.

Now we shall have to take you through the planetary worlds around you. The Angels pause, dear brothers, for this is a solemn moment;—but not in the way you understand that word;—it is a feeling of joy, for there have been those atoms united to the Lord, in the interior heavens, who could be polarized by the Divine Itself, which is the Lord in the interior heavens. This state is known by the action of Feeling;—the angels there being the recipients of all truths. The Lord, is the signal within the Angels, by which they interpret the communications running up to them through all worlds. The communications so given, lodge in the hearts of the Angels, and in the

"hand,"—the Lord within, interpreting that as a symbol of the union of the atoms upon the earth-plane. Try, dear brothers, to catch the sound of this interior music. We perceive that the knowledge of the action of the Sun on the mountain top cannot be received, and therefore revert to the subject of Feeling. We cannot carry you further at present, under the action of the Sun, as it is an interior truth that has not yet been opened up on the earth-plane. This explains the reason why the Ancient One influences the Instrument;—there is a great truth in that, brother Scribe.

We take each of you to the world to which you correspond, which will be a continuation of the subject. We now tell you concerning these worlds, and give you their names. Tresse has enquired from the brother Philosopher, who gives the names as, Saturn, Ceres, and Pallas. The interior meaning of Saturn, is Light or Intelligence. Pallas corresponds to hearing; and, when in order, Pallas, or those in correspondence with that world, hear what the Spirit saith unto the Churches. Ceres corresponds to the interior feeling or the affection.

We perceive how the world Pallas, by the sense of hearing, acts between the other two; and in the continuation, we shall shew you, something concerning the action and re-action of them; and then, brother Scribe, if the perception is awake, we shall communicate to you concerning the action of the Sun. Farewell! *Exit.*

VISION.

The appearance of three Figures, an aged Man in the centre, with long flowing robes of purple and gold ; on his right is a youth, enveloped in a golden radiancy, with a crown upon his head and a halo encircling the crown ; on his left, a Female Figure, in robes of similar color to those of the aged man ;—in her left hand she holds a golden ball, and is joined to the aged man by a golden chain.






CHAPTER XI. SPIRITUAL SYMBOLS.

(July 4th, 1874.)

CONTENTS.—*The Full and Half Circles, and their Meaning.*
Vision of Tresse in Person.

VISION.

THREE feminine angels. The first sowing seed; the second watering the same; and the third breathing the afflatus, proceeding through the first two Angels, upon the sown seed, and thence to the four quarters. Afterwards seven Angels with Harps.

*Guthrie.**  E announce to you that we are the Representative from the Society of Symbols; and by these symbols we shall impart to you more interior truths.

You have the Word with you; in that it is written, "For I am Jehovah, I change not, therefore ye sons of Jacob are not consumed." We desire you to know that there is a deep significance underlying these words, which will be explained more fully to you in the future.

* This was the second appearance of this Spirit. We had been previously informed that one would come and speak to us with a Scotch accent, and that we should know more of him by and bye. For particulars, see INTRODUCTION.

In your universe there is a dark spot to your view, but in the centre of that there is a Divine Activity which will be manifested to those who can see interiorly; and from that centre there are emanating rays of heat and light.

We now proceed with the Symbols, and apply them to each as representatives; you will observe the symbols, the meaning of which will be given you. (Approaching four individuals, the motions were described as under, in the circular and half-circular form.)

No. 5.—One crescent or half-circle over the Head.

Three circles over the Heart.

One crescent „ „ Chest.

No. 2.—One crescent over the left of the Head.

Three circles over the Heart.

Two circles „ „ Chest.

One crescent „ „ back of Shoulders.

No. 1.—Three crescents over the left of the Head.

Three circles „ „ Heart.

Two crescents „ „ back Shoulders.

One crescent „ „ Chest.

No. 3.—Three circles over the Head.

Three circles „ „ Chest.

Three crescents „ „ Heart.

Three circles „ „ back Shoulders.

Know you what we have done? The meaning of the symbols, in which we delight to communicate to you from our heavens, will be shewn more fully hereafter. Remember that your Brother is from the Society of Symbols. Farewell! *Exit.*

Tresse: Tresse brings peace to you, with a salutation from the Saints on high, and from the Angels of the interior heavens. We have gravitated to you again, for we love you much; and have to inform you that Tresse can only come to you once more; she will then pass into a more interior state, and will speak to you no more as Tresse.

The work for which we gravitated to you is nearly completed. Tresse will come again, and will give you her final communication, which will refer to the Lost Orb and the Divine action on that orb. This subject has been referred to by the preceding spirit brother, who shewed you concerning what is written in your Word relating to that Lost Orb. We request you will call a special meeting, at which a few only are to be present, when she will take her farewell.

Scribe: Will you allow another to record the communications in the absence of the Recorder?

Tresse: No, only he who is prepared by the Lord for this work may perform it.

Scribe: A stranger Spirit, Tresse, has just been and given some symbols on the persons of some us, will you please to give us a little further explanation respecting the meaning? We observed that some of the motions were in the full circular form, while others were only semi-circles or crescents.

Tresse: Understand these symbols spiritually and representatively. Where the circles are complete, they indicate states already attained, corresponding to the portions of the body; the circles not fully

formed, indicate states which have yet to be perfected. We wish you to note the numbers which agree with the symbols, and you must try to comprehend their value. The Symbols correspond to Angelic societies, with which you correspond in your interiors; the names of these will be given to you at a future time.

Scribe: Do not the bodily organs, to which the symbols were applied, correspond to certain spiritual states, or societies, as you would call them?

Tresse: Even so, and we desire you especially to note, that the Respiratory Organs are the receptacles of the *Inbreathing*, or of the Divine spiritual breath.

Peace be with you all! Farewell!

Exit.

VISION OF TRESSE IN PERSON,*

Who appeared as a tall feminine Spirit, with lovely features and soft expression; clad in long flowing robes of gold and amber color, which were transparent, and through which was seen the outline of her figure; her head and shoulders uncovered, and long flowing tresses of golden color. On her head was a gold crown, with more than thirteen points on the diadem, surmounted by golden balls, which received and focussed the rays of the Sun, and then passed through the wings which were partially opened. She was adorned with jewels, set in a groundwork of pure gold, which were woven as a necklace, bracelets, armlets, and anklets,—the colors of the jewels being chiefly amber, gold, and purple.

* See Frontispiece.



CHAPTER XII.
THE LOST ORB.

PART I.

(July 17th, 1874.)

CONTENTS.—*Scribe's name changed to Faithful. Tresse's name changed to Purity. Restoration of the Lost Orb. Tresse, a Spirit Atom from the Lost Orb. Meaning of the names Tresse and Purity. The four quarters of Heaven. Intimation of a change of state in Purity.*

VISION.

APPEARANCE of a Sun, with fire and light issuing therefrom. At a distance from the Sun, a chariot with six horses, two abreast, and many figures surmounting it; over these the words are written, "Join thyself to the Chariot." Three, who are dressed in gold and scarlet robes, are now entering the chariot, which advances towards the sun. The chariot is drawn into the sun, and a mirror is placed so as to shew the direction in which the chariot is going. Reflected from the mirror is a still more glorious Sun, which appears in the centre of an assemblage of mansions situate on the top of a mountain. The chariot and horses are drawn from the first to the second sun.

Now appears a third Sun, around which are a number

of crowns, the chariot not proceeding further than the second sun, recedes to the first sun; the words now appear, "More to follow."

Near this third sun, are the three figures before seen; the aged man in the centre; the female on his left side; and a child on the right. The female is writing. From an unseen hand, music is given to the three figures; the words of the music are, "He shall feed His flock like a shepherd."

Tresse:



RESSE salutes you from the innumerable societies of the inner kingdom. I wish you all to comprehend the meaning of the name, Tresse; it corresponds to the feet, and is the external in which she manifests through the Instrument; but the name, and also some of yours, is to be changed. The name of the Scribe will be Faithful; the others will follow.

We are now to communicate concerning the Lost Orb, and of the action of the great Divine Sun upon that atom to restore it to its former order.

Try to comprehend the action of the Sun upon the material world, and remember the portion of the Word which Tresse gave you—"The great Eternal Sun, Jehovah, changeth not, therefore the sons of Jacob are not consumed."

The Orb is presented to us as leaving the parent Sun; it is as we perceive it to be with the material Sun, though it constantly shines upon your earth, yet there is a time when certain portions of the earth turn away, when it is called Winter, with

darkness and coldness ;—know, however, the sun changes not in its action ; it is caused by the earth changing or turning away from the sun. If the sun changed and followed the earth, those portions referred to would soon be destroyed by the continuous light and heat.

We see that the sun changes not in its action ; but there are more intermediates, for those portions comprised in what is termed Winter, so that the light and heat are still continued, though apparently distinct, and extinct, from the earth. We see that the portion of the earth thus turned from the sun has, to the angelic eye, the appearance of coldness and death ; but we also perceive that, when that portion turns again to the sun, the intermediates become lessened, and the sun is more immediate in its action, giving forth more directly its light and heat, and this quickens into life and into union and beauty.

The earth when thus turned away from the sun appears as dead ; so it is with that atom, the Lost Orb, which by breaking away from the parent sun, the activity of the great Divine Sun became in appearance lessened, and darkness followed to that orb ; for the divine activity of the great Eternal Sun can only shine forth, in its intenser activity, where there is union.

We know that the atoms from that Orb, when they removed from the parent sun were scattered among many worlds ; this is signified in your Word by the "scattered tribes of the children of

Israel," because they were Israel before they removed from the sun. The atoms from that Orb take different directions, some descend into lower worlds than others, and there are some who do not wander far from the bosom of the sun.

We want *you* to see the Divine action upon that Orb,—though scattered are its atoms into many nations, some are not far removed from their parent sun. As the sun shines upon the material world through the darkness by means of intermediates, and by its rays draws back the earth to itself, producing thereby union and beauty, even so the great Eternal Sun draws that portion which wandered, and by that Divine action unites in order the atoms thus attracted, thereby restoring such atoms to the centre of beauty, and to union in the bosom of the Father.

Remember what Tresse told you concerning the atoms in the forest, there were those that could, and those that could not, be polarized by the light and heat of the Burning Tree so as to be united. There were many atoms polarized; but all could not commingle together. Remember the three divisions, there are those that can be united; there are some that can be polarized, and drawn to a certain degree; and there are others that cannot be polarized.

Tresse now tells you that she is one of the atoms from that Lost Orb represented to you. Brother Scribe, let the name now be changed; by the confession of this relationship we may not any

more be associated with the external, therefore we give you the inner name, which is Purity.

Purity descends from that Sun, but not to where the other atoms descend; hence Purity is the sooner indrawn into that more interior state known only to one of you, the brother Scribe.

From that inner state, Purity will communicate to other atoms,—to those in other worlds, and to those upon your earth-plane; but this is only gained by the descent of her lord with her. In symbolic language, the rays of her sun, following her through all states, give Purity the knowledge whereby she is Tresse in the external; Purity in the internal; and in the inmost, as in the "bosom of the Father." Tresse, after thus gravitating, enters in again, or is indrawn by the great Eternal Sun; and through her lord is restored to union, to love, and to beauty, that every atom from that orb may be in like manner indrawn to their great Eternal Sun, and thus restored to the life, and light, and beauty of that sun.

That Orb is a representation of the earth-plane on which you live, for there are no other earths or worlds that have revolved from the Sun in the same way.

Purity—which is Tresse's inner name—will give to each brother and sister, as atoms from the orb, their names; and in the future, will shew to the atoms with whom she is brought into immediate contact (these are those who gather round Purity in your meetings), how *they* are attracted

by the rays of their parent sun, and she will not only give them their names, but also the names of the planetary worlds under whose influence they are.

Purity desires you to know that though corresponding to one society, yet in that society there are four corners and a centre. By way of parenthesis we say, though each one gathered round Purity differs, that when Purity passes into more interior states, the greater must be the order, for as Purity, she is more sensitive to disturbing atmospheres.

The four corners are the ways of looking to the four corners of heaven, the influx from each of the four corners differs. Those who stand in the centre are such as have been polarized by the action of the sun, and thereby brought into the centre, which signifies Union—being there, they are in the "bosom of the Lord." That will be Purity's mission, for having been drawn and united in the centre by the power of that Unity, which is unity with her Lord, she will have the power to attract other atoms; but every atom climbs up a different way, this we perceive by that which surrounds you. These ways will be given to you in the future; then Purity will not require so many Intermediates, for the nearer the atoms are to the great Eternal Sun, the fewer the Intermediates, and this is the reason why she will be able to communicate as Purity to those whom she loves upon the earth-plane.

Purity now closes, by shewing the dear ones, that where there is discord and division, the light, and loves, and knowledges, are turned away from the atoms; and if that great Eternal Sun were to change its law of action, they, the atoms, must be consumed. The Brother Scribe will work out this statement.

Scribe: Why do you use the term "Lost Orb" to represent human beings on the earth-plane?

Purity: Remember the term "Orb" must be understood in its universal, and not in its individual sense.

Scribe: Why call it *lost*?

Purity: We use the word "lost" because it pertains to the earth; the natural and corporeal portion of which *must be lost*. As Tresse, we speak in natural language; but as Purity, she will shew you that not one atom is or can be lost, only that is lost which they have gained in their descent from their parent Sun, which to the angelic eye is represented as pure water, passing down into impure vessels. Such are the atoms from that orb, who in passing down have acquired impurities, which must be swept off, and as these are indrawn, the impurity is lost. There is much to be given in the future, and Purity will shew the atoms where the correspondence is to the atoms of the forest, which, as Tresse, she communicated to you concerning them.

Each brother and sister will be still under the ministration of, and in consociation with, Purity

and the society to which she belongs; but as there was a pause when Tresse, as Tresse, passed from the first state, so when Purity passes into a more interior state there will be a pause.

We perceive that Tresse corresponds to the external of the Instrument; but as Purity, in the second state, she shines forth to minister more abundantly to those whom Purity loves.

Scribe: Then, for the future, we are no longer to know you as Tresse?

Purity: No longer as Tresse, but as Purity. Remember the external is gone,—hence the need of care that the word Tresse may not be brought to mind, and that the brother Scribe addresses her as Purity. To address her as Tresse, the word and thought would disturb the atmosphere.

After the lapse of that state named to the brother Scribe, Purity's spirit is to be indrawn, during which operation there will be perfect silence: this silence will be manifested in the Instrument, for during that time, or interval, in the process of indrawing, no voice or sound will be heard from Purity, and the outer shell of the Instrument shall be like unto one that belongeth not to the earth.

Purity names this to you, so that you may know that all your needs will be supplied by Purity from a more interior, exalted, and glorified state, and you will see Purity shining through the Instrument. "Rejoice, O thou barren wilderness! for more are the children of the bond woman

than those of the free." The spiritual interpretation of this, Purity will give after her state is accomplished.

Purity is now standing in the open door of the upper mansion, and asks the brother Scribe to join her there.

Scribe: Have you any instructions to give as to our future meetings, Purity?

Purity: Thine shall be the knowledge; in the change of which we have spoken, there is a marvellous work to be wrought, which will be visible on your earth-plane.

Peace be with you all! Farewell!

Exit.





CHAPTER XIII.

THE ANGELIC SOCIETY OF
AARON'S ROD.

(August 22nd, 1874.)

CONTENTS.—*Luther announces his Presence. The Battle Field. Polarity not Union. The State of Silence. Indrawal of the Spirit Purity. The Bosom of the Lord.*

VISION.

THE Heavens opening and Angels descending, forming into seven circles, one within the other, and assuming the form of a Pyramid in the centre, outside of which is a great company of angels and spirits.

On the apex of the pyramid, One, who is indescribable, appears as sitting in the centre of a sun, with hands outstretched to two angels, one on the right and one on the left, these two angels appear as two in one. As the hands are outstretched, the attendant spirits, outside the circles, respond by harmony from their harps; the rays from the sun pass through the two angels, then through the central group of angels, and finally overshadow the attendant spirits and angels.

In the distance is a multitude, bearing seven banners with the following words thereon.

- 1st.—“Rejoice and be exceeding glad, for great is your reward in heaven.”
- 2nd.—“He that is faithful in the least, is faithful also in much.”
- 3rd.—“He giveth grace and glory.”
- 4th.—“Hallelujah! the Lord God omnipotent reigneth.”
- 5th.—“Thy peace shall flow as a river.”
- 6th.—“What is the Lord's portion?”
- 7th.—“The Lord's portion is His own people.”

Luther:



FROM the unimaginable depths of eternity hath the fiat gone forth! Borne along, as on eagles' wings, hath the spirit of the Instrument been taken. When Thy will, O Jehovah, goeth forth, who shall disannul?

Sent by Him, have we traversed circle after circle, sphere after sphere, till we find ourselves seated on a mighty garland near your earth.

Brother Scribe, know that the garland is one of those mighty belts which encircle the two worlds. Who shall supply the earthly language? Say, what constitutes that garland, upon which we rest near you?

Spirit of Purity, come forth! make known the process that has given thee thy name, and admitted thee into thy present state!

Misunderstand not who the Representatives are now speaking to you! We wish you to understand that those now speaking to you, are from *the Society of Aaron's Rod, that blossoms and brings forth fruit*. We have joy, we have honor, and

we have glory in preceding and accompanying the dear one, Purity, whom all love. Who hath not known, and who hath not recognised the one now speaking?

Scribe: Will you please to tell us your spiritual name?

Luther: There is a reason which the brother Scribe will know hereafter why the name is withheld; it will be given from the society called "Chastity." Thrice have we appeared, and not been known.

Scribe: What was the earthly name?

Luther: We only know the letters as they are given—
Martin Luther speaketh.

Curls: Is Chastity in a higher sphere than Purity?

Luther: It cannot be; in spirit life they are twin sisters, hand in hand they must go. We now stand aside that Purity may come forth, and tell that mighty process which has changed her state: the test will be that all are like-minded. We withdraw and confer on Purity the power of expression.

Exit.

Purity: We salute you, with peace from the saints in the inner kingdom!

Purity has the joy and happiness which only the angels in the heavens know, viz., that of imparting to the dear ones on the earth-plane, the truth concerning her ascent upwards and inwards into the bosom of her Lord.

Purity desires to shew you that she has no knowledge of *time*, her knowledge of the past dates from her ascent from your state. The words from the inner heavens are sounded in her

ears, that Purity, with many other atoms of life, at the close of her last state, was to "stand still and see the salvation of the Father God."

It is important that you should receive the truth of this communication.

Purity's remembrance of that state, is that it was a representation of something *without* and *beyond*. The atoms of life were drawn together and arranged for an indrawal into the interior heavens.

It was represented, dear brothers and sisters, as a great army on a battle field. Those brave warriors who were in the hottest struggle, and who maintained the fight, were conquerors. It was shewn that, in all such engagements, there were some atoms of life who were in the hottest struggle, but who in the last hour receded.

This was shewn by another picture, viz, that of a Sun shining, as in your material universe. You will note, brother Scribe, that while this communication has reference to those atoms of life who were drawn into the interior heavens, it has also a special reference to the world of which we have previously spoken, and also to the sun of that world.

The sun, in the material world was then shewn to the atoms thus arranged, as forming a great and mighty arrow. The world, in its revolutions, receives the rays of that sun, which are as the teeth of a mighty arrow, and like the trails of vessels on a luminous ocean, leave golden rays

behind them. It is the same with the Sun, whose rays are as the teeth of a mighty arrow, which leave their marks behind them: by this, you may see the great truth, that where the arrow toucheth not, and when the rays from that sun fall not, that world remains unchanged.

Taking you back to the subject of Union, concerning which Purity has spoken, we remind you that to be polarized is not to be united. Union can only be effected where the teeth of the arrow, and the rays from the sun, penetrate. This is the force that beams from the great Eternal Fountain, and stretching forth comet-like traces, purifies those that are polarized and afterwards united. This, brother Scribe, is a glorious symbol for you to work out. Purity, with other atoms of life, perceived many drawn to the state called the *outer celestial*.

We now desire all to know that the atoms in the forest, previously referred to, were polarized or drawn together; but we do not assert that all were locked in eternal union, for this can only be effected in those thus polarized by their submission to the fire of purification. Being thus arranged before Jehovah, rays of light were sent forth from the third or inner sun to those atoms of life amongst whom Purity stood, and by these they were purified and prepared for entering into eternal union. The action of this sun on them was as of oil, being poured upon the head, permeating the whole body, even to the skirts of

the garments in which the atoms of life were clothed.

In this state stood many who were permeated with this oil (which is truth from the great Eternal sun) until the Silence had elapsed which had been commanded from the interior heavens; for the voice went forth from those interior heavens, in loud and mighty peals, "Keep silence before Me, O heavens, till the work of the Lord be accomplished." The state of this Silence cannot now be described, but when you comprehend Purity more fully, then the silence in heaven shall be made known to you.

Purity has power to say—which is as sacred as the Word of Jehovah, because upon the state of that silence much depends—that during that silence a preparation was made, after being polarized, for the indrawing into eternal union;—like the atoms in the forest, they have to commingle with other states and other societies.

Purity, again, has the power to remember that it was while standing in that Silence, that the Lord in the interior heavens said unto her lord, "Sit on the right hand, till the foes are made the footstool." There is a grand and interior meaning, and a glorious fulness, in the depths of the Divine words which are here referred to.

Purity, hearing these words, then perceived that the Oil was Truth, conveyed to and poured upon her, and given to Tresse's lord by the Lord
• in the interior heavens, and being permeated with

this truth, there must be Silence for this oil or truth to purify.

Many were the atoms of life thus arranged and prepared, and all who were permeated and purified by that truth, were drawn into the interior heavens. By this action of purification, the foes were made the footstool. The *foes* are spots and blemishes on the atoms of life, or the appearances of evil, and till this purification was accomplished, the Silence remained. Purity's lord, sitting on the right hand, is receiving power from the great Infinite Source of life and power to make the foes the footstool.

The Silence here spoken of has a deep and interior meaning; we shall speak much concerning it. We desire to shew you, that the action of the great Eternal Sun, shining upon the atoms of life thus arranged before Him, caused the marks of the rays of that Eternal Sun to be indelible for ever; it changed the garments, and even the hair of Purity, into a state of perfection and beauty. Having come from under the divine rays, Purity, with her lord—like gold that is purified—were presented without spot and blemish. It was then, amidst the hallelujahs of the interior heavens, that Purity passed triumphantly into the bosom of her lord.

Purity will now tell you, dear ones, an interesting truth. It was not till Tresse, as Tresse, had passed into the state of Purity, that she saw how spiritual habitations were built. Through her

lord, she received the wood and precious stones, of which the spiritual habitation is built; but this truth, in its fulness, is hidden from the atoms of life, until a corresponding state in them is attained. Purity has power to see the atoms of life who are being indrawn, and also whenever there is an entrance into the interior heavens; but this cannot be given until the atoms on the earth-plane are drawn into corresponding states.

Dear brother Scribe, to you we now speak. After the indrawal of Purity into the interior heavens, this scene was presented to her: those two worlds, called Saturn and Ceres (the circles round which, Purity has told you of before), which had not been locked together, were then locked together for ever; and the belts which had appeared as not locked together, were then locked together for ever; by which, though they had previously appeared as divided, they were then undivided, and rolled on together in eternal unison through immensity for ever.

Concerning the states and worlds that each of you is connected and united with, Purity will give you much hereafter, and this will explain that portion of the Divine Word relating to the *bond* and the *free woman*.

In the name of the Eternal Jehovah, Purity desires you all to comprehend how the indrawal is attained. Remember that all who are polarized and drawn to the front, cannot be indrawn into the interior heavens, until the truth from these

heavens shall permeate and purify them, when this is done and thus clothed, they then become inhabitants of that interior state. When Purity gravitates again, she will tell you more concerning the being clothed upon by her lord. We now say, Farewell!

Exit.

Luther: We are here to affirm to you that Purity is engaged in a great work, the purport of which will hereafter be more fully discerned; for this work she has been qualified by the sufferings she has undergone, and the experiences she has passed through.

We, your representatives, form a circle above, and act in concert with you, for without your co-operation we cannot be successful, as you are engaged in the same work; we therefore congratulate you on being appointed to this great and glorious work.

Peace be with you all! Farewell!

Exit.





CHAPTER XIV. THE LOST ORB.

PART II.

(October 3rd, 1874.)

CONTENTS.—*Announcement and First Appearance of the Child Spirit, Lilly. Purity standing on the Water. The One Voice. Nothing lost in Creation. The Living Word and the Abiding Word.*

VISION.

Circles of Angels. The highest or inmost circle consisted of twenty-four Angels standing on a mountain, rising out of the sea. It was formed by twelve meeting twelve, who when together, formed only twelve. These were robed in transparent garments of purple and gold color.

The next circle was then formed by twelve Angels who met as the others, and formed six; each with a golden censer in one hand, and a branch of the vine, with grapes, in the other.

The last, formed a circle of six, and descended by means of a ladder, on the top of which was the Word illuminated. After the descent, they were surrounded by little children with harps,—one separated from the rest, with a scarlet sash thrown round her.

Luther :



WE are permitted to precede one whom we love, and whom you all love; but who shall supply the language to convey the messages through her! Let every spirit in the body, and also in the spirit,—whose number in presence is more than the sands on the sea shore,—lend his aid! Let each mind be freed from natural conceptions, so that the purified state may be elicited.

A word to those to whom we minister. Let them not fail to recognise the society to which we belong.

Peace be with you, dear ones! We shall meet you again.

Exit.

*Lilly :** How is it that you don't know Lilly, Scribe?

Scribe : How can we know you? we hear your voice,—that is, we are aware of your presence and influence,—but we cannot see you.

Lilly : Have you got your new garments, Mr. President?

President : I am not sure; if so, I will try to put them on.

Lilly : No, the Angels will put them on for you; if you attempt to put them on, they will be put on up side down.

Where have you been, Scribe? Lilly has been looking for you. Do you know that you gave Lilly a stone, in which there are many queer things.

I am going! Ta-ta! Ta-ta!

Exit.

* See INTRODUCTION.

Purity: The Church of the First-born above greets you, dear brothers and sisters, in the name of Purity! The peace of the New Jerusalem rest upon you! We greet you with joy, dear ones! while in the mortal flesh, none of you will know how much you are loved by Angel minds. Let those who are able, rise up and comprehend their position in the new kingdom of the Lord.

We hail you, dear presiding brother, we love you for your work. Thy reward, dear brother Scribe, awaits thee in its fulness, when thou shalt clasp hands with us on this side the border land.

Do the brothers and sisters comprehend how they help and co-work with the angels? if they did, not one of them would look behind. It is only by being united, and co-working together, that the Lost Orb can be gathered up and fully restored to its position amidst the highest celestial spheres.

We have need of help, for we require words whereby we can convey the experience of the spirit in earthly language. Have you thought of the spirit brother, the philosopher? and do you comprehend what *thought* is, and what it does? We hail with joy his presence, for he does a great work. If you can comprehend the communication aright, the state or plane on which the philosopher is, of whom we speak, will then be seen. Pause then, Scribe, whilst we look into your minds for words to convey in earthly language

THE LIFE OF THE SPIRIT.

What *is* that life which so far transcends the highest faculties on your earth-plane? what constitutes its joys? and what means that going from glory to glory? The highest Angels only know who are near the Eternal Throne, which throne means those who excel in the attributes of Jehovah, whose attributes are love, wisdom and power. Try to comprehend what underlies these words? Purity, and the society which she has now entered, are permitted to do what Peter failed to do, viz., to stand and to walk upon the mighty ocean of infinity.

Scribe: We observe that you have assumed a new attitude. Why do you *stand* before us, Angel?

Purity: Ask you, Why we are permitted thus to stand! because, dear brother Scribe, the Angels—those who are with you from the planet called the Lost Orb—are permitted to gravitate through all degrees, down even to the water that Purity hath spoken of.

“Who can by searching find out Jehovah?” Purity, by reason of the states surrounding, may not and can not describe the reverence and the love with which her soul was filled from her lord, when she was admitted into the bosom of her lord. All, and more than all—far beyond her highest conception, and far beyond the most sublime idea of what Purity had ever thought—concerning love, wisdom and power, were centred in the face before her.

Purity would then have fallen and worshipped; but such is not the position of the glorified yet

humble spirit. She then saw and knew the meaning of those words "the humble and meek shall be exalted," and immediately Purity was raised and entered for ever within the veil into the interior bosom of her lord.

It was not, dear brothers and sisters, until after the peace and rest of that blissful Sabbath—which no human words can convey—that Purity heard One Voice above all other voices. Before she entered there, many voices came to her soul, through different ministrations; but after her abundant entrance into the interior kingdom, the One Voice reigned supreme.

Try, dear ones, to comprehend the meaning of the communications? Let the One Voice, which speaks thus, reach your ears: "I have made thy life, even as a vine, capable of going forth, and living in others, even as the branches thereof; by thus going forth, and living in and for others, thy whole being shall swell with the divine life."

Do you, dear brother Scribe, comprehend the meaning of Purity here? not until the spirit is exalted, can it comprehend this order of the Divine life; but when thus elevated, you will see the meaning of that portion of the Divine Word: "Rejoice, O thou barren, and thou that didst not bear, for more are the children of the bondwoman than the children of the free."

Scribe: Has not this reference to the union of goodness and truth, and the fruitage therefrom in the human mind?

Purity: Even so. To the angelic eye, the Lost Orb is represented as the bond-woman; and there are none that will be more capable of bearing fruit than those who are fully regenerated in the three degrees from that Lost Orb; and there are none who can thus descend through every degree from the interior, right on to the natural plane, but those who have been fully redeemed from that orb.

Scribe: As to the Lost Orb, are we to understand it in a literal or natural sense?

Purity: We are speaking spiritually; there are those born upon other planets who cannot thus descend. It is not every traveller who, standing upon the sublime height of the mountain top, can thus descend and look into the valley below. The reason of this is, that only one (mark the number, but we speak of two in one) out of every twelve ascends step by step from the valley; these are they who are able to descend again into the deepest valley.

We now take you, brother Scribe, to another planet, where they are born on a different plane, and make their ascent up the mountain another way.

Every spirit—born upon whatever planet it may be—after becoming an angel of light, must descend again. So you may see that the work of each angel and spirit differs: and the work from the Lost Orb being infinitely greater than that on any other planet, produces fruit in greater abundance than that from any other planet in the spiritual

world, or in the worlds corresponding to it on the earth-plane. You may now easily see, that out of that which appeared dead and barren, there is brought forth seed, more in number than the sands upon the sea shore. We see a questioning thought in the mind of the brother Scribe; let it now be put.

Scribe: Does the Lost Orb correspond to what we term the sensual and corporeal degrees of the human mind?

Purity: We speak in the language of nature; but seen from the celestial state, there is nothing lost.

The Lost Orb must be rightly comprehended. You must remember what we previously communicated respecting the "trees in the wood," and the atoms which can, and cannot, be polarized upon the planet referred to,—all, both individually and collectively, have to be taken up, so that nothing shall be lost; no brother and sister, in their present state, can comprehend how these atoms are to be gathered up again from the Lost Orb.

It is included in the Divine Word, but one is the Spoken, and the other the Written Word. What is meant by the word of Jehovah living and abiding for ever is this, viz., the "living" is the Spoken Word, and the "abiding" is the Written Word, which will abide for ever. No power can destroy that written Word, not even to eternity; but the Living Word is that which is received by the angelic mind, and through them

it liveth for ever. It is thus that Jehovah confirmeth and upholdeth His Written Word from His own mouth through the Holy Angels.

Try, brother Scribe, to comprehend the meaning of the divinely written Word, where it is recorded, "more are the children of the bond-woman than the children of the free."

Speaking by the power of Jehovah, the Living Word, which endureth for ever, we declare that it means the restoration of the Lost Orb; and the reason why the "children" are more from that Orb is, because being bound in the lower degree, the atoms who can be fully regenerated from that Orb produce more fruit, for ascending up through all the different stages (and remember no one spirit travels alone) they bring with them numbers innumerable from every degree; so that from that Lost Orb, or *from that which was apparently dead*, there are children born, and generations reared, more in number than the sands upon the sea shore.

We desire every brother and sister to comprehend the distinction between the "Word that liveth" and the "Word that abideth" for ever. There are grand communications to be given to every brother and sister, concerning the planes on which they are born; but these cannot be given until certain states are developed in them. We began these communications in the simplest form, and endeavoured to carry you forward into the interior heavens; but the angels cannot go higher till those to whom they gravitate have appropriated

some portion of the truth which they have given. As those on the earth-plane develop their interiors, the angels ascend the higher; if you had not progressed, Purity could not be as she now is. She never knew what "Thy mercies, O Jehovah, are new every morning" meant, till she entered into the bosom of her lord.

Scribe: We asked you before, Purity, Why do you stand? does the posture which you have now assumed represent our states individually and collectively?

Purity: Not collectively. Purity, for the first time, *stands* in the power of her lord, and in the power of his might. Do try to comprehend Purity, for the Angels long for the time in which the full communications can be given. Purity "standing on the water" represents the nearness to the natural state; it is only those from the Lost Orb who can ascend so high and descend so low.

Let all comprehend that in Purity "standing" before them, they behold one of those swifter atoms that she has before spoken of, for when the atoms from that orb are released from their state, their ascent is swift, passing and leaving far behind those atoms who are born upon other planes. Call to your remembrance the swifter and slower atoms that Purity has already communicated upon. Try, brother Faithful, to work out the problem which has been given?

We now leave you. Peace be with you all!
Farewell!

Exit.



CHAPTER XV.

UNITY, HARMONY, AND IDENTITY IN HEAVEN.

(October 31st, 1874.)

CONTENTS.—*Distinction between Individuality and Identity.
God Likeness. Who and what Lilly is. The Spirit
Atom known by its Quality. Secret of Angelic Happiness.*

VISION.

TWELVE Mountains. The Instrument was taken in spirit to the top of the twelfth, where appeared a glorious Sun, in which twelve forms were seen, who presented gifts to twelve angels, and they distributed them to the four quarters, North, South, East, and West. At the foot of the twelfth mountain were angels assembled, who received twelve golden cups, which, with their contents, were taken and given to what appeared to be a pyramid of angels, assembled on the top of the eleventh mountain.

Lilly:



O you know what I have been doing; I have been to those who are *lower down*. I do not like going down; but I am always prettier when I come back again. Sometimes I take a harp with me, and I play to them; but it makes me sad, as they don't like it.

Lilly sometimes looks into the Scribe's mirror,

and then she sees herself very pretty; and by looking at the pictures in his rooms, she knows what is transpiring, and finds language for expression. Do you know, Scribe, that you gave me a scarlet scarf; it is a beautiful scarf!

Scribe: You speak of rooms, Lilly, in your house. Will you tell us in what room of the mansion you reside?

Lilly: Lilly lives in the sixth room, and is just going to live in the seventh; there are many rooms in my mansion; I have been in the twelfth, but do not not dwell there. How many gems are there in the one gem which you gave to me, Scribe?

Scribe: We know not, perhaps there are twelve.

Lilly: The Angels say there are twice twelve; and if the Scribe will give Lilly another gem, then it will make the rooms twelve times twelve.

Scribe: How is it, Lilly, that you appear to us as a Child Angel, when, from the wisdom displayed in some of your discourses, we cannot but think that this is only an assumed appearance?

Lilly: Lilly is a big Angel when up in her own home; but, when Lilly comes to you, she appears as a little one. Why do you not talk to Lilly, Scribe? I shall go into another room, while another comes to you, and then I will make you talk. *Exit.*

Purity: Peace be with you all! Purity greeteth you. The blessings from the inner kingdom of Jehovah descend and rest upon you! We desire to speak to you on the subject of

UNITY, HARMONY, AND IDENTITY.

On these, brother Faithful, there will arise much that you will have to question Purity upon, for there are many atoms of life who cannot receive the communications, unless their states of reception are opened by means of questions; thy questioning thoughts* touch the very centre and secret springs of angelic life and existence.

How can the atoms of life know and identify themselves? As, dear ones, we know not the atoms of life, as they are known to each other upon the earth-plane, how then are they known in the Grand All? If all in the Angelic heavens form a One, how, and in what form, are they made one? Just as we perceive that the three divine attributes, centred in the grand Essence of Life, which the angels rejoice to call the Father God, *form a one*, so, underneath these attributes, are concentrated all the forms of Beauty, Love, Wisdom, and Power that have to draw every atom into the infinite Whole, and as every atom of life under those attributes, is brought into the *great one* by various ways, that very *variety* forms their spiritual identity.

In the interior heavens, we only know each other by entering Essence in Essence with each other. Remember, that as Jehovah has formed every atom of life so as to be like unto Himself,

* A series of questions, appearing in the sequel, had been prepared by the Scribe, known only to himself, yet they are here referred to by Purity, who evidently was acquainted with their nature; this was certainly a surprise. — *Recorder*.

therefore, in the elevated life as it is in the God Man, there, the divine attributes are likewise centred; but the angels perceive, that there are different forms of manifestation, by which the atoms of life are drawn into the grand Eternal One.

Pause, brother Faithful, in thy recording, for we now desire the brother philosopher!

Pause.

Purity: Lilly is one of the forms, under the divine attributes, which has to be raised into the great Eternal One; and we see that, in the future, power will be given you, so that you may know who, and what, Lilly is.

Lilly has the power to convey the God voices to the soul—the voices of Jehovah, which are breathed into those who are gathered round Purity. These voices are as follow: through one atom there is breathed the love of the beautiful; through another, the God voice breathes the love of power; through another, the loving voice breathes the love of wisdom; to another, the voice of Jehovah breathes the love of wealth; and to another atom of life, Jehovah breathes in greater fulness the love of pure happiness.

We perceive that these are the forms by which the spirit atoms are raised. We shall know the dear brother Faithful by the quality which hath raised him; and when he crosses the boundary line, he will know what constitutes the Divine Identity. (This applies to every atom of life gathered round Purity.) The quality that hath

raised the dear brother Faithful, forms his divine identity.

It is a law of our being that, in every state, the Celestial and the Spiritual should mingle and associate the forms or qualities by which they have been raised; thus mingling they form one, and one only; but when one of the atoms from the interior heavens is sent forth upon a special mission by the Great Eternal One, how could the identity be discerned, unless it were known by its quality? this quality preserves its identity in the Grand Whole.

We joy and rejoice in knowing, that when the atoms of life are gathered round Purity, each will be known, and each will know,—not apart from themselves, but by mingling in the grand whole; then *they* will see that their states in that grandeur preserve to them the knowledge of what they are. But this, which is true divine knowledge, cannot be comprehended until you arrive at the state corresponding to the interior heavens: hence we perceive that there are many communications given from the sphere which those upon the earth-plane call the Cause or Spirit world—from the first and second states of that world—and it is these communications, concerning the identity in spirit life, which cause the confusion upon the earth-plane on this subject.

We perceive some, from those degrees, going forth five times to speak to many upon the earth-plane of that grand truth, and yet their com-

munications differ, for the grand reality—which is the grand truth—cannot be known till the mind is elevated into the interior heavens.

Purity cannot, in earthly language, describe to you how the secret of angelic happiness burst upon her soul when she entered into the interior heavens,—earthly language will convey but a slight idea; it was like the soul being bathed in an ocean of love.

It was then that Purity comprehended all that had been prophesied concerning the “Rest that remaineth for the people of God;” and all that pious faith had ever taught concerning “that joy which is unspeakable and full of glory.” She comprehended not, till that hour, what was “the exceeding weight of glory;” that “weight” was the living presence of the Living God, by which presence the angels perceive the great Eternal One, and all the various forms that raise them to that oneness which is preserved to them, and which makes that glory eternal. Why that glory should be eternal, cannot be comprehended by those who are on the earth-plane. There is in the Celestial heavens an infinite fulness, and that fulness is included in the one hundred and forty-four thousand.

Thus, in the interior heavens, the angels have the joy of seeing those who have been united upon the earth-plane, re-united in the heavens. We wish the brother Faithful to comprehend this in its interior meaning.

We now await your pleasure, and request the brother to put his questioning thoughts.

Faithful: Are you now speaking to us, Purity, from your own conscious individuality?

Purity: We could not communicate apart from that, and this is conveyed under the different forms which Purity has brought before you. When those who are in the interior heavens have been indrawn by one of the God voices of which we have spoken—we now speak of the *love of wisdom*—that identity has to come forth from the Great Whole, and speak to those who correspond to that one.

When those in the interior heavens who have been indrawn into the Eternal One, by the love of pure happiness, derived from that wisdom, such are sent forth to corresponding states in those to whom they communicate. We illustrate this by a natural figure: we perceive that it would be impossible for those who form the brain, to communicate in earth language apart from those corresponding to the tongue and the hands.

Faithful: Are we to understand that the communications given by you are from yourself and the angelic society with which you are in affinity, or are they the confirmation of the views of truth as held by the Instrument whose organism you use, and of those with whom she is in affinity?

Purity: Both; the latter question, dear brother Scribe, is answered in the first. What would be the Church within you were it not confirmed? even

so, those who are in affinity with the Instrument, whom we love, are confirmed in the truth by corresponding societies in the heavens;—but remember, brother Faithful, there is in this a special and an interior meaning.

Faithful: Is the Identity, or Individuality, of the spirit preserved and maintained after what we call the death of the body?

Purity: Purity has answered that for you, dear brother Faithful. As far as the East is from the West of the heavenly Jerusalem, so widely different is that identity in the interior heavens from that which those upon the earth-plane conceive of.

Oh, the grandeur that opens here to the angelic eye! What to us, and what even to the atoms of life, would it be, if we only knew the Divine Wisdom, and knew nothing of the Divine Love, and what would both combined be, apart from that great and mighty Power uniting them both,—causing them to work forth, and live together for ever, under different forms, by which their identity is preserved.

We have shewn you the desire of the Father God, that His attributes should be centred in the angel. Comprehend what we mean by the angel;—the word “angel” is divided into two, ang-el; but which, in the interior, form one angel.

Faithful: Have you any idea or thought, Angel, that the individual consciousness, or identity, will ever be lost in the sphere higher than your present one?

Purity: Dear brother Faithful, the higher the angels the more perfect is the divine identity. We desire you to comprehend what the divine identity is. It is the God Man! There is no angel in the highest heaven, but who has become the God Man, therefore full of divinity, by which they individually—but not apart from the whole—comprehend the desire of Jehovah, which desire is, that every atom of life be like unto Himself.

Faithful: Is the term God Man synonymous with the term Divine Human?

Purity: The term "Divine Human" is used in the spiritual heavens, even up to the highest of the spiritual spheres, and this because the God Man cannot be comprehended by them, therefore the term "God Man" is used to express the ideas of those in the interior or celestial heavens. The "God Man" in those heavens includes, individually and collectively, the love, wisdom, and power proper to those heavens.

Faithful: Can you tell us, Purity, how many states you have passed through in spirit life?

Purity: By the help of the brother Faithful we can. In thus communicating, Purity has to look down through all the states, and she now comprehends how the light from the highest mountain shone down even to the lowest depths.

The child, Lilly, supplies Purity with the number, which is twenty-four. We desire you to comprehend these states. As there are twelve states in the celestial heavens, there is an infinite

number, reaching out from these states, which the angels call eternity; even so, the atom of life, called Purity, has been drawn through an infinite number of states and spheres, by virtue of her connection with the Lost Orb.

When the identity is lost, it is thus expressed in the Word of the Living God—"The soul that sinneth, that shall die." But to those atoms who are drawn from the greatest depths, and who are raised to the infinite height of eternity, the great reward is given, or the name which none know but those who receive it, that name is "God Man;" none can receive that name, and preserve their identity, but those who are received into the higher or interior heavens. Purity has shewn you, that in no other state can the name or identity be comprehended.

Faithful: What sphere or state are you now in, Purity?

Purity: We wish you, brother Faithful, to comprehend the "now." Purity, when speaking in the audible voice, speaks from the state three degrees lower than her own divine state. She now speaks to you, in the audible voice, from the inner seventh. In that number seven there is an infinite variety of states, and it is from the interior of that state that Purity now speaks.

When speaking by the inward voice, Purity speaketh from her own house, and that inward voice of Purity is the love of wisdom; that, dear brother Faithful, reaches unto, but does not enter, the twelfth state, for there is a grandeur in the

centre of that state, which eye hath not seen, nor mortal ear heard."

Faithful: In the passage from one sphere to another in spirit life, is there any experience analogous to what we call death?

Purity: When gravitating to you, Purity has, in childish language, communicated more than once, twice, or thrice, that with those forming parts of the Lost Orb, there is no analogy in any passage to what men on the earth-plane call death; but concerning those whom Purity has described as "atoms of the forest," there are atoms called "dead," which, after being polarized, could not be united,—over these the Second Death hath power.

Having been born upon another plane, and not comprehending the end from the beginning, they could not be polarized nor drawn together. Oh, the infinity of united love and wisdom here! The outer shell of the Lost Orb shall be given as a body to them, so that those who anticipated being the first shall be the last, for they will have to be clothed upon by that which they rejected.

We desire that the minds of the dear atoms may be opened to receive higher communications on this subject, for the "outer shell of the Lost Orb" cannot be comprehended till the higher communications are given.

Faithful: Have you any recollection or memory of your earth life, and can you call up the experience of your dissolution, and your first experiences in spirit life?

Purity: Glory be to the name of Jehovah! Purity can speak of those experiences, in a very different manner to that in which she could as Tresse. As Tresse she could not think of them, without sorrow and lamentation; but as Purity, she can speak of them with joy that is unspeakable. As Tresse, she murmured when the angel told her she was born upon a planet called the Lost Orb;—not then comprehending that those who are raised from the lowest depths can ascend to the greater and purer heights, and then *descend* down into all states unharmed and unsullied.

Faithful: Are you now with your counterpart and companion?

Purity: Both. How could Purity communicate apart from wisdom? and how could that harmony be produced without an Instrument? In its interior view, or most heavenly aspect, it cannot be answered.

Faithful: Do you still preserve your conscious individuality as a feminine spirit?

Purity: How could Purity delight in her lord, without the consciousness that she received wisdom from him under the great Divine Life; but if the dear ones separate Purity from the God Man, then there is the appearance of distinction and separation.

The divine feminine identity cannot be separated from the God Man, yet acting from that, it thereby gives forth that divine feminine identity; if that is separated from the God Man, by impure

thoughts, it assumes many and various forms of individuality, because there is not the certainty of truth which, in the God Man, means the reality.

Faithful: In what sense can we understand the *Oneness* of the conjugal angel?

Purity: In what form, brother Faithful, do you comprehend the divine wisdom that worketh by divine love? The answer has been given you in the simplicity of the child, Lilly, trying to draw forth the fruit from the flower.

Faithful: Has Lilly an identity apart from you, Purity?

Purity: The question is answered by an inner voice. Lilly, speaking to the brother Faithful, assured him that she would make him converse with her; she has accomplished that work through Purity.

Faithful: Does the perfect angel, if masculine and feminine in one form, ever appear as two forms to other angels.

Purity: There are forms of love and wisdom, under what form hath Jehovah placed them? Those angels, around one another, forming a perfect one in the interior heavens, can only comprehend that grand unity and harmony of the divine love and wisdom, by each being presented to them in the whole by the objective form of the perfect one; but in the perfect angel, in the perfect whole, it is as with the healthy limbs in the natural body, their separate identity is known by the spirit within, and yet not known apart from the whole;—so love and wisdom in angelic forms know of each attribute

which preserves to them that grand essence of heavenly life,—their own identity.

There is an infinite meaning in this—a great and mighty problem—which we leave with the brother Faithful to work out.

Blessings on you all! Farewell!

Exit.





CHAPTER XVI.
THE LOST ORB.
PART III.

(November 7th, 1874.)

CONTENTS.—*Lilly's Ode on Eternity. The Electric Storm. Voids in the Stellar Universe. Clothing of the Human Spirit. Ascending and descending Spirit Atoms.*

VISION.

THREE Angels appear: an aged man in the centre with a female Angel and a child; they enter into a mansion on the top of a mountain, the doors of which are thrown open by the aged man; the windows are all illuminated, and fruit, especially grapes, hang from the windows. The words appear, written in large letters, "A nation shall be born in a day."

Luther: **B**REATHE thy blessing, O Jehovah, on these Thy assembled atoms,—on those assembled in the interior and invisible circle, also on the exterior and outer circle!

Thy questioning thoughts, brother Faithful, are all known to us, and I am here to say that they shall all be answered.

Lilly: The big Angel, who has just been with you, is a very high one ; but as Lilly does not like long prayers, Lilly requested him not to be too long. (Lilly being requested to give a poem, repeated the following ode on eternity :)

Eternity! Eternity! what is in it?
 In it as many states there are,
 As atoms moving in the air.
 When these have pass'd away, What then?
 As many thousands more,
 As sands that gather on the ocean shore.
 When these are pass'd, What then?
 As many millions more, I ween,
 As in the endless Past have been.
 When these are pass'd and gone, What then?
 Eternity has only just begun,—
 The dawn, the rising of the never setting sun.

Exit.

Purity: Purity, with an innumerable company in the glorified harmony, greeteth you. Peace be with you !

Our mission is to speak to you on the thoughts which have been ultimated through the brother Faithful. We desire the brothers and sisters to prepare their minds for another step in the great drama of the divine education. The state has nearly arrived with those on the earth-plane, who are gathered round Purity ; that state is when the "germs of a nation shall be born at a birth." Our mission is now, to continue that grand subject—

THE LOST ORB,

which is fully embraced in thy questioning thoughts, brother Faithful !

We perceive, in reference to what those on the earth-plane call "natural food," that before it is partaken of, it is largely prepared beforehand in the other world. This is a natural symbol, the meaning of which Purity will in the future explain.

There emanates from every atom upon the earth-plane a Vapor, which ascends and mingles with many others in the upper air. Here we see that what those on the earth-plane would call the electric storm, is caused by the action of the natural sun striking upon those vapors, thus rendering them subservient to use. They ascend to from the creature man as vapors, and then after the action of the sunlight, called the "electric storm," *they descend as atoms*; these atoms are called salts, ammonia, and citrate of ammonia; these mingling together upon the earth-plane, and acted upon by the light and heat of the sun, draw forth the seed from the ground, which seed, the angels perceive, provides those upon the earth-plane with food. We see the action of this in the three kingdoms. Here then, dear ones, perceive the symbol with its interpretation, arising from the state upon which you have entered.

There are thoughts that are not vapors emanating from you, which ascend into the interior heavens; and so the thoughts of the brother Faithful, having ascended on high in the upper world, caused

great enquiry in the angelic mind, and opened up eternity to them,—it now descends and supplies celestial food or manna for the soul.

Oh, that you could see the symbol as the angels see it! It is written in your Word, called the Bible, that "Jehovah commanded the light to shine;" the same voice, through those questioning thoughts, has now commanded "light to shine."

Mankind on the earth-plane, when viewing what they call the Heavens around them, think that they see blanks in those heavens, between the stars; but the angels perceive that there are no blanks. What to you appears as dark and void, the Angels perceive to be alive with the life of Jehovah; and it is out of that which those on the earth-plane call the darkness, that Jehovah hath commanded the light and the life to be manifested. As this transpires in the spiritual state, so those on the earth-plane will perceive new planets. Those on your earth called "Men of Science," do not comprehend the interior working or meaning of this; but this and more is comprehended in the questioning thoughts addressed to Purity.

The special mission for which the child, Lilly, has been the forerunner, has not yet been accomplished. When Purity speaks of the orbs, try to discern when she speaks specifically and when universally.

We love to speak of our experiences, after having passed the boundary line. Remember the states which Purity has passed through: there is

an affinity in the number twenty-four, and the grand purpose is that Purity may communicate to those on the earth-plane the interior truths concerning the Lost Orb.

When Purity, after passing the boundary line, was informed by the Angels, that she was an atom in that orb, she grieved, not then knowing her Father's will. It is the exterior states of the atoms in that orb, that shall form the body in which future generations will be clothed.

Remember that when Purity speaks of future generations, it is the past generation that rejected their clothing, and who, lying as dead—being those over whom the Second Death hath power—are to form a future generation,—being clothed upon in every degree by that which they had rejected. The external body of the Lost Orb will form external bodies for them, and being clothed with that, they will then be prepared for the interior clothing, which is given forth by the ascended atoms from that orb. Thus, dear ones, we perceive that the external body of the Lost Orb, after many generations, is being taken up and used by the great Divine Father, *so there is nothing lost.*

These have been the experiences of Purity, ever pointing to the one grand theme, namely, that of the Lost Orb. These truths, brother Faithful, have not before been communicated to your earth-plane, because no one, but an atom from that orb, who had ascended and been purified, could speak of these states.

Faithful: Is the spirit or angel, calling herself Lilly, your own individuality assuming that form for the time being, *or* is she a separate and distinct individuality from yourself?

Purity: Separate and distinct for the state she enters. We desire here to give you a symbol. We hold the Instrument high in our states, whose individuality has she there? the *form* of the Instrument is on the earth-plane, but the individuality is in our states. (While speaking thus, remember we are speaking interiorly.) The difference between the form and the individuality *is in the states*. If the brother Faithful could see the form upon the earth-plane, and the individuality from that form *in our state*, then the great difference would be manifest.

We here refer you to the Divine Word; it is recorded there that the disciples of the great Master appeared as bright and shining upon the mountain top; now think of them at the foot of that mountain, and you will see the great difference.

Faithful: Are some of our company correct in their conjecture that Lilly is the spirit of one who was known to them, and who departed this life a few years ago?

Purity: That question is soon disposed of. We have spoken to one on the earth-plane, in the earth language, with the simplicity of a child, therefore in the interior sense they have been known to each other on the earth-plane, *but not as you interpret earth-plane.*

We have descended to the earth-plane, to speak specifically, as friend to friend; but the mission of the heavens, and all in those heavens, is to raise each brother and sister, and every atom of life, into the interior and celestial meaning of the Divine Word, which liveth and abideth for ever; in it is written, that "a little child shall lead them," but this is not comprehended upon the earth-plane. All the past generations that have rejected their clothing, this child shall lead, with the past and future generations; all past ages, all future ages, shall this child lead.

In understanding this, the dear brother Faithful must know who and what this "child" is; she has ever appeared and been seen with fruit in her hands to those who could internally understand. As the child appearing to you, is the divine *feminine* in the divine wisdom, therefore she is capable of bringing forth fruit, which shall bless the future generations.

Faithful: We use the words Love and Wisdom, Goodness and Truth, Charity and Faith, to express the idea of these embodied in human form, or as human intelligences, whom we call spirits and angels, in different states of exaltation, do you understand them in the same way, and are your ideas the same?

Purity: The same, but highly enlightened and intensified; that is why those who are in the spiritual state, comprehend but feebly the grand union of love and wisdom as it is in the interior heavens. We

have shewn those on the earth-plane how the God voices raise those atoms to that interior state.

Every divine identity, separate and apart, yet wholly united, goes forth on its mission to breathe forth those voices, therefore, when Purity draws near to you, she does so apart from all the atoms in the heavens, yet supported, united with, and instructed by them, and through every state, from the lowest to the highest that can be gained to eternity, this divine identity is preserved to each.

When the dear forms of life gathered round Purity are indrawn, if the affection is separated from the wisdom and indrawn the first, how do we then know them? What preserves to them, and presents to us, their individuality? The divine life! Pervading all, even upon the earth-plane, it is that divine life which preserves that affection and that individuality in the form called the body; and then passing through states, with the form of her wisdom left behind upon the earth-plane, what surrounds her, brother Faithful? and what causes us to know her individuality? There is a divine life left behind upon the earth-plane, which passes through all states; there is action and re-action, from the wisdom to the affection, and from the affection to the wisdom.

This, to the angelic eye, is presented with a beauty that cannot be explained upon your earth-plane, namely, the individuality of each one being preserved, yet both being one. Here, dear ones, is the grandeur and beauty that opens up from

eternity to the Angels concerning the action and re-action of such individualities, and of the life germinating in, passing through, and ultimated upon the earth-plane. These truths are only for "the pure in heart."

Faithful: The disembodied human forms being, as we think, equivalent to masculine and feminine, is it possible for us to have any conception as to how these forms appear to each other in their respective spheres?

Purity: Will the dear ones look within? for *there* Jehovah is the Revealer of secrets. How will the dear brother Faithful appear? and under what form will he appear? this will wholly depend upon the former question,—whether the wisdom or the affection passes within first.

Faithful: When the Spirit emerges from the material covering, which we call the body, and enters into spirit life, does its form or shape appear to itself the same as when it was an inhabitant of this world?

Purity: It wholly depends upon the state it passes into. Passing on then from the Cause world, up through all the spiritual degrees into the Inner Celestial, what *forms* have the dear ones gathered round Purity there?

We wish to speak to you of the individual form. The animating principle producing animal life upon your earth in the animal kingdom, which is the nearest approach to the creature man, is never destroyed, but passes on to the glorified man.

As the animal life in the animal kingdom pro-

ceeds from the creature man, in the various forms it assumes on the earth-plane, *so*, but infinitely intensified and glorified, is the Angel also from the creature man.

The form is ever preserved ; but who shall speak of that state of beauty, perfection, and God-likeness to which every individual form of divine affection and wisdom will develop. Thus the developed Affection can look upon her lord and bow in adoration, and the divine Wisdom, when glorified and beautified, can look upon the divine Affection ; this preserves to each one his or her own individual form and identity. After passing through the spiritual states, it is no longer called the *individual* form, but the *divine* forms of love and wisdom recognising each other, and each is lost in equal love and adoration.

Where would be the use (and Jehovah gives nothing without a use) of implanting in each separate individuality, the love of the Beautiful, if that were not to grow and multiply through eternity ? Even the Angels bow here !

Faithful: When you conveyed to us the idea of re-incarnation, did you mean that a spirit, once liberated from the earthly or material body in which it had been encased, could be re-born again into the *same conditions*, and live again on this earth as another and distinct individuality from the prior or former one ?

Purity: To such there never will be the "this earth" again, of which the brother Faithful speaks ; the

second birth of which we speak—and there is an infinity of wisdom opened up here—is when there shall be germs of life descending through the atoms in the new kingdom, which will form the newer kingdom.

Faithful: By what we term our senses, we are conscious of your presence, that is, we hear you speak through the organism of the Instrument, who herself is unconscious; but we cannot see or touch you. Can you describe how we appear to you?

Purity: According to your states. Brother Faithful appears to the eyes of Purity as the glorified man in the eleventh state. Remember what Purity has told you concerning the glorified forms of life! But the subjects which the brother Faithful has opened up would take eternity to talk upon. The glorified man in the eleventh state borders near to the "fairer among the thousand." The brother Faithful must try to work this out, and Purity will stand by him.

Faithful: Are the memories of your earth life obliterated, Purity? if not, can you give us your name, and the time and place in which you lived while on the earth?

Purity: The five senses, as they are called upon the earth-plane, are lost as such during the state of progression; but, entering into the inner kingdom, the "vast all of memory" is opened up to the angel, whereby they live and traverse back into the past. Were this removed, Purity could not view

the steps by which the Lord hath led her; but seeing the way through these steps, she can say "He hath done all things well." Has the brother Faithful any idea of that which you call "time," that would be required to go back through every state from the beginning? Say, Faithful, what is Time?

Faithful: We call that "time," intervening between the occurrence of one action and another. The standard or measurement of this is given by the revolution of the earth round the sun, and also by the rotation of the earth on its own axis.

Purity: Then try to measure that through which Purity would have to pass, so as to be able to communicate respecting every state through which she has passed.

We desire to communicate to the brother Faithful, who and what Purity was. Remember who she was when she came and communicated as Tresse! Going back through many states, we say that Tresse's name, on the earth-plane, was not Tresse—that is her spirit name,—her earth name was Teresa.

Faithful: You have given us the name of James Guthrie, Luther, and others, are we to understand that the Spirits or Angels with you, are the individuals who were known by those names while they lived upon the earth?

Purity: We thank you for the question, dear brother Faithful; it opens up that which shall be given hereafter,—the name of the society or planet to which each belongs. The first name was James

Guthrie. Remember that individuality is perfect and complete, as he hath communicated to you, but not apart from the whole society to which he belongs; therefore the name, "Guthrie," when he speaks, is from that society, and all the thoughts are connected with that society.

"Martin Luther" is the name communicated by which the individuality may be traced. In that society, they form what the Angels call the "Reformers" of certain atoms of life.

We therefore desire you all to remember, that while there is the grand individuality, whom those on the earth-plane call "Luther," the whole society takes the name of that atom of life, and he goes forth as the mouth-piece of that society, and therefore when the Angels record that "Martin Luther speaketh," the whole society speaks.

Faithful: Can you give us any test to apply, so that we may know whether spirit revelations are true or not? Can they speak of earthly things from their own knowledge, or do they speak of things which they see in the minds or memories of those with whom, or to whom, they communicate on the earth?

Purity: There is no fulness of truth in either. The angels in the interior heavens have a grand test for truth;—we ask the brother Faithful, what that test is?—the angels call the test "harmony;" we have no other test, and we have communicated this in the past, in connection with the "divine identity."

There is no certainty of truth concerning the divine identity, or the glorified man, apart from the inner celestial kingdom; we therefore wish to impart to you this knowledge, that there is no fulness of truth, concerning any subject, coming from the spiritual state, as they, in that state, cannot speak correctly from the minds of the questioners,—only those are able who are in the inner kingdom, and the brother Faithful knows that these are always in affinity with those who need not the mirror of such minds.

The first, or spiritual state you would call "mind reading mind;" but what is the communication upon the higher or more interior plane?—it is the same as Jehovah speaking, and those on the earth-plane would designate it—Jehovah speaking to Himself; as where it is written in your Word—"Let us make man!" So are the communications from the higher heavens to those corresponding to those heavens, they are as God speaking to God, and this is where the fulness of truth is known; it is there that the pureness and meeting of the divine truth is seen; and it is this which we wish you all to comprehend.

Faithful: Do you know that you are present with us on the earth, and is this a common experience in spirit life?

Purity: Purity has to answer, Yes and No. Purity delights to do the will of her lord to those on the earth-plane; this constitutes the happiness of divine identity in both forms, when Purity after

having received the mission from her lord, delivers it by her own individuality.

The "No," that Purity speaks of, is not common ; because no one, unless he is indrawn from the spiritual to the celestial, can give forth the mission and the "Word of the Lord," therefore you may have the test, by comparing that one truth, or form of truth, with those that Purity communicates.

Faithful: Will you, Purity, on a future occasion, favour us with the history of your life and experiences in spirit life and existence?

Purity: We shall divide that into twelve communications, so that Purity may speak of two states in one, and of the experiences in that one state, in order that the brother Faithful may see that the communications forming the twelve, being two in one, will embrace the twenty-four that the child Lilly spoke of.

Peace be with you all ! Farewell !

Exit.





PART II.

EXPERIENCES OF TERESA JACOBY IN EARTH AND IN SPIRIT
LIFE, THROUGH ALL STATES UP TO THE TENTH,
FROM WHENCE SHE NOW COMMUNICATES
AS THE ANGEL PURITY.

CHAPTER XVII.

EXPERIENCES OF A SPIRIT.

First State. Part I.

(November 21st, 1874.)

CONTENTS.—*Teresa Jacoby's Birth and Parentage.*

VISION.

A MOUNTAIN, with a ladder reaching to the top. On the right-hand side of the staves are lights, and on the left-hand side of the staves golden balls. An innumerable company of Angels surrounds the mountain.

Lilly:



ILLY has come to answer the questions prepared by the Scribe, she knows all about them, and requests the Scribe to put them.

Scribe:

How did you know, Lilly, that the Scribe had any questions to propose? none but himself knew that he had any prepared.*

* This is a remarkable confirmation of the discerning power of Spirits, as the Scribe had written down a series of questions, and taken them to the meeting; but had not spoken of, or shewn them to, any individual. They were in his pocket book, when Lilly made the above reference to them.

Lilly: Lilly has told you that she knows all about them.

Scribe: Very well, Lilly, then I proceed. You gave us to understand, I think, that Lilly and Purity are one and the same spirit or angel; that you speak to us as Purity, when in the guise of the big Angel, and as Lilly when in the garb of the child Angel. Are we right in so concluding?

Lilly: You are not prepared for the answer.

Scribe: As Purity, we understand that, when communicating to us, you are a distinct feminine spirit; but that in your own home or sphere you have no distinct identity, apart from your counterpart. Are we right here?

Lilly: Right and wrong; Lilly has told you not to confound the terms *personality* and *identity*, as they refer to two distinct states.

Scribe: The experience proper to us, in this earth life, is that both male and female atoms of life have a consciousness of life complete in themselves, so that to all intents and purposes they think and act as totally distinct and separate beings. Can you form any idea of this state of life?

Lilly: What do you call it in the interior of your tabernacle?

Scribe: We presume you refer to what we call the heart.

Lilly: Then I shew you a picture. That heart pulsates,—its action is felt all over the tabernacle, and by that pulsation you know of its presence; so it is with Lilly, for how can Lilly know that she is Lilly, unless there is a response; and this tells her that she is there, and that she is Lilly.

Scribe: When you speak to us, are we to understand that you are with us in time and space? or is it the influx of thought proceeding from some angelic society, expressing itself through the organism of the instrument?

Lilly: Not in time and space. When the Angels want the Instrument, they take the individuality to another plane, but that individuality is preserved, although the Angels speak through it. But this is not identity. Identity belongs to interior states; but individuality, as you call it, pertains only to the earth.

Scribe: We are aware of the difficulty—perhaps we might say, almost impossibility—of mortals comprehending what is proper to the spirit or angel, but in seeking light and knowledge on this subject, are we searching after the unattainable?

Lilly: You have as much as you can comprehend. When the perfect Angel stands upon the earth, then you will see the divine love and wisdom. The Angel is now standing upon the earth, and the perfect Angel shall walk thereon; but at present the feet only of the Angel are upon the earth. When all the questions are put and comprehended, then the perfect Angel will appear. How long, Scribe, will it take for this to be accomplished?

Scribe: You have given us a problem which we at present cannot solve.

Lilly: This will have to be learnt by experience.

Scribe: You have given to us our respective names, to express the quality of our minds, as we appear

to you, but you have given no name to the Instrument,—has she a name expressive to you of her individuality?

Lilly: The question cannot be answered. Names are always begotten by love sought for from wisdom.

Scribe: You have given two important messages to the Scribe. Is it in order to request a more specific or literal explanation?

Lilly: "What thou doest, do quickly." They relate to the communications which are to be given by Purity.

Scribe: Have you any instructions to give in reference to the work on which we are now engaged.

Lilly: They will be given inside.

Scribe: Do you understand the difference, as it appears to us, existing between what is literal and earthly, and what is ideal and spiritual?

Lilly: Lilly knows all that you refer to. Lilly never forgets.

Scribe: Are we to understand your communications as referring to the earthly state, or are we to understand them in a purely spiritual sense?

Lilly: As the states are attained, you will have a better and fuller comprehension. Do you wish for Purity to come and communicate.

Scribe: Yes.

Lilly: Then Lilly will go away; but, after the big Angel has been, she will come again.

Exit.

PURITY: Purity greeteth you, dear ones, in the name of those assembled in the inner kingdom! Peace,

joy, and rest be to your spirits! We bring to you the reality of the ideal of which the two spirits have been conversing.

We await your desires to serve you, and have gravitated near to your earth-plane for the special mission opened up by the questioning thoughts of the brother Faithful, and say that in the forthcoming communications much that has appeared mysterious will be unveiled. One of the special purposes is to give the reason, which has long been promised, why the Ancient Spirits influence the Instrument; and this will be clearly seen, if you carefully watch through the communications. For this purpose we stand beside the brother Faithful, and what we cannot express in words of divine reality, we shall unfold to him.

Before commencing with the communications which are to be given, we repeat what has been said by the child, Lilly, that whether given or withheld, they are wholly dependent upon the states of those in the heavens, and of those on the earth-plane, in which is included your Instrument.

Remember, dear ones, that as Jehovah Himself, who is the Life of all, has the power to descend into every state, to quicken and to vivify His own life, so to those coming from the God-Man, power hath been given to descend, according to the brother's request; but the divine purpose in such descent, is to raise up to greater heights those forms of life upon whom the divine light has fallen. This will explain that which was presented to

your Instrument before we took her from the earth-plane. Much will arise out of the communications that the brother Faithful must enquire further into.

We desire each of you to comprehend the work which Purity, as Tresse, has to do. For this purpose, according to your desires, she begins at her birth-place upon the earth-plane, for the change of state involves a change in name.

Try to comprehend the solemnity, as well as the interest of the communication? It is Jehovah Himself, guarding His own truth, through all states, even from the beginning, when Tresse was ultimated upon your earth-plane.

There are many surrounding you, listening to the communication; and in order that only the truth from Jehovah Himself may be communicated through all the states, let each keep his mind fixed on Purity, though she speaks as Tresse.

Tresse has communicated to you that she was on your earth-plane when the sun was darkened, when no moon gave light, and when the stars had fallen from heaven; and this communication will explain that which has been promised, namely, in the Word, where it is written, "How art thou fallen from heaven, O Lucifer, Son of the morning." This will be explained more fully as Purity proceeds with the communications now being given.

We are overwhelmed here with the infinity of states passing before us. Understand that Purity has to descend through all these states to that one in which there is no Temple, and no Tabernacle

worship. Tresse has told you that she was on the earth-plane before that clearer manifestation of Jehovah in the flesh.

Between the time of the Temple and Tabernacle worship, when the nations forgot Jehovah, it might be said that then the nations were turned into hell. There was no prophet's voice then. All was confusion. There was no cultivation of the mind, nor of the land, nor of wealth, and every atom of life did that which was right in its own eyes.

It was in the Syrian Desert, not far from the place called Egypt, surrounded by those called on your earth-plane Moabites, who killed and enslaved all who were subjugated by them, that the family tabernacled. It had descended from the Abrahamic family, and from the tribe of Judah. They were many in number, and the family to which Tresse now refers was named "Jacoby." Here, then, record the event with solemnity, that one from the higher states has travelled down through all the states, to give the birth-place, and the earth name, which was

TERESA JACOBY.

If the brother Faithful marks well the communications, there is much that he may find upon the earth-plane, and thus test what Tresse has told him. It was communicated from the other states that the angels have but one test for truth; that test is harmony. When the brother has recorded the whole of the communications, then shall the harmony be found to exist both within and

without, which will prove that the truth descends only from the living God. Remember that this is like a prelude to the grand harmony that has to be produced.

Faithful: What particular branch of the tribe of Judah are you descended from?

Purity: The family to which we have referred descended from the intercourse between Judah and Tamar; but note, this statement has a dual meaning, five hundred years upon your earth-plane Tresse lived as such.

Faithful: Are we to understand this statement that you have made, respecting the five hundred years, in its literal aspect?

Purity: Remember the Cause world which lies near to your earth-plane, called the second degree. More will be given you concerning the second degree, for which discernment will be given to the brother Faithful, and sufficient will be given for him to "prove all things, and hold to that which is good."

It will be shewn, during these communications, how the nations of the earth shall be blessed by these scattered tribes.

We now leave you, but will gravitate again to complete the first state, of which the present is only a part. Farewell!

Exit.



CHAPTER XVIII.
EXPERIENCES OF A SPIRIT.

First State. Part II.

(November 28th, 1874.)

CONTENTS.—*Life in the Desert, and Flight into Egypt.*
Teresa Jacoby's Death in Egypt.

Luther : **T**HOU who maintainest Thy purity through all states, breathe forth; descend through every state; preserve Thine own work, for it is Thine own light!

From those unimaginable depths, breathe forth from the first degree, according to the desires of Thy atoms of life, and may joy and peace crown Thy likeness!

Exit.

PURITY: The blessings of Jehovah rest upon you, dear ones! In the name of those assembled in the New Jerusalem, Purity greeteth you.

It is that the Christ Jehovah might be the minister of His own sanctuary that the breath of Jehovah has been breathed forth through the angels, according to the forms of truth given in every state, and that Jehovah Himself might be the minister in His own sanctuary, by interpreting *within* all those forms of truth which are being given to you.

We are here again, and have come forth at the request of the brother Faithful, who expresses the desires of many minds, and we now stand upon the first degree, and continue the communication.

Faithful: We are perplexed with the statement you made to us, that you were ultimated on what we think was the Siniatic peninsula, and that you lived on the earth-plane for five hundred years. What do you mean by the five hundred years, Angel?

Purity: Having seen the thoughts before, we come prepared to speak of that state, and now commence.

On the borders of the great Syrian desert, not far from Egypt—(we have since learnt that the spot is now called Palestine, but was not then known as such)—amongst the scattered tribes, dwelt the family called Jacoby, of which was Teresa, who was the last ultimated form. In that desert dwelt and tabernacled the wandering Bedouins, and amongst them were gathered what were then called Arabs, Persians, and Hebrews.

It is in order that the brother Faithful, and many more besides him, should gain the knowledge whereby to confirm what Purity has said, and we desire him to remember the relationship from which Teresa descended.

It is the life in the desert, here called the "natural life," that Purity wishes to speak of, and desires the atoms of life to reflect upon the communications that have been given, so that they may know who and what Teresa was.

Faithful: As you have referred to what we think is your earthly history, or at all events to what at present appears as such, is it in order to ask if you were what we call married while on the earth-plane?

Purity: The enquiry was for the Experiences of a Spirit on the earth-plane, and of its ascent up through all states, even to the entering upon the twelfth state; and to answer this was the purpose for which we gravitated to your earth-plane. If Purity entered there, the life of the other atom must be entered upon as well, the reason for which those who have the inner sight may see, it is because the "form of life" on the earth-plane was not the "soul life" of Teresa.

We pass on, therefore, and keep to the earth state, and we here ask each atom of life to notice another form of being in that desert. Those atoms who tabernacled on the outskirts of the desert were known to the other inhabitants therein as Monotheists. The grand purpose why they were located there will be seen hereafter.

The life in the desert can only be known by experience. There were envy, hatred, and murder. Every one there, having neither law or government without, and having no knowledge of the government within, led a life to satisfy only the selfhood,—hence, when the voice of hunger seized them, there being no art or cultivation, either of the mind or of the land, they drew the life of another to satisfy themselves.

We desire you all to try to comprehend the

variety of those assembled in the desert, and although we have since learned that there were God-voices there, yet they were not then known or acknowledged.

We dwelt there many years. And here we remark, brother Faithful, that although years then upon the earth-plane, differed from what are now known as years,—does the brother comprehend, in what the difference consists? for, remember, we are speaking of the life in the desert on the natural plane, where the knowledge of the planets and heavenly bodies was unknown, and where time, with its divisions and sub-divisions, was not marked as now upon your earth-plane.

Faithful: We call the lapse of time occupied by the earth revolving round the sun, from a given place in space to its return to the same place, a year.

Purity: That working of the material universe was not then known. It has been shewn to us that there were atoms of life in the desert who knew not God, who measured time by the pulsations of their own body, and only knew of time when reminded by the senses without.

Faithful: Then had they night and day?

Purity: Even so. But day and night were alike to those in the desert, inasmuch as their only life was to satisfy their outer man. But, to return, after dwelling many years in that state, the increase of those in the desert was more than the sands upon the sea shore. Having neither law nor government, every atom of life may see how the

relationship existed in that desert, and how the population increased; and as the forms of life were born not into the divine, but into the perverted order of Jehovah, you may know the state of savagery and contention that existed there.

Faithful: Your association with the names and families mentioned in our Sacred Writings, leads us to infer that you allude to the historicals therein mentioned; but our conception of these is, that they refer to scenes enacted in what we call the spiritual world.

Purity: Purity reminded the dear brother, when she first came, to think of the relationship, and of those from whom she descended.

Teresa, ultimated from them in the spiritual world, came upon the earth-plane for the purpose that will be seen hereafter.

Faithful: Was there an exterior earth-plane, such as we now inhabit, in existence at the time you refer to?

Purity: The same, but changed, we perceive the spot to be the same, but it and the name are changed. Palestine we now perceive to be the name of the spot where Purity was ultimated; but it was not then known by that name. It was called the great Syrian desert. There being no cultivation, no name was gained for it.

After many years of severe struggle and strife, when the forms of life in the desert had become nearly innumerable, the families became detached and divided, every atom of life exercising only its own way, and when natural desires prompted they were gratified.

During this severe struggle, in the silent watches of what was called night, when all of the Jacoby family, excepting Teresa, slept, there came a God voice to her. It was then only known as a *thought*, which so haunted Teresa that the giving forth of that thought drew out of the desert as many representative forms of life as should bless all future generations. That thought came to Teresa while watching in the night, the words were, "Arise, and get thee over into Egypt." This thought haunted Teresa until it was given forth in words, and while the enemy was pursuing the Jacoby family, plans were made for the escape to Egypt.

Faithful: You have spoken of your descent from the adulterous connection of Judah and Tamar. Was not this an evil issue?

Purity: Upon your earth it appears as an evil, but in reality it is not so.

Those living in the desert were so isolated from each other, that the travelling of thought or interchange of mind was then unknown; but there were some forms of life to whom Teresa communicated the thought that had been given to her, namely, "to cross over into Egypt," and from this it may be seen, that though that race in the desert was amongst the savager tribes, yet from the Hebrew element there were chosen by Jehovah some who should be the instructors of many nations.

Suppose a traveller, visiting a spot upon your earth-plane where, perchance as a child, he

dropped a grain of wheat, and there seeing what had resulted from that grain of wheat, he could not or would not believe it,—neither can any on your earth-plane form a true idea as to what has resulted or what will result to Eternity from that germ of life, descending from Jehovah, and ultimated in the Syrian desert, taking the name of Teresa Jacoby.

The passage from the desert to Egypt cannot be fully comprehended through natural words. There were, amongst those who made the exodus, representatives of the Shemetic and Persian races, as well as of the Hebrew. Commencing their flight, they were pursued by those who loved to feed upon their brother's flesh; and hence, though it was not then seen, Jehovah Himself prepared a hiding place from the storm.

For many years some of the Jacoby family were shut up in caves of the mountains, and some in the bowels of the earth, where Jehovah commanded the wild beasts of the desert to feed them. And here we wish each of you to know how Jehovah accomplished this; there were times when certain animals, representing those in the desert, made attacks upon them, and then Jehovah caused these beasts to go into the desert, and bring forth herbs, fruits, and meat, and lay them at the cave's mouth: thus for many years those who were destined to take the lead in the great Roman and Greek schools, and to be the instructors of others, were, like grains of wheat, buried in the earth;

these forms of life were, in reality, buried beneath the earth.

We have to call to your remembrance those of whom we spoke, as living near the boundary line of the desert, namely, the Monotheists.

In the desert, none but these forms of life knew Jehovah. Every nine months, they erected a large tower, made of clay, carrying it to a most painful height; within this tower they placed their deity, or a representation of their deity, which was also made of clay; it was done with great skill, and in such a manner as only those who are in earnest can accomplish. This representative form of their deity was illuminated by means of torch lights, and when the form was so perfectly constructed that the light shone through every part, then they thought it perfect, and fell down and worshipped.

The sight of this awoke something within the mind of Teresa, and since then she has seen that it was one of God's manifestations to her, for this reason, the thought awakened within her mind, on beholding the image (can any of you gather that thought from Purity now?) was the glorious thought of Jehovah, *all light within*.

Coming forth from the dark corners of the earth, and out of the storms and confusions of the desert, the thought again burst upon Teresa's mind, "Is there a God all light within?" She was not permitted to keep the thought to herself, but communicated it to all who were journeying with

her to Egypt: but so strong was their desire to get to the far-famed land, that they heeded not the thought which Teresa communicated to them.

After travelling and toiling hard to sustain the natural body, the whole of the representatives of the Shemetic, Persian, and Hebrew races (amongst the latter of whom the Jacoby family was numbered) arrived in Egypt.

As we have now power, we can go back through the vast all of memory, and there behold the consternation that awaited the new arrivals in Egypt. They could get nothing except what they worked for, and how could the undeveloped forms of life, coming forth from the lawless states of the desert, know anything of Science, Art, or Cultivation? Many were the sorrows, and bitter the reflections, on their first entrance into the place called Egypt.

So long as Teresa staid in Egypt, she met with only one form of life who knew of or acknowledged Jehovah. For much as was gained in Egypt by the atoms of life, they attributed their wisdom, skill, and knowledge to themselves, and treated those who were not so well balanced in the same scales as slaves.

This state of things continued, which is recorded in the book you call the Bible, as natural things in natural words, until Joseph came there, and bought and sold for those forms of life who had come from the desert. It will be seen by those who are upon the spiritual plane, that this portion

of the Divine Word refers to the harmonising of minds, or the harmonising together of the minds of all nations, for this is represented by "buying and selling."

Teresa remained upon the earth-plane just long enough to see this "buying and selling," or the harmonising of the minds of the great men of Egypt with the representatives who had come forth from the desert.

At the hour when the veil of flesh had to be dropped by Teresa, she entered upon another state. This is better felt than spoken, for this experience cannot be known by those on the earth-plane by words. Neither will that experience ever be known to any of the forms of life to whom Purity has gravitated,—for which all the saints in her state praise Jehovah.

Teresa was loved by all upon the earth-plane, because she gave forth those things which are known only as thoughts, although this was not then known; the love of Jehovah, working through the lower forms of thoughts, drew them, in a way they understood not, to love Teresa, and thus it was, in the hour when the veil of flesh was dropped, that many atoms of life, and even the representatives from the desert, gathered round the form of Teresa. But some, in their ignorance, spake false words to her, telling her they knew that she would pass *immediately* into the presence of that God, the expressive form of whom, Teresa had seen in the desert.

Closing her eyes upon the earthly states, behold the confusion and sorrow, blended with wonder, that awaited her, when confronting the awful realities before her. If the consternation was great when the forms of life from the desert arrived in Egypt, how infinitely greater was it to Teresa when she passed the boundary line of time into her second state.

Faithful: Can you give us any information as to the historical time when our present system of earth life and existence came into being? And can you tell us wherein lies the difference between the men and women of those times, and the present race of human beings on the earth?

Purity: These questions are as comprehensive as the communications yet to be given: the difference in the atoms of life, as to their color, size, and forms, is too comprehensive a subject for Purity to speak of at present.

If the desire, which is desired by the angels of the interior heavens, be fulfilled, which means that a certain state must be accomplished in all to whom Purity gravitates, including our Instrument, and if that state can be accomplished, then the answers to the subjects named by the brother Faithful shall be forthcoming, as sure as Jehovah liveth.

The History of Creation as it is on your earth-plane, is a subject that interests the angels; but the brother must for the present leave the future to the future.

If the dear ones can think of the time, as it is called by you, which has rolled on since Teresa was ultimated in the desert, or removed from that desert to the spiritual world, and then think of all that has transpired in the ages since, they may then have some slight knowledge of *what the human spirit is*, and how it has to develop, and also of the forms of life connected with and passing through that spirit.

We have given you the picture in the grain of wheat,—how many forms of life have come forth from that one grain? How many natural lives has that grain supported? *With that*, dear ones, compare the ultimation of the germ of divine life, called Teresa, and then enquire as to how many she has given birth, and how many she has fed. We perceive you will be lost in wonder.

We close here, and while the dear brother speaks the minds of all those who are gathered round Purity, expressing their thanks, so likewise praise and thanks descend from the glorified atoms of life. Being drawn up through all states, we now see the harmony existing in the Divine Mind, and its expression in this descent.

Through Purity, those glorified atoms breathe their thanks and blessings and love upon you.

The Peace of the New Jerusalem rest, and descend, and be with you all! Farewell!

Exit.

LILLY: Do you know the new name that Lilly will soon have, Scribe?

Scribe: No, Lilly, we cannot tell, you will have to reveal it to us.

Lilly: It cannot be given until you have progressed in knowledge. When you are prepared to receive it, then it will be given. Do you not love Purity more than Lilly?

Scribe: We are not aware that we do. We love Purity and yourself very much; and we think you have communicated some truths and revelations that are even in advance of those given by Purity.

Lilly: That is pretty, Scribe!

Scribe: Will you please tell us, Lilly, if you have ever seen a personal God, outside yourself and the other angels,—that is, in a distinct form, not angelic or spiritual.

Lilly: Lilly only knows her own lord, who is inside. There is no God or Lord other than the one who is inside. But there is One Great Lord who is the inmost life of all and every angel and spirit; but He is never seen, neither can He be seen outside in what you call a personal form.

Exit.





CHAPTER XIX.
EXPERIENCES OF A SPIRIT.

First State. Part II.

December 26th, 1874.

CONTENTS.—*First Experience in the Spirit World. Name Changed from Teresa to Tresse. The Opening of the Book of Life. The Sleep of Death. The First Spiritual Death. The Felt Darkness.*

Lilly:



HAT have you done, Scribe, with the golden ball which Lilly gave you some little time ago?

Scribe:

I know not, unless it is placed inside.

Lilly:

Do you know why it is placed inside? It is because it will then act as a stimulus. The big angel will come and say his prayers, which Lilly will indite, and then Purity will come to you.

Exit.

PURITY: Purity greeteth you all, dear ones, in the Name that is above every name! all the societies forming the inner kingdom send forth Purity to breathe in your ear a salutation from Jehovah! All hail, brother Faithful! Who knoweth the joy of the angels! it knows no bounds when they are permitted to gravitate to you. The societies by

which Purity can communicate are forming around you, and we leave it to the brother Faithful, as to whether we reply to his questioning thoughts, or proceed with the subject of the "Experiences of a Spirit."

Faithful: We leave this for you to decide; your higher wisdom will discern better than we can, for we perceive that your perceptions are vastly more searching than ours, inasmuch as your Recorder knows that no mortal but himself is aware that he has any questions to propose.

Purity: Remember what the child, Lilly, said, "that when the angels gravitate to you, there is divine equality."

Faithful: In your last communication, Purity, you gave us the particulars concerning your life on the earth-plane, but excepting your own name, we note that the rest are associated with names recorded in our Old Testament or Scripture histories. Are we to consider the revelation you are now making to us, to be a *literal* history of your own personality?

Purity: Even so. The dear atoms gathered round Purity may easily perceive how the individuality is preserved up to the seventh state; *there* it is changed and known in the inner heavens as divine identity, therefore Teresa speaks of herself only; and the brother Faithful may see how the case stands in reference to the Word which is called the Bible: *that* does not represent natural things; but Teresa *was* presenting her natural state while upon *your* earth-plane.

Does the brother Faithful know why the pronoun *your*, is used instead of the definite article *the*? But who shall draw the line? and who shall say how much pertains to the earth state? who can put in the balance his own experience, and say how much belongs to the earth, and how much to the spirit?—none but the Eternal Spirit can draw the line here.

Faithful: We are aware that the earth on which we live, and move, and exist, though to appearance dead, or without life in itself, must have an interior essence or somewhat, to which we apply the term *spirit*, or *interior natural*. Is this the region of which you are speaking?

Purity: The one could not be spoken of without the other, for where there was the great cause, afterwards followed the effect in Teresa Jacoby, and by this the brother may see that the one cannot be without the other.

Faithful: Are you, Purity, aware of the difference or distinction between interior and exterior nature? If so, can you give us an idea in what the difference consists?

Purity: That question will be fully comprehended and met in the fourth, fifth, and sixth of the communications which have to follow, and which may be called "*Scenery in the spirit world*," and that will decide the question as to the distinction between the internal and external earth-planes.

Faithful: If, Angel, you can understand what we mean by the use of the terms, density, matter, and

configuration of the earth's surface, can you tell us if the earth has always been composed of the same elements, in the same solid form, as we now see it, that is, since it became a habitation for man?

Purity: No. This question belongs also to the fifth and sixth of the following communications; the brother is getting ahead, but we reply, that before man became an inhabitant on your earth-plane, it remained the same in density and form, but after being inhabited, and filled more or less with divine life, *that* changed it in its density.

Faithful: Is the object of the present series of communications to give us your own actual experiences in the various spheres of life, natural and spiritual, through which you have passed? or is it, to open to us the Scriptures, and thereby reveal to us the relationship which *we*, considered as spiritual as well as mortal beings, bear to that Holy Record, the Living Word?

Purity: We have given the brother Faithful the opportunity of taking the present communication into his own hands, by permitting him to put the questions, which embrace nearly the whole of what Jehovah wills, and the answers to which shall be given him. We reply then to this question, that the object of the communications is to shew the "experiences of a spirit" in its ascent through all states, which has occupied many ages of your earth time.

We perceive that many objections will be raised

against these experiences of a spirit; the scientist on your earth-plane, will bring forward, gravitation, repulsion, luminous ether, electric and magnetic fluids, chemical affinities, and vital forces; but these all vanish away from the angelic mind, and there is instead presented to them, diversity of operation indeed, but the same Jehovah working through and in all.

Faithful: The child angel, Lilly, who generally precedes you, has, *we think*, given us to understand that she can descend lower, and ascend higher, than yourself. Is this so?

Purity: Even so. But does the brother Faithful know what the ascending higher than Purity means?

Faithful: No, Angel.

Purity: We think, if he looks within, he may see. As Purity, we keep to one state, and remember that in child-like simplicity, deeper and grander things have been communicated, but have not been comprehended.

The brother Faithful must comprehend Purity, as the angels cannot work without him. But passing the state to which reference has been made, we pause, because the communications from the higher ascent cannot be received. Can you comprehend why Lilly ascends higher?

Faithful: No, Angel, not as yet.

Purity: When the brother Faithful interprets the communications, he will see it more clearly.

Faithful: Are we correct in applying the idea of a separate conscious individuality to Lilly apart from yourself?

We ask this question, because Lilly, for some reason unknown to us, does not answer our inquiry.

Purity: Why does she not? It is because it would involve the ascent of your own states above that in which Purity communicates to you, though this is like many other things that Lilly has said which cannot be comprehended, and for this reason the question was not answered.

Faithful: Trusting that our questions may be excused, on the ground of our desire to know pure truth, will you tell us, Angel, if we are right in regarding yourself, and the various controls who use our Instrument, as separate or distinct Individualities or Intelligences, or are the spiritual revealings now made to us anything more than the representations of our own thoughts and affections?

Purity: How could the representations be given, unless the higher order of Intelligences present them? Every spirit is distinct and apart, yet you should know that they are wholly united in the inner heavens; the reason why the different individualities present themselves, and make their voices heard in your ears, is because of the commotion existing in the minds of those gathered round Purity concerning individuality and divine identity.

The will and wish of Jehovah, in thus manifesting, is to confirm each atom of life in its own individual consciousness, and thence forward to its grand divine identity.

Faithful: As to the term, "Jehovah," does it refer to the

collective mind of the Angels of the inner celestial kingdom?

Purity: When Purity uses the words, "Jehovah God," she speaks of the one Grand and Great Mind beyond and over all, but embracing likewise the question of the brother Faithful.

Faithful: Does the passage from exterior to interior nature, and from thence to the spirit spheres proper, cause us to lose the idea of our own individuality? If so, what is the difference between this and destruction or annihilation?

Purity: Will the brother pause, while Purity asks, why the ancient Spirits influence your Instrument?

It is because there have been truths sounded forth, and sown in unbelief; there have been truths communicated through your Instrument which she has not believed, therefore the Angels act independently of all minds.

Understand aright the mind of unbelief, then you will see the divine working within, which confirms the truths thus made known, and when these truths are confirmed, the Angels act independently of that mind, by communicating to others those things of which the Instrument knows nothing. Can you see the harmony here when the Angel uses the words, "independent of the mind of the Instrument?"

Faithful: As we cannot conceive of existence without consciousness of individuality, either in single or dual form, shall we or shall we not, Angel, be without appearances even to eternity?

Purity: Never without external appearances; but can the dear ones comprehend what external appearances are in the inner kingdom?

Faithful: No, Angel; but we shall be glad to hear your description.

Purity: In the questioning thoughts of the brother Faithful, he has run up the scale to the last communication, and, if we are permitted, and you gain the states, the external appearances of the inner kingdom come in order in the last communication.

EXPERIENCES OF A SPIRIT.

Continued.

Second State.

Purity: Our desire is that we may not have to descend again, but to ascend the steps of our experience. Fear not, dear ones, to ascend step by step with a Spirit who has passed through many states.

We are here permitted to affirm, that all power from Jehovah is on the side of the ascending spirit atoms; and we here again refer to the questioning thoughts of the brother Faithful, to say that the grand object in shewing you the experiences of one spirit atom, is that each may look, and in those experiences see, a part of its own.

Be careful to note, what has frequently been told you, namely, that a part of Teresa's experience will never be yours, because others have gone up

before you, and thus prepared the way, hear then, that the higher Intelligences, in the Name and Power of Jehovah God, are endeavouring to present the state of each atom to itself, to stimulate it, so that it may rise up to the Angel life.

We left you, dear ones, when the veil of flesh was dropped; and we wish you to know that, in the path of those belonging to the Hebrew race, there is always a certain divine light illuminating it.

By looking into the minds of those around us, we perceive that it is recorded in your Word, "that all shall not sleep, but some shall be changed in a moment,"—can you tell Purity whether it is more blessed to sleep or to be changed?

Faithful: Looking at the interior meaning of the words, we should say, it is more blessed to be changed.

Purity: Even so; why then does the God Christ bring the "dead" with Him? (We perceive it to be so written in your Word.)

Teresa slept! How overpowering here is the change to Purity, in passing down to that state, to see how Teresa slept! when, dropping the veil, the last sounds that reached the natural ear were, that "Teresa should pass into the presence of her God;" these words, though spoken in ignorance, contain within them much that is divinely beautiful. In that understanding Teresa passed forward, dropping the natural, and waking up in the spiritual, and there a ray of light met her eye, and immediately the Spirit pressed forward, but it had not gone far when the light was too great, and Teresa

fell, overpowered. At this point a voice came to her, and the picture of the veil of flesh, which Teresa had just dropped was presented to her, and in some atoms of that earthly tabernacle, Teresa saw her own body reflected in the spiritual world.

Try to comprehend: for the picture, in your earth words, cannot be given, concerning the mighty chamber of infinity, even as it is in the earthly body. It was then that the Books were opened, and as the change from the natural to the Cause world was so slight, her name was slightly altered from Teresa, which was her earth name, to Tresse in the Cause world.

The "opening of the Books" cannot be comprehended by you, for not only was the Book of Life—the life of one atom named Tresse,—but the lives of all the societies of which Tresse had brought representatives from the desert; so great and awful was the picture then presented to her, on account of the non-knowledge of the Divine working, that, overcome by the vision, Tresse fell and slept.

Remember, the sleep came not at what you call the hour of death, but after the Book was opened to her spiritual sight; how long that sleep continued, as to the ages that it would count on your earth-plane, we are not permitted to give, we only state that that sleep extended over ages of your earth-time. Oh, dear loved ones! you who are to join us in the new heaven, not until you are in

that heaven, can you comprehend that which is called the "sleep of death," and what the divine working *is* in that sleep,—for Tresse was loved of Jehovah. If you carefully observe this part of the communication, it will open up to you the twin philosophy of that which is called upon your earth, *natural sleep*.

There is here another divine reason for the present communications, which is, the opening of the interior of the Word, which the Angels call the Abiding Word, that is to be brought into life by the Living Word, and we request your notice here—for by looking into the minds of the dear ones, we perceive it to be recorded, that God buried one of your prophets, called Moses. Can you tell why Jehovah buried Purity, *then* Tresse? Or can you say why Jehovah buried the Prophet?

Faithful: No, unless it is to reveal to us the fact, that in the dispensation or Church, represented by Moses, the inner or spiritual perception of the Word was closed to their understandings.

Purity: Try to comprehend what is meant? Why did Jehovah bring the Prophet to a land well known and largely inhabited, and yet no man ever saw? (Our object here is to shew you the difference between the historical and the spiritual.) Why does Purity speak of Jehovah burying Tresse? We desire you to reply.

Faithful: Because of Tresse's inability to comprehend that which pertained to the Spirit.

Purity: That only partially and but feebly expresses it. If the inability, on the part of Tresse, proceeded from Jehovah, where is the harmony?

Faithful: We think we see the harmony existing in the Spirit, or, as we should term it, the spiritual correspondence.

Purity: We desire the atoms gathered round Purity to see, with the Angels, the "end from the beginning."

Faithful: When, Angel, you speak of "the atoms gathered round Purity," are we to understand that you refer only to us here assembled, or does it apply to some who are with you in the spiritual world?

Purity: Purity has shewn you, that when she gravitates to the state in which she speaks as Purity, she then addresses each one of you, with seven other Spirits, who are adjoined to each of you in that state; mark then the distinction! for when Purity speaks of the atoms gathered round her, there are included with each atom, the seven which you cannot see with your natural eyes.

As to the burial of Tresse, (here we bring you to the Divine Word again,) we ask you to reply, and shew Purity where is the correspondence between her state and that which is recorded in the Divine Word, concerning the man, Moses, who saw the beautiful land, but did not enter it? for Tresse, before her "sleep of death," saw the great light shining, but it shone in the darkness, and *that* darkness comprehended it not, where is the correspondence?

Faithful: In the intuition, before she lost consciousness.

Purity: That is the gem! we thank you, dear ones, for the word. We perceive that each atom has the Abiding Word, and it is that into which the Angels look. We perceive another corresponding state there recorded, concerning the darkness being felt in the place called Egypt,—tell Purity, who amongst them saw light that was in the place called Egypt; there was a command from Jehovah that darkness should cover the whole land, and if that darkness was felt, who amongst them had any light?

Faithful: The children of Israel in the land of Goschen!

Purity: The land within the land, which is historically recorded as being completely dark; here, then, we ask for the correspondence between *that* and the then present state of the atom of light now speaking to you?

Faithful: How was the darkness felt?

Purity: Where would be the pain in the experience of the spirit atom, Tresse, in her sleep of death, if the darkness was not felt? We desire the brother Faithful to fully record what will be given him concerning that portion; and here, if the dear ones carefully observe the communications, they will have the same test for truth that the angels have, namely, Harmony; and they may see the encircling harmony in themselves, and the three-fold portion of the Divine Word; thus they have harmony in its threefold aspect, by which they may test all the experiences of Teresa as such, of Tresse as such, and of Purity as such, and see

the harmony existing there. We pause here to reply to the question in the mind of the brother Faithful, and he may put the question, or thought, concerning the land where Tresse was ultimated. We have to linger here, so that we may catch up every thread, as we desire not to come down again.

Faithful: This is the question I intended to propose, Is what we call the land of Egypt the same as it was in your day?

Purity: No. The questioning thought is concerning the difference in the spot, to which Teresa referred as the place of her ultimatum,—that place is not the same now as then.

Faithful: Can you, Angel, explain the difference to us?

Purity: This has been embraced in the communications already given, and will be enlarged upon in the forthcoming ones. We desire to refer again to the desert life, as an actual transaction upon your earth-plane (understand aright?) carried on in a part of the desert, on the borders of the great Syrian desert. We wish you not to mingle this with the spiritual state, and if the meaning of the past communications is not comprehended, we desire you to obtain it here, as the following communications will be wholly confined to the *Scenery in the Spirit world.*

Faithful: We now understand you to speak of your ultimatum on the earth as a literal fact, the difference being, that in our time, its configuration is not what it was at the time that you were ultimated on its surface.

Purity: Seeing that many generations have passed since then, and the constant law of the Divine Love and Wisdom, working through all states, transforms the creature into His likeness, and as there is dependence to be placed upon the Parent by the offspring, even so, the human spirit, coming out of the Divine Love, cradled beneath its protection, and raised up into the God Man, looks for its dependence to the Eternal Parent, and in like manner, dear ones, the three kingdoms upon your earth depend upon the states of the atoms of life, either for their progress or otherwise.

Faithful: Are we to consider the present communication to be the second of the series?

Purity: This is the second of the series, but the brother Faithful will comprehend that there are two in one. Peace be with you all! Farewell!

Exit.





CHAPTER XX.
EXPERIENCES OF A SPIRIT.

Third State.

December 30th, 1874.

CONTENTS.—*The Battle Field. Valley of the Shadow of Death. The Great Rock. Passage through the Fire. The Second Death.*

VISION.

A GLORIOUS sun, shining brilliantly, with three angels sitting in it: an aged man, a female and a little child. Angels appearing in sevens, basking in the rays of the sun, with an innumerable company of attendant angels, forming a circle.

INVOCATION.

Luther:



THOU, Jehovah of all power and love! by whose breath life is given to the dead; by whose Life, the three kingdoms are clothed with Thine own righteousness; by whose Power, truth and righteousness are maintained through all states, breathe forth upon Thy atoms, gathered around, Thy life, wisdom and power! Let them feel Thy crown and Thy joy?

Oh, the Love of God! Oh, sea without a shore!
Let them taste of Thy living power, and live
for evermore. Amen.

Exit.

PURITY: All hail ! all hail ! dear loved ones, there are gathered around you, the angels of Jehovah's love, wisdom, and power, to preserve that truth, which is being communicated from the highest heaven down to the lowest state.

Before we proceed, we desire to impress upon every atom the three-fold meaning of the communications. The first object is to shew, and to confirm in the minds of the dear ones gathered round Purity, the consciousness of the individual spirit through all states. The second, is to shew the interior meaning of the Abiding Word. The third, is that every atom gathered round Purity may, in a minor manner, see its own experience. We wish not to have to repeat this, but that you may remember and apply the same test which has been given, namely, that of *harmony* to all that can be communicated.

The angels might have taken the atoms downward, and landed them in the desert, but Jehovah willed it otherwise, that every atom should be in the *ascending scale of life*, for we are permitted to affirm, that those who have passed the fifth and sixth states, have made their calling and election sure.

We desire to speak of the calling and election of each atom, so that when Purity has led them up to the fifth and sixth states of her own experience, they may know, by the harmony existing in themselves, whether the communication corresponds to their own in that state, and if so,

never, while Eternity continues to travel on, will the dear atoms be found in the descending scale.

We left you at the Sleep of Death. We perceive *that sleep* is thought by some upon your earth-plane, to be an unconscious state of the dead; but there is no such thing in Purity's experience,—there is no unconsciousness, not even in the Sleep of Death, for Purity has power to remember the scenes that passed before her, as well as the bitter experiences in that Sleep of Death, which experiences, even now, bring forth the tear from the angel, knowing that many must pass through that death, without the ability of knowing that even in that state they are in the hands of Jehovah.

We can only describe a few of the scenes, for they are too sad to relate, and too sorrowful to listen to, and we wish the brother Faithful to comprehend the distinction between the Scenery in the Sleep of Death, and the Scenery of the Spirit World.

The first bitter experience Tresse had, was that of being on a battle-field, amidst storm and confusion, where weapons of every kind were used. You must not think of this as a mere picture, but as a living reality. After the storm and confusion of battle, in that Sleep of Death, Tresse remembers being borne away to a far distant valley. Oh! dear ones, we think what followed was the most bitter of all her experiences, for thenceforward, after the battle-field, Tresse was left alone. Purity is here permitted

to speak of the sense of loneliness, and of the ages during which it continued.

While in that valley, and during those ages, Purity never remembers hearing a voice or uttering a word; the pangs of hunger were felt in that Sleep of Death, and Tresse had to feed upon locusts and wild herbs during all the ages it continued.

The sea then rose and wholly submerged that valley, and so great and mighty was the current of waves, that, in what appeared a moment of time, it washed Tresse away, and cast her upon a desert island. We may not here describe her sufferings from the pangs of hunger and thirst; in the distance she saw wild animals of every kind, and it was needful for her to escape from these; but how was this to be accomplished? for Tresse had not seen a form nor heard a voice for ages.

We here perceive the Divine Word opened up, and Purity supplies you with the words, for she then experienced that all the waves and billows of Jehovah were passing over her. It was then that Jehovah, by His mighty power, in a way that Purity may not here describe, washed her from the desert island by a wave of the sea, and landed her at the foot of a rugged rock, so rugged was it, that Tresse's heart failed her when she thought how she must attain its summit. It was presented to her in thought that there was food beyond the rock, and so great was her hunger that she made the effort, and gained the summit. But, dear

ones, can you understand the blank dismay that seized her, as, torn and dismembered after the long, long toil of the ascent, on gaining the summit, instead of the food which she had anticipated, behold there was a burning fire, and food and fruit most tempting to the eye lay beyond the fire. With bruised and broken limbs, Tresse pressed forward through the fire; but so great was the effort, that, overcome with exhaustion, she remembers falling down again, unable to partake of the fruits.

How long Tresse slept, after the passage through the fire, she may not say, for all the experiences of that state must be withheld; but in the fulness of time, when all the ages had passed, lo! a voice came to Tresse, saying, "Awake, ye dead, come forth!" Inconceivable to you was the shock and thrill that passed through Tresse, for, on looking up, behold a face was before her,—it was the face of an angel; but so overcome was Tresse, that again she fell, and cried that her punishment was greater than she could bear. Then the voice came, "I am he that strengtheneth thee." On looking up again, behold that dear face again met Tresse's gaze, and the words were uttered, "How art thou fallen from heaven; thou who wast once exalted high, how art thou fallen to the lowest hell." But Tresse comprehended not the meaning of these words.

But if the dear ones gathered round Purity

have ever gazed upon a form of life who appeared to live in a high and lofty region, and who had such a close communion with the heavenly kingdom that the soul shone through the face, and who seemed to raise all others with him, even then you could not comprehend the expression of beauty and wisdom which was centred in the form looking at Tresse; and if that dear face appeared beautiful then, how infinitely more so now, for that countenance increases in beauty and wisdom, and Purity still gazes on it.

We might occupy ages with the experiences of the state in the Sleep of Death, but we pass on from this, and in the next communication will speak of the Scenery in the Spirit World, which will be quite distinct from the Sleep of Death. We pause here, to reply to the dear brother Faithful.

Faithful: We note, Angel, that one of our last questions was not directly answered, although it was touched upon in the sequel; in reference to what you described as your long sleep in the spirit world, after your earthly dissolution, are we to understand you were in a state of unconsciousness, or does it mean that it represents a state of ignorance as to the nature or quality of true and heavenly spiritual life?

Purity: Dear brother Faithful, those who know not the Father's love could wish that it was a state of unconsciousness. Purity has fully replied to the question; but, dear ones, when each of you has

passed the boundary line, then you will be better able to comprehend what the Sleep of Death is, for, when ascended to angel life, you may then stand and gaze upon that state, and, knowing the Father's will, you will the better bear to see the sufferings in that state.

The atoms of life, gathered round Purity, cannot bear that revelation in its fulness ; but we are here permitted, by and through the voice of Jehovah, to affirm that the atoms who can ascend past the sixth state with Purity will not know *that* experience, for they will perceive that the sleep referred to by Purity is the Second Death, and over such ascended atoms the Second Death hath no power.

This explains the prayer of the angel, who prayed that the dear ones gathered round Purity might be gathered up by that love and wisdom, and clothed with the righteousness of the inner kingdom, which is given by and through those who have passed through that state, and who are then able to descend, and open and enlighten the minds of other atoms of life, and when that light fully illuminates within, to them it is only the *Shadow* of Death, and not the reality.

We told you that when Tresse dropped the veil of flesh, there was a ray of light, coming from an unseen distance, which rested upon her, but this light became dark, and great was the darkness. But, dear ones, it may not be so with you, and we here ask you, When is the angel perfect ?

Faithful: We should say, not till the entry into the seventh state.

Purity: Not until the last atom of atoms connected with that angel is rescued from the power of death. By this you may form some idea, though but limited, of the work of the spirit, and the never ending ages of that work, and from this you may also draw some idea of what Eternity is.

Faithful: You have stated that it is a literal fact (according to our idea of the meaning of the words) that you were born and died upon the earth's surface; you moreover stated that the Scribe would be able to verify the truth of this and other statements; but, unless you can give us some historical data, we do not see how this can be done. We are not aware of any historical records in existence, other than what are contained in the Bible, whereby we can substantiate your statement. Can you enlighten us as to this?

Purity: Does the brother Faithful comprehend that Purity told him she was speaking of two in one, after asking him who could draw the line between that which is connected with the earth existence and that which belongs to the Cause world?

Going to the historical part, we have to remind the brother Faithful that he is aware of the great change in the spot, which was not then, but is now, known as Palestine: we said, too, that he would have power to prove all that Purity communicated, and were that not a literal truth, she need not have severed herself from those

recorded in the Abiding Word. The dear brother must remember that he himself asked for all concerning the earth-plane, as to its state when man existed and before man existed, and a promise was given to him, that when the states are attained in the atoms of life gathered round Purity, and if the state be gained in your Instrument for the sounding forth of the same, then all connected with the earth, as to dates and differences, and all that the brother enquired for, will, as sure as Jehovah liveth, be given. Remember, dear ones, the conditions now before you, which are necessary for the reception of such a communication.

Faithful: As lovers of historical truth, we shall be happy if you are permitted to inform us, how many centuries of years, that is, how many hundred annual revolutions our earth has made round the sun, since the time of which you speak, when you sojourned upon the earth's surface? We hope this question may be answered in literal numbers, as we believe there is no difference between spiritual and natural science.

Purity: Does the brother Faithful comprehend the statement "that there is no difference between spiritual and natural science?"

Faithful: There may be a difference, but we think there is no antagonism between them.

Purity: Even so. There is harmony existing between them, but vast and mighty is the difference. Purity is here permitted to state that the numbers and date will be fully given; but does the dear

brother know what this implies, and what the needs are? It is nothing short of the opening up of an infinity of societies to gain the numbers required, therefore, dear ones, at what the angels call the "Review of the past," the brother Faithful shall be supplied with the number of ages which have elapsed since Teresa Jacoby was ultimated on your earth-plane.

Faithful: No doubt you will see the importance of the question, Angel?

Purity: As all the other questions addressed by the brother Faithful have involved the opening up of innumerable societies, even so, this question oversteps them all, and opens up an infinite number more, the looking into which, the brother Faithful must patiently wait for.

Faithful: It is a doctrine of the New Church, that the Divine Word of God is the continent of all knowledges, and also that it has a relation to our spiritual organisms, both while tabernacling in the flesh and as disembodied human beings, do you term that Word which we possess in its written or printed form the Abiding Word? and are we correct in thinking that, in the spiritual and heavenly spheres, it will then become to us the Living Word?

Purity: Dear brother Faithful, the Living Word and the Abiding Word both exist for ever. The Abiding Word is the name given by the angels to that on your earth-plane. We wish you all to see that the Abiding Word means, that for ever, through

eternity, Jehovah Himself will continue to ultimate His life in the human form upon your earth-plane; but, dear ones, after passing the boundary line of time, and entering its former home again in the bosom of Jehovah, and there becoming the perfect angel, that form then constitutes the Living Word. We desire to place before you here the fact that we hold the Instrument high, and must soon gravitate her to her own state on the earth-plane, and again resume our seats in our own home.

Faithful: You informed us, Purity, in your last communication, that to each of us assembled here there are seven spirits adjoined, not visible to our natural eyes, are we to attach a literal meaning to this statement, or are we to understand it in a spiritual sense, which we take to mean a full, perfect, and holy state, thus representing the whole of the states we individually will have to pass through before we become the perfect angel?

Purity: Dear brother Faithful, how could it be understood literally? Remember, the *seven* named by Purity means the completeness of holiness,—this being presented to Purity by seven of a higher order being ever present with you; that number represents the infinite number behind you, which have to be raised, though it take ages for the accomplishment of the work, even as it has taken ages for Purity to raise the atoms connected with her.

Faithful: The doctrine of the New Church concerning the angel is, that what on the earth appear as two

persons or individualities, will in the celestial spheres become one person, or two in one, the feminine inside the masculine, but, Angel, are there no feminine appearances in the heavens? and is the sexual division abolished there?

Purity: We pause here, brother Faithful, the angels have shewn you again and again, and Purity now states, that one of the objects of the present communications is to shew how the individuality and the divine identity, with the consciousness of the same, is preserved for ever.

We have also shewn you, concerning the reception of life in the grain of seed, how many Purity has given birth to in her states upward and heavenward, so that the enjoyment of life, in all states, is preserved by Jehovah God to each individual atom of life,—were it not so, creation would cease.

Faithful: We note in our observation and contact with the modern spiritualistic phenomena, that they are produced by a band or number of spirits. Is this so in your and our privileged case? if so, will it be in order for us to ask you to give the earth and spirit names of those who communicate through our Instrument? it will be interesting to possess a record of this.

Purity: The same in one way, but widely different in another. There are states when the united company must be with Purity, in order that she may communicate, and there are states where the individual atom of life, supported by the power of

the heavens, moves forth to do the will of Jehovah to those with whom she communicates ; but if all the names of those who accompany Purity were to be given, we challenge the dear brother Faithful to produce the book which would hold them.

We may however, dear ones, give the names of the seven representatives, who represent all the states ; and when the names are given, they must not be confounded with the collective number, but let them be known individually by their own names, yet they are wholly one, with all the societies of the heavens ; the names will be given in the following communication.

Here we pause, breathing downward, as we ascend upward ; the blessing of the inner kingdom from Jehovah, in all its harmony, purity, and beauty we breathe upon you. Peace be with you all ! Farewell !

Exit.






CHAPTER XXI.

EXPERIENCES OF A SPIRIT.

Fourth State.

(January 2nd, 1875.)

CONTENTS.—*The Fall from Heaven. The Second Fire. Remains of the Spirit Body. Minerals in the Spiritual World. The Baptism of Fire.*

Lilly:  O you know, and can you tell me, Scribe, what Lilly has been doing, and where she has been?

Scribe: No, Lilly, you have propounded a question which it is impossible for us to answer, seeing that you have a universe to roam over.

Lilly: Lilly has been to the City of York, to work for you, Scribe. I am going! Ta-ta!

Exit.

LUTHER: We desire the dear ones to know those who are gathered round.

Jehovah God, let Thy naked loveliness unshorn
Of Thine own beauty, shine forth for ever new born!
Oh, ever let Thy virgin spirit Will,
Gently descend, and in their minds instil!
Let it descend in beauty and in grace,
Until these Thy atoms see Thee face to face!

Exit.

PURITY: All hail, dear ones! Peace be with you! How unbounded is the angelic joy in knowing that there is communion of spirit, and that there are corresponding minds to whom the angels can gravitate.

We desire every atom of life to recognise who is in the centre, for by the recognition of the Great Eternal One, nothing unholy, nothing impure and untrue, can come amongst you, and, with the divine light and life in the centre, you may always distinguish the evil from the good. It is this which gives the angels joy; for no truth of the same order can be communicated if subject to error. Let the dear ones receive from the innumerable company gathered around them, their joy and congratulations.

Here we ask all the atoms to link hand and heart firmly with the angels, that they may ascend with them to the glorious summit, from which standpoint they will say with Purity, that the Lord hath led them all the way through. We now leave ourselves at your will.

Faithful: In your last communication, Purity, you spoke to us concerning the fifth and sixth states, what are we to understand by these?

Purity: The fifth and sixth states of the Experiences of Purity will be noticed in the fifth and sixth of the communications.

Faithful: We are taught that there are nine states proper to the spiritual world with its experiences, namely, three for the first, or as we should term it the

natural; three for the second, or as we should term it, the spiritual; three for the third, or as we should term it, the celestial; and that these correspond to the higher heavens. We are also taught that in the sixth or highest of the second series, the marriage or conjunction of goodness and truth takes place. Are we right in this understanding?

Purity: The brother's question is correct, and in accordance with what Purity has communicated, with the further knowledge, however, of what the ninth state is. We have spoken of the twelfth state, and we desire the brother Faithful to fully comprehend the infinite number of states contained within the nine. Purity has referred to the first progressive three beyond the nine, and within the three, there is a number which opens up the glories of Jehovah and the states pertaining to the highest heaven of heavens, which leads the spirit far out into eternity, but this is a number which no natural mind can understand.

The number nine is as far as the natural mind can possibly conceive of, for you will perceive that by the time Purity arrives at that number, in giving her experiences up through all the states, how many ages of your earth time must have elapsed,—now we are only just entering on the twelfth state.

Faithful: If we are correct as to the spiritual states or spheres and their distinctness, how is the change marked in the passage of the individual spirit from one state to another?

Purity: Every spirit atom differs in its changes. (There is an infinity of knowledge opened here.) Those spirit atoms that cannot throw off the body as a whole, have to undergo the change at every state, by gradually giving up the life, or throwing off the atoms pertaining to that body. We desire you to know that there are some whose change is, according to the angels' prayer, in Jehovah's own Chariot, swift and bright, and this the angels call *transition*.

Faithful: Can you inform us, Purity, which of your experiences relates to the several distinct states through which you have passed? For instance, in which state did the Sleep of Death occur?

Purity: In the second state. Remember, Purity told you that the "sleep" did not follow immediately after dropping the veil; but that she saw a light shining from the interior heavens, and trying to follow that light, she was soon overpowered by it, and fell back; then the great light became great darkness, for the darkness comprehended it not.

Faithful: Do the experiences, after waking up from that sleep, belong to the third state?

Purity: To the third and fourth. We have spoken of the ascent to the twenty-four state, but we told the brother Faithful that the communications would be given two in one. Does the brother comprehend why?

Faithful: You anticipate me. I was just about to put the question, "Why."

Purity: Because we know that spirit atoms, who have the wisdom of Jehovah in them, could not speak of one state alone. We desire you all to comprehend this.

Who amongst you can tell Purity how much of his life is natural, and how much is spiritual?

Faithful: Then, Angel, you refer to the experiences of our own individualities in the spiritual world, while our life seems to us as if it were all on the earth-plane?

Purity: Even so. The brothers or sisters, if they were asked concerning their lives, could not decipher what belongs to the one state, and what to the other, even in their experiences on the earth-plane. The angels perceive the depth, and stand in awe! It is for this purpose that the angels gravitate to you, and by putting before you the experiences of one atom in the great Whole, and the experience of that one atom being of an extreme nature, we have shewn you the dividing line between your own experience and that of the spirit atom who communicates with you, as you will find it in your ascent. Remember the threefold object that Purity has mentioned to you!

Faithful: We remind you here, angel Purity, of the promise you made in your last communication to give us the names of the seven representative spirits or angels who accompany you in these highly-prized gravitations.

Purity: Dear brother, Jehovah never permits any promise to be made through the angels but He fulfils

the same,—even so it shall be, in His own way and appointed time. We told you that the names would be given in the fifth and sixth communications, and we here ask you, why they come in there?

Faithful: Is it because in those communications—the fifth and sixth—we shall be able to trace a correspondence with our own states of reception?

Purity: That partially answers the question. There are none who come forth as representatives, but who correspond to the atoms with whom they communicate, so that when the names and dates are given, you may see in the names, and in those atoms, the representatives which Purity brought forth from the desert, as they are so far removed from the dates at which the events transpired.

Faithful: We also beg to remind you, Purity, of your promise to give us some historical data whereby we may trace the exact time of your sojourn upon the earth's surface, and we trust that it will be explicit, so as to enable us to fix the specific time and date, in years or centuries of years, or, if you should use the word *ages*, please say if we can calculate the exact period included in the word *ages*?

Purity: When the societies are opened, which must be opened down through all ages for the correct number to be given, then comprehend, dear ones, that when Purity uses the word *age*, it will number the same as you comprehend it on your earth-plane.

Faithful: But the word *age* with us, Angel, means an indefinite number of years!

Purity: It cannot refer to an indefinite number, for the *ages* through which Purity has passed mean all the *states* she has passed through, which will be given in numbers, as you comprehend numbers on your earth-plane.

Faithful: When we speak of centuries, for instance, this is a definite number, and means one hundred actual revolutions of the earth round the sun.

Purity: Try to comprehend aright! when we speak of *ages*, we speak of that which we know to be definite, namely, the states through which Purity has passed, and this is the reason why those societies have to be opened up through all those ages, that the time may be communicated to you according to your earth comprehension.

Faithful: We presume you know our meaning of the word *time*, Angel?

Purity: Even so, dear brother; we see the thought the same, and the mighty, mighty Mind, that inspired the thought will reply.

Faithful: Can you tell us, Angel, if our chronology is correct in fixing the first advent of the Lord Jesus Christ on this earth at 1874 years ago?

Purity: That appears not so to the angel mind; this we desire you carefully to notice, and to comprehend the meaning of Purity when she communicates to you that she herself was upon the earth-plane, just before the manifestation of Jehovah took place, and if Purity were ultimated many, many

ages before, how will you harmonise these statements?

Faithful: We cannot harmonise them by natural ideas.

Purity: No, for so great and infinite is the opening out of states and knowledges pertaining to the communication, that the Angels have to take the present line of procedure to communicate thus, in order that a few thoughts may be gained thereby; were it not so, the dear atoms would be overwhelmed with the weight of knowledge and glory.

This, concerning Purity being near your earth at the time of the manifestation, will be seen, if you carefully note the coming communications.

Faithful: As to the First Advent of the Lord Jesus Christ, are we right in fixing a literal, historical idea to the New Testament records concerning the great fact? or would it be more correct to take a universal, rather than a local, historical, and personal view?

Purity: Will the dear brother try to gather that from the communications?

Faithful: Are we to regard what is called the Modern Spiritualistic Phenomena, in all its phases, as the Second Advent of the Lord Jesus Christ?

Purity: In all its manifestations it cannot be thus seen, and the dear brother will perceive this in the communications yet to be given. Can you comprehend that there are atoms of life to whom the First Advent has not yet been manifest? therefore it cannot be the *second* to all.

To reply to this, the Angels have to travel right back to what is known on your earth-plane as the beginning of Creation, but the dear brother Faithful must try to comprehend the answer through the communications; all the questions put by the brother are included in the communications, but so lightly touched that, to the natural eye, they cannot be seen any more than a grain of sand, and that single grain cast into the great ocean.

Why, dear ones, is this? because they are comprehensive, and embrace all those who have lived upon your earth-plane since it was known as such.

Faithful: Is it the desire of your angel band, that the present series of communications should be published to the world, if so, may the Scribe request and depend upon your co-operation in transcribing and adapting them to our grammatical usages?

Purity: Dear brother Faithful, the question is not answered in words, but answered in the harmony which you will see exists throughout the communications.

Faithful: Then your Recorder must rely upon intuition as to the steps to be taken in regard to this matter?

Purity: When the last note of the communication is sounded, then the brother Faithful will have the question fully answered in his own mind. Cannot the dear ones see why Purity has replied thus?

Faithful: It appears to us that we are to leave ourselves in the hands of the Angel Instructors, and they will guide us.

Purity: Remember the word of the living God, when the communications were opened up, namely, that their completion depends upon the states of the atoms gathered round Purity, including your own Instrument,—will the dear ones ever keep this before them?

We have assisted the brother in replying to his questions, will the brother Faithful, in return, assist the Society gathered round you by informing it how the present communication can be limited so as to be given in your time.

Faithful: There is still time for the continuation of the Experiences to be given.

Purity: We now pass on, and desire each to recognise the Centre, who with the winnowing fire in his hands removes all the appearances of evil, so that the truth may be given to each one in its pureness.

We perceive that we left you, when the "trumpet sounded," and Tresse "was called forth from the dead." And here we remind you that the states in that sleep have only just been touched upon, for the continuation of them would occupy what we perceive to be a lifetime upon your earth-plane; they are so mixed with sorrow that the dear ones are not able to bear them.

Faithful: Was that of which you are now speaking experienced in your second state?

Purity: Even so. We find that the chief object is to open up the Divine Word, so that all may see themselves there; but, oh! those upon the earth-plane have no idea of the task of the Angel, even to enter into one state, and to present only one picture out of the many scenes that transpire in the state; and the Angels can only do this as the Lord Jehovah, and the atoms upon the earth-plane, help them.

Faithful: We shall feel delighted if you will continue the history of your Experiences beyond the passage of the fire that you have spoken of.

Purity: Remember, that Purity spoke of the food waiting there after she had passed through the fire; but she was so overcome by the experiences of that fire, that Tresse, as such, could not partake of the abundance of food which was there presented, it was then that she fell down again,—how long she continued in that state we may not say, but the trumpet sounded, the voice came, and the form appeared. If you can comprehend anything of the experiences of Tresse, in her state of loneliness for so many ages, never having heard a voice nor yet having spoken herself, then you may the better understand how overpowering it was to Tresse, when the face of which she has spoken looked upon her, and the voice was heard.

When upon your earth-plane, Tresse delighted in music, but none can ever be compared to the sound of harmony breathed forth by that voice which called Tresse from the grave.

Here we again remind you of the first words which were spoken to her, "How art thou fallen from heaven!" Tresse not knowing the meaning, the Angel Guide bade her follow him; but, in rising from the ground, Tresse found that her body was palsied, and she replied, "Tresse desires to rise to thee, but cannot, for there is a strange hinderance in the body;" the heavenly voice again replied, "It is better for thee to enter into the heavenly life with those limbs removed: fear not, I am he that strengtheneth thee." We desire you carefully to comprehend this. Behold! there was another fire prepared. The Angel Guide bid Purity follow him; but remembering the sufferings of the past in the experiences of the last fire, Tresse cried, "Let me go back into the nothingness and solitude from whence I came?" for remember that Tresse's sufferings arose from the fact that, through all those ages, she had not seen any one. The second fire had to be entered, but not alone; for again the words came forth from the heavenly voice, "I will be with thee when thou passest through the fire." Trembling and afraid, Tresse, whose body was so dismembered and palsied from the effects of the last fire, put her hand in the hand of the Angel Guide, and walking through the fire, behold her astonishment to find that she was not hurt; but on emerging from the fire, there was a heap of ashes, turning to the color of what you call rust, behold *in that*, the second body of Tresse laid down!

But Tresse did not comprehend ; the only full knowledge she had was, that of being fed with food by the hands of the Angel. The Angel then called Tresse's attention to the heap of rust, and tested her as to her knowledge of what that was, but Tresse knew not. The Angel Guide bade her follow him, and they flew together near to the Cause World, and to what is there known as the mineral kingdom.

Then by the power of the Most High, calling them by the voice of the Angel, there appeared seven men from your earth-plane ; the Angel commanded the first to open up the earth, and there was a grand and glorious display of the mineral kingdom in the Cause World, but before Tresse could stand and view the brightness of the minerals, the Angel had to lend her sight, for the brightness could not be borne.

The Angel Guide commanded the men from your earth-plane to take out one of the veins, which was shining in the mineral kingdom, and to make a cup for them to drink from,—but the mineral kingdom in the Cause World must be seen to be understood. There were visions of all minerals, shining brighter than the sun of your meridian, and the sun shining upon them made the light insufferable, so that the men fell down, unable to execute the commands of the Angel.

Here the Angel again bade Tresse follow him, and they neared your earth to see the corresponding kingdom there, but the distinction was as

great as between the lowest hell and the highest heaven.

The Angel then commanded the men to work, and take a vein from the earth, and none but those who understand would have known that vein from the other atoms, so covered was it with the atoms of the earth and air, which formed a thick crust around it, that the occupation of clearing it away took many days ere the pure metal could be seen. The gradual work of removing layer after layer of the earthen crust, prepared the eye of the natural mind for the brightness of the metal that lay beneath. Only one little spot of brightness first appeared, and then another and another, and thus the natural eye, becoming accustomed to the brightness, could make use of the metal for the creature man.

Now, dear ones, pass upward, and see in this the explanation of the divine words spoken to Tresse by the Angel Guide, which were, "How art thou fallen from heaven!"

Unless the Divine Love clothed itself with all the appearances of your earth state, it could not be received by those who are in the lowest degree of life, therefore, the men were not able to use the mineral, as presented by the Angel in the Cause world, for the uses of life, neither, unless the Divine Life clothed itself in like manner with the thickest dross of earth, which is the tabernacle of the body, could that use ever be brought into operation.

We desire to shew you the process by which the mineral kingdom on your earth receives the appearances which make it differ from the Cause world. For this purpose, Tresse stood by the Angel until a long vein was cleared and made bright, even as bright as one in the Cause world, excepting that the sun not shining thereon, enabled all to see the process of the body descending upon it. We perceive that there are constantly rotating in the atmosphere, the spirits of air and the spirits of water, and the sapphire bands rotating and mingling together, fall in wedded atoms, until the whole mineral kingdom is formed, which, even on your earth-plane, were it seen by the eye, as it is unclothed, would be as so many mirrors placed round your earth, which would tend rather to dazzle and confuse, than be subservient to the use of the creature man.

We now ask you to rise again. After seeing how the veins are clothed upon, and having seen how the appearances attach themselves in every state to the Divine Love, in the great descent down to the lowest hell, then conceive of the body, which Tresse laid off in her ascent up through the fire, which the angels call the "baptism of fire." Here Tresse—after seeing the process of the second body being formed, spoken of as the grand body which Jehovah Himself prepared to descend upon the earth-plane—was called again by the Angel Guide, and she was bid to "Lay up treasure in the heavens where there is neither rust, nor

where the thieves are." Tresse, not understanding, again asked, "What are the thieves? and what is the rust?" The Angel shewed Tresse, that the thieves are those who rob Jehovah of His glory and power, by denying Him, even in the lowest form of the manifestation of life. We desire here to ask the dear brother Faithful, if he comprehends this?

Faithful: Yes, Angel, we think we see the application!

Purity: Even as the great Saviour never used the words *rust* and *thieves* without an interior meaning, so there is an interior meaning, applicable to each individual atom of life gathered round Purity.

Faithful: We can accept the New Covenant narratives as great spiritual facts and experiences; but, Angel, is it necessary for us to believe them as literal, natural facts?

Purity: Upon which plane did Tresse hear the words?

Faithful: Upon the interior plane.

Purity: Even so; and this fully embraces the question which has so often been put to Purity. We now pass on. Having seen the laying down of the second body, the promise of the Angel Guide to Tresse was, that in following him, she should see the King in His beauty. But here we must pause, as the pictures and scenery in those states are of a different order, and we do not desire any atom to grow weary with Purity in her ascent, for in shewing the building of the temple, and the destruction of the tabernacle, it will involve each of you following Tresse through a part of the scientific world.

Ere we pause, we desire to communicate that even the angels themselves are weighed down with the weight of glory, for in thus communicating and opening up the states, they are surrounded above and below by great and mighty pictures and mirrors presenting life in all its forms, which none but the Great Eternal Jehovah Himself can fully comprehend.

Faithful: Are we to consider the passage through the second fire equivalent to your entry into the third state?

Purity: Even so.

Faithful: Is this then to be considered as the fourth communication?

Purity: Yes. But there are many golden threads, which will have to be taken up and joined to the following communication.

All our joy, dear atoms of life, consists in your not wearying in your ascent with Purity, so that according to the prayer of the Angel you may each ultimately see Jehovah God face to face; unless the preparation be made step by step, as the glory even of the mineral kingdom overpowers, so would the glory of Jehovah overpower the spirit that attempts to rush immediately into His presence.

There are worlds innumerable, and like one pulse vibrating with the breath of Jehovah, so all appear to the angel mind as one living organism.

The sound now meeting Purity's ear from the centre, communicates this glorious thought to every atom, which is "that as Jehovah is, so shall His

atoms be." By that Power which brought Purity into your midst, and by that Voice which hath promised blessings to you—in the same Name, through all the societies around you—we ascend up, and breathe down upon you the blessings of Jehovah!

Peace be with you always, dear ones! Farewell!

Exit.





CHAPTER XXII.

EXPERIENCES OF A SPIRIT.

Fifth State.

(January 6th, 1875.)

CONTENTS.—*The Seven Representatives, and their Earth Names. The King in His beauty. The great Sea and the Passage over it. The two-edged Sword. The Dew-drop, and how it is formed. The Origin of Language.*

Luther :



H, Wisdom inexhaustible! oh, Love all pervading! In Thy bosom living atoms flow, in countless worlds rejoicing! What mind can conceive of their number! What tongue can utter the number so resting in Thy bosom! The smallest atom in the meanest globe is known by its blessed Father, Jehovah God! Thine they are, and they shall ultimately be brought within Thy wisdom and love. Thy vast outstretched wings shall embrace them all, and ultimately receive them into Thy wisdom and glory!

To these, Thy atoms gathered specially round Thy centre, gently raise the veil, and admit as much of Thy supernal light as they may be able to bear, and gathering up all praise from their hearts, we unite it with ours, and ascribe to Thee all the glory to whom it is due. Amen and Amen!

Exit.

PURITY: All hail, dear ones! In the same Name, and by the same Power, by which Purity has hitherto gravitated to you, she again greeteth you, and brings forth from all the societies, from which she speaks, their salutations of peace and joy.

Faithful: It is our delight, Angel, to return your felicitations, and we in the same Name, and by the same Power, ascribe all the glory to Him, to whom alone it is due.

In your previous communication, Angel, you have spoken to us concerning Individuality and Identity, are these related to each other as cause is to effect?

Purity: The same, but widely different; the difference exists in all the ascending states—how often must Purity repeat this in your ears?

We thank Jehovah for that which is called human language, for, through that language, Purity again asserts to every atom of life (and we here court any difference that may arise in their minds,) that, as the brother Faithful knows himself, and is surrounded by all that which enables him to exercise his own consciousness, even so, through all states it is preserved, but with this difference,

that the selfhood being entirely removed with the body, all will see their entire dependence upon Jehovah:—were it not so, we ask the dear atoms, what the highest heaven of heavens could be in their minds? there is a time and state coming, when Purity will address herself to those who think otherwise, and will confirm them in the truth.

Faithful: We apply the term, individuality, to express the true *ego* of personality; but in the New Church we are taught that the personality is left behind in the sixth sphere, and that in the seventh sphere or state, that which had previously the appearance of two personalities, as masculine and feminine, becomes one personality,—are we correct in this doctrine, Angel?

Purity: To reply to that question, would involve our taking you through innumerable societies; but we briefly notice where and how the personality is laid off in the sixth state. If the dear ones carefully notice Purity's communications, they will see in what state Purity laid down the last atom of her body—she now refers to her earth body; to lose the personality of that, every atom in its ascent up to Jehovah God, had to be changed from state to state, from glory to glory, into the likeness and image of Him; *it is not into Jehovah God*, but into the image and likeness of Him *that* constitutes the divine identity, which Purity told you, was not comprehended in the spiritual world, *there*, the societies know indeed of the leaving behind of the personality, but what constitutes the divine

identity, or what it is that reflects the image of Jehovah they know not, because outside of that state it cannot be comprehended. Where it is written in your Divine Word, (and mark the meaning of the I!) "I shall be satisfied when I awake in Thy likeness," it means that which is conferred upon every atom who has ascended thus far, and then Jehovah Himself is satisfied.

Faithful: Assuming the individuality of personality, to be left behind in the sixth state, and becoming identity in the seventh, so that the two merge into one identity, does this merging assume one form in appearance? and if so, is it possible for the interior, or what had previously been the feminine form, to appear as a distinct individuality at will?

Purity: The dear brother Faithful has the power to take the communication from Purity's hands, as that is embraced in it. In reply to that, we ask, Tell Purity which is first the divine love or the divine wisdom?

Faithful: To our sight, Angel, wisdom appears the first, because it is the most external; but, in reality, we believe that love is the first principle.

Purity: Love *is* the first moving principle, and as wisdom and love are projected even on your earth-plane as two forms, Say you, *why* is this?

Faithful: Because in our present condition of life, it would be impossible for us to see them in one, and the purposes of procreation of life into ultimates, could not we think be fulfilled were it otherwise.

Purity: Reply then to Purity, and say how creation continues through all states?

Faithful: We know not the action and ultimation of the spirit from its centre and origin to its ultimation on the earth, except what is given to us by revelation.

Purity: Suffice it then to know, that the descent of life is, through all states, through the angels and spirits. We ask the dear brother Faithful, this being so, where can be the destruction of consciousness?

Faithful: I cannot possibly conceive of such a destruction, Angel!

Purity: Unto what would you liken Jehovah? and unto what would you liken the kingdom of the interior heavens? or how would you represent it to an atom, who has been an inhabitant there? how would you shew its happiness, and what consists therein?

We are here, dear ones, courting objections to the statement we have made concerning the divine identity and consciousness in that state. Let it not be even once named, that the angels, in thus addressing you, are influenced by the minds of those present who are gathered round them, for while we could not communicate thus without them, yet the Divine Will acts independently of all minds.

Faithful: Then we accept, Angel, your utterances upon this subject as a revelation from Jehovah!

Purity: Dear brother accept it not until you find that *harmony* which Purity has given you for a test,

existing in the great Whole. If the states are gained in your Instrument, then Purity will meet the objectors, and shew them the grander light.

Faithful: Short of experience, our hope, Angel, is that the glorification of the atoms of life consists in the enjoyment of a fuller consciousness of life by the love of use to others, rather than of self; we cannot conceive of its being so, without the consciousness of existence in some form or other. Can you give us further light on this subject, Purity?

Purity: Dear ones, we perceive from the beginning to the end of your Divine Word, that every atom should go on unto perfection; and if on the earth-plane so little is known and comprehended of Jehovah God, and the knowledge of Him has to be gained through all ascending states, how could this be accomplished, and the state of perfection be gained, unless the atom were consciously aware that it must press onward and upward to that wisdom for which the Angel prayed, and said that it was inexhaustible?

Now gathering up, dear ones, the golden threads of the former communications, will you remind Purity where she finished?

Faithful: Was it not where the Angel Guide shewed Purity the spirit atoms of air and water, and how they clothed themselves with appearances?

Purity: We remember that Purity left you, with a promise from the Angel Guide that she should see the "King in his beauty." We pause here, dear ones, remember the task!

We desire the clear and full light from Jehovah God, to shew forth, whether He permits the names of your Representatives to be given.

When Purity promised that those names should be given in the fourth and fifth communications, she only spoke that which her Father God gave to her; the state has now arrived. We want harmony of mind for the same to be given, and let each now centre his thoughts on Jehovah!

In giving forth the names of your representatives which number seven, but which number might be added to and augmented almost *ad infinitum*, we desire the dear brother Faithful to notice the qualities of each, and by so doing he may form some slight idea of the whole society which each represents.

Here then, under the light of Jehovah, are the very atoms given you *individually* that have tabernacled upon your earth-plane. We begin. Say you, dear Sister, who is the first?

Martin Luther, the Reformer!

Purity: Even so. Can any one gather the thought from Purity who is the next; she will try to impress the name.

Montgomery, the Poet.

Purity: Can the brother Faithful see the third?

Confucius, the Chinese Sage.

Purity: Even so. Remember the first three, and say why the last name stands the third in order?

Faithful: Because the sage was the one who shadowed forth the principles of life to be socially applied,

and which were afterwards enunciated by One greater than Confucius.

Purity: That fully answers Purity's question. Who can take the thought inspired by Purity, and give the fourth?

James Guthrie, the Scotch Martyr.

Purity: Even so. We perceive one living on your earth-plane three centuries ago, will the brother Faithful supply the name? he is impressed.

Copernicus, the Astronomer.

Purity: The next in order is—

Kepler, the Mathematician. We desire the brother Faithful to reply and say why he stands among the three?

Faithful: Because he represents the principle of exact science, and comes in order as the sixth.

Purity: Even so. Who can take the thought for the last; we give the name which is—

Dr. Combe, Doctor of Divinity.

Each Representative here given has been indrawn from your earth-plane, and the darkness dispelled from his mind, and the fullness of light is now shining through all of them; they accompany Purity as Representatives to your earth-plane, each one having specialities of his own: this shall confirm you in the question so often asked of Purity concerning *identity*; they work with a multitude which none can number. How could Purity know this, unless the Divine bestowed consciousness upon her?

We have now supplied the dear ones, and we

ask them to supply us, and shew Purity how this communication can be limited to your time?

Faithful: Time is not exhausted, and we longingly wait for the continuation of your Experiences, Purity.

Purity: The experiences of a spirit in its ascent, which are to be given in twelve communications, could be extended out to that number which the angels understand as the one hundred and forty-four thousand,—that number is but feebly understood on your earth. We now recede and then press forward.

The Angel Guide promised Purity that she should see the King in His beauty, which awakened such thoughts in her mind that she immediately enquired, Who art thou? the reply from the heavenly voice came—"I am he that came out from Him whose going forth has been from old, even from everlasting." Then Tresse said, where dwellest thou? and the voice said "Come and see." With the confidence and trust which only they know who feel they are trusting to the Angel Guide, again Tresse put her right hand into the left hand of the Angel Guide, and he led her.

Here we have to remind you of the pictures which have been presented, namely, the Fire of the Earth, and the Baptismal Fire of Heaven. Remember the battle-field which Tresse saw, and the weapons she referred to; but on the whole of that field she did not see a two-edged sword.

During her journeying with her Angel Guide, behold her astonishment when he led her to the

shore of a great and mighty ocean, whose waves rose so high that they appeared terrible to Tresse, for she remembered the waves and billows that had passed over her when she was cast on the desert island ; but the heavenly voice again spoke to Tresse, "I will be with thee, and when thou passeth through the floods, they shall not overflow thee." Encouraged by these words from that Heavenly Voice the dear Angel Guide extended his right hand and uttering words which Tresse cannot here utter, immediately the waves lowered, and a silver cloud came down, and rested upon the waves, and reposing her confidence in her guide, Tresse stepped upon the waves, and was led up to the cloud, and stood upon it, and now with her Guide, behold her safely landed on the other side of the immense ocean, where wonders and emotions new arose up within her.

On the borders of the shore, behold a beautiful garden with pathways marked through it, leading on to a great and high mountain ;—it was here, at the entrance to the beautiful garden, that Tresse beheld the two-edged sword. We ask you to reply to Tresse, and say what is meant by the two-edged sword?

Faithful: Does it mean the power of disuniting, or separating the good from the evil or the true from the false?

Purity: On Tresse enquiring from the Angel Guide, he replied thus, "The sword cutting both ways, is the Divine Love and the Divine Wisdom cutting

asunder the soul from the spirit." Remember, dear ones, in the disrobing of Tresse, when she laid down her body, she only saw a one-edged sword, and that edge she attributed to the wrath of Jehovah. Here, then, the great mystery was unfolded to her by her Guide, shewing that under the sharpness of the edge on one side, was wisdom to remove all evil, and under the sharpness of the other side, was the divine love, which makes it sharper than any two-edged sword; for, as we perceive, on your earth-plane there are deadly weapons, yet the Divine Love is sharper and shall overcome; by the other side, the Divine Wisdom works, so as to preserve all the atoms from destruction.

Do not forget the mystery of the sharper instrument, the two-edged sword! that truth has been heightened and intensified to Purity in her ascent up to the present state, and is now verified in your midst by the Divine Love preserving His own truth from those who would consume it. Standing then beneath this two-edged sword, what is it apart from its symbol? It is the Word of the living God! Tresse's attention was now called by her Guide to the variety of Trees with blossoms on them, and the humble flowers which formed their bed. We here ask you, What is a dew-drop? and what makes it?

Faithful: It is the condensation of the atmosphere, falling down during the absence of the solar rays, and it assumes the globular form!

Purity: Tresse, in the scientific world, has watched and seen what makes the dew-drop; we have seen, during what you call day, the action of the sun upon the atoms, mingling in the atmosphere, as they ascend up from the earth, (these are called spirit atoms of air and water,) which gradually draw up and rotate together in the atmosphere. We perceive that it takes what is called on your earth one day and one night for these to be formed into a dew-drop. It is the rotation and the action of the sunlight upon them, which causes them to vibrate and quiver, coming together and then rebounding from one another. So severe becomes the action of the light upon them, that they are ultimately locked together ere what you call the going down of the Sun, and yet the dew-drop appears not till the morning. These wedded atoms of air and water have received such a thrill of union, that the slower rotation together lasts and continues during your night, so that for you it may appear a perfect form in the morning. Tresse saw one of these dew-drops thus brought together, and descend wedded into the petal lips of the lily. What say you, dear ones, does the dew-drop reflect the sun?

Faithful: Yes, we should say it reflects the sun's rays.

Purity: Say rather, it has had awakened in it a light and life of its own. We perceive that the rays of the sun shining upon it call forth the light, and while it reflects the light of the sun, it has awakened within it its own light and life.

This, dear brother, is another symbol to answer your question concerning the divine Identity. While this symbol was being shewn to Tresse, which is a great truth even on your earth-plane, (remember Tresse had just passed over the sea) her Guide bade her look back as far as she had travelled across the waves, and behold, in letters of shining gold, just where the sea had been before, the divine words written, "And there shall be no more sea."

The very waves had been turned into crystals and precious stones, which the Angel Guide told Tresse were the foundations for that heavenly city which she was to behold coming down, for within that city and the Temple, is the true Spirit of Jehovah, which was the future picture which Tresse would have to study.

We must leave this city, and the picture of the Temple, for it belongs to another state, for we perceive how incapable is that which you call the human intellect to form any idea of that which has been presented. Here we ask the questions, What is the human intellect? and what is an idea?

Faithful: We conceive the human intellect to be the faculty of forming a judgment, or understanding of things, from the appearances which surround us.

Purity: Through what? We perceive it to be through the five external senses. What is an idea, and what is its interior meaning?

Faithful: An idea is the resultant of observation, as referred to, and of the action of the intellect, or understanding faculty.

Purity: Even so; and the one is as dependent on the other, as the material world is on the ingenuity of man, for without the one the other could not be brought forth; therefore none but those who have their interior sight opened, can form what you call ideas concerning the things to which Purity has given utterance.

Here, then, we give thanks to Jehovah for the gift of language; but we perceive how inadequate your language is to express that which exists in the spiritual world; it is more so than Purity's native language, which is the Hebrew tongue, and if any can converse with Purity in that language, he would know that ideas are conveyed much more definitely through it. Here we ask you to reply, and say, What is the origin of language?

Faithful: The origin of language existed in the desire to communicate thoughts and affections in a definite and scientific form.

Purity: We perceive *language* to be that superadded power which is never named alongside the five external senses. It is not a power inherent in man, for it is none other than the gift of Jehovah to express all that transpires in one form or another within and around you, taking the form that it does upon your earth-plane, but this language changes its form in every state.

Faithful: To what state, Angel, do the experiences of the present communications refer?

Purity: To the fifth state, dear brother! Remember this communication is the fifth and sixth, which must be completed when Purity gravitates to you again, for the entering within the Temple of the Most High, in the interior of that city, belongs to the seventh state, so that in the coming communication, we shall keep you to the walls and bulwarks of that city. Here, gathering up from every heart, the pure free-will offerings to Jehovah, we ascend, and in return breathe down the blessing that shall make your cup run over! Peace be with you! Farewell!

Exit.






CHAPTER XXIII.

EXPERIENCES OF A SPIRIT.

Sixth State.

(January 9th, 1875.)

CONTENTS.—*The Great Rock. The Foundations of the New City. The Path of Life. Spiritual Wickedness in High Places. Purity loses her Guide. Bed of Abominations. The Last Temptation. The Triumph. The Angel Guide becomes Purity's Lord. The Betrothal. Preparations for the Marriage.*

Luther :  **T**HOU art the Highest, and the Eternal
Elohim ! In Thee is joy immortal ; in
Thee is wisdom exhaustless !

Oh, Joy immortal ! Thou great Harper
In these, Thy atoms, Thy full octaves measure !
Remove from them all false and sinful pleasure !
Help them to rise, Thy own pure life to win,
That thus the King of Glory may come in !
Let them arise and touch Thy blessed lips
That they may breathe God's breath, and His alone,
And thus respire for ever round Thy throne !

Exit.

PURITY : All hail, dear ones ! Peace be with you !
The blessings of that Cup we breathe upon you,
by the breath for which the Angel prayed Jehovah
to spread around you.

Faithful: We have, Angel, to thank you for the light you have shed upon the great question of the continued consciousness of the individuated atom of life; but we should like you to illuminate our mental perceptions concerning the appearances of these forms of life in your heavenly spheres.

We accept as a fact, and as a revealed truth, that *these*, the two individual personalities, known to us as male and female, merge into one in the seventh sphere.

Your communications seem to teach that Identity means the concord existing between the state of mind of the angel and Jehovah Himself, the Great Creator; but what about the *appearance* of the angel? Is not the angel clothed with something equivalent to an embodiment? or is such an appearance only assumed by the angel in his descent to the lower spheres? and finally, do the angels in their own spheres exist without appearances to themselves and to others?

Pardon our inquisitiveness—if such it seem to be—it is the aspiration of the spirit to know something concerning its home, because for the time being it is imprisoned and bound by earthly matter.

Purity: Dear ones, we praise Jehovah that the questioning thought has come forth, for it presents to the angelic mind the harvest approaching, in the aspiration of the mind for a fuller knowledge of Jehovah. The brother Faithful will comprehend the appearances better by carefully noting the communications up to the twelfth. Here we ask

the brother, How could the angels themselves gain the knowledge of Jehovah and His works without being surrounded by appearances?

But we wish you to understand the grand distinction between appearances on the earth, and the appearances through all the states, even to Eternity. Remember that Purity has told you how the form of the Angel Guide appeared to her when she awoke from the Sleep of Death, and speaking of the same Angel now, in her exalted state, she has shewn you how infinitely more beautiful is that form and countenance, than it even appeared when she awoke from her Sleep of Death.

We think you cannot do better than gather the truth from the statement she now makes. As that form of wisdom appeared external to Tresse, as such, so in her exalted state, does it continue to present itself to her as an external form for Purity to look upon and love.

Faithful: Is not the law of appearances operative according to the state of the individual atom of life, even up through all states?

Purity: It could not be otherwise. Appearances, like the individuality, undergo their great and eternal changes at the seventh state. Here we perceive that those who have not progressed beyond that state, cannot comprehend but that it is then lost, because the changing of the individuality into the divine identity, and the appearances which surround every human spirit up to that state,

undergo such a change there, that only those who have gone beyond can comprehend how the change is effected, and what constitutes that change.

But, dear ones, there has been sufficient communicated to you, from the experiences of one atom of life, to shew you that the appearance and consciousness of every atom of life, who is permitted to pass that line and ascend to the heights of glory, are preserved, and that the consciousness increases and multiplies in the enjoyment of the life that is beyond it. We desire that you follow Purity carefully, and those that have the inner sight may discern the difference in the appearances, even as they are presented to the angels.

Faithful: At the conclusion of your last communication, Purity, you said the experiences therein given belonged to the fifth and sixth states, and that you would complete it by taking us to the walls and bulwarks of the heavenly city, in the interior of which is the Temple of Jehovah; but is there not a distinction between the fifth and sixth states, as definite as that which exists between each of the prior states?

Purity: Even so; and in the coming communication, we think the dear brother will discern the grand distinction between the states. These two states are like a grand and mighty net work, so completely are they connected together, yet they have their distinct experiences, and none but the angelic mind can clearly discern the line, and know where

it is to be drawn. Comprehend, dear ones, that here is the most interesting part of the communications, because it concerns every atom of life gathered round Purity.

Blessed are they who can pass triumphantly through these two states! We here remind you of the former communications concerning the atoms in the forest. We told you that not all that were polarized were united together; we have shewn you this in the symbol of the dew-drop. Those spirit atoms of air and of water that rotated and mingled together sufficiently long during the twilight, until the rays of the sun should shine upon them and lock them together, so that they might descend as wedded atoms upon the flower, *these* were effectually brought together, while the other atoms had to mingle with the air.

We desire you to carefully consider the symbol, as Purity ascends up to the higher states, after passing through the fifth and sixth states. Oh! that the dear ones knew how much depended upon these two states; but we pray Jehovah to give forth human language to His Angels, that they may communicate clearly, so that your minds may be able to comprehend.

Faithful: You gave us, Angel, the name of Dr. Coombe, the theologian, as the seventh representative spirit, who accompanied you in your gravitations to us; we know the spiritual value of his representative quality, yet, if possible, we should like to

know when and where he lived whilst tabernacled upon this earth,—at present we are all ignorant concerning this—can you supply us with this information?

Purity: It involves the opening up of other states, and all questions, as well as replies, are wholly dependent upon the great Eternal Mind,—if He permit and you will pause, we will endeavour to sound it forth, but of themselves the Angels have no power to do so. (Pause.)

Exit.

LILLY: What do you want with Lilly, Scribe?

Scribe: We don't know that we want you, Lilly!

Lilly: Lilly came because the Scribe asked her to come! the Angels say that you must tell her lots of names.

Scribe: We see now, Lilly, what brings you; it is to give us information respecting our last question to Purity—well then as to Dr. Coombe, did he live in Great Britain, on the continent of Europe, or in America?

Lilly: Lilly sees the letters "U. S. A." but they are divided, what does it mean?

Scribe: We think it means the United States of America, and that the division refers to the Northern and Southern States, which is it, Lilly?

Lilly: What you call the Northern. He was a teacher of the knowledge of Jehovah, but had to pass through much trouble. He has left something behind him.

Scribe: We presume you mean, that he was a Professor in some college or divinity institution, and that he

was a man in advance of his times, and got into trouble on account of his advanced ideas ; but we should like to know more.

Lilly: Lilly cannot tell you more now. Ta-ta. *Exit.*

PURITY: All praise, dear ones, to Jehovah ! for He alone permitteth.

Faithful: We have now to ask if the present time is a favorable one for you to give us the specific dates of your life and death upon our earth's surface ?

Purity: Dear ones, no ! this is why we desire you all to specially comprehend why one, who was called a great Mathematician on your earth-plane, has been brought as a Representative,—it is that, together with the assembly of the Angels, in Jehovah's own time, and at the hour He permits, the pure truth concerning the actual dates may be given.

We desire here to remind the dear brother, that there is no promise made, but what is permitted ; and the Angels communicated that, at what they call the Review, the desire would be satisfied.

Remember the three objects named concerning the communications, and that one was specially the opening up of *interior* truths ; and we think that, if you follow Purity, you will see this in the present communication.

* * * * *

Purity: We remind you, where Purity left you, it was standing with her hand in the hand of the Angel, lost in wonder that the foundations of the city

should be composed of such precious material. And here we remind you, that Purity has shewn you the fire and the water in every state. Remember also the rock ; but we now refer you to the other rock, with the garden and mountain beyond it. Close by the side of this mountain was a high and rugged rock, which no tongue can describe,—its windings and pathways were intricate and confusing, they were so many and so various.

While Purity was lost in admiration, upon viewing the foundations of the city, the Angel Guide again addressed Purity, saying, "Thou doest well thus to view the foundations of that city ; but in order that you may see as we desire, follow me and set your feet firmly upon yonder rock, underlying the mountain."

Oh, dear ones! this state is beyond all comprehension ; but with the confidence of those who know that they are trusting in Jehovah, Purity followed her Guide to the windings in the Rock. Mark this carefully! that at the entrance of this Rock, there was one narrow pathway, but so many and subtle were the other pathways that led into this one, that only those who are guided from on high, can keep in that narrow pathway so as to ascend to the summit, and there view the rising up of the Temple of Jehovah.

Oh, dear ones, even the Angels pause here! for here comes the true picture of the polarizing of the atoms ; better for many not to have known the path of life thus far, than, having gained so high a

summit, then to turn back. Here is the true figure of those atoms that were washed and turned again to the mire, and of those who descend from the height, having tasted of the powers of the future world, who are again lost in the valleys below. These subtle pathways which led into the one straight path, began from the valleys below, and assumed such a nicety when they neared the straight pathway in the rock—running parallel with it for a great distance—that only those who had a special Guide could keep in that pathway.

Herein, dear ones, comes the trial of the faith. The appearance to Purity was, that in following her Guide along the pathway, she was *leaving* the city, for here the pathway became so narrow, that Purity had to disengage her hand from the hand of her Guide, and with the words from the Guide, "Follow thou me," she trod in his footsteps, but the road kept increasing in narrowness, and so many pathways jutted in upon it that, without knowing, Purity took the wrong path. Remember the doubt that Purity spoke to you of, though not expressed in words to the Angel Guide,—the doubt was, that she would not be able to see the city so clearly from that standpoint, and as soon as that thought entered her mind, then it was that the pathway narrowed, her hand became disengaged, and Purity followed behind her Guide.

At the point where the subtle pathways began, Purity stepped aside, not knowing but that she

was following her Guide, until after long and weary travel. Finding that the path became wider, and that while in the narrow path she saw only twos, yet in the broad way there were multitudes, she strove to look into every face that she met as well as at those she was following, trying to discover the Form that had led her. Long and weary was the journey, but Purity found him not, and sitting down to weep, she asked of the multitudes passing by, "Have ye seen him whom my soul loveth?" and the reply ever came, "Who and what is thy beloved, and unto whom can we liken him?" to which Purity replied, "Amongst the thousands of thousands he is the chief; his countenance is fair, and his locks are full!" at which they laughed Purity to scorn.

Many were the enticements, as with harp and timbrel they tried to draw her to join in their festivities, but Purity replied, "I will not!" At this point, there was a great feast prepared, and more than Purity can name were the things of which they partook. Some of them she saw took so much that they fell down the cliffs of the rock in their intoxication, and became lost to her sight. Again the courtiers came forth in great numbers to Purity, asking her to go with them, but she would not, because she heard the voice, but knew not whence it came, "Be thou faithful, and the crown of life shall be thine."

Then the divine eye was given to Purity to see what was meant by *spiritual wickedness in heavenly*

places, for the atoms gathered round Purity, as she sat upon the rock, were those that had been polarized up to that state, and not knowing the straight pathway, or that even then they might turn aside from that pathway, they did not see that, in the love and wisdom of Jehovah, for awhile He hid Himself, it was therefore on account of their ignorance that they could not stand; but "blessed are they who cannot see with the outer eye, and yet believe."

These atoms, who had been guided thus far, when they had lost their guides, took to themselves their own delights, not knowing that in that trial existed the patience of the saints. Great was the scorn, and cruel the contempt which they poured on Purity when, in reply to their assertion, that she would die, she said, "Then I will die trusting in my Guide."

Here, in that Rock, Purity was permitted to see those who worked abominations, but she did not mingle with them, for there came continually a voice to her, "Ask for the old path, and walk therein, for the glory of Jehovah shall yet be revealed." Purity trusted, though she could not see;—she watched and waited so long, that she was again overcome, for she had fasted the whole time, refusing to partake of the wine of abomination. How long she continued in that state, she is not permitted to communicate; but with joy that is unspeakable, she again heard the heavenly voice saying, "The winter is passed, the summer is

at hand, awake my fair one, and come away!" Purity, dear ones, has spoken of the appearance of that Form, when the voice called her from the grave,—but how infinitely more beautiful now! it was as if the light of ten thousand suns had rested upon the crown of his head, and illuminated the entire body. So overcome was Purity with the sight of her Guide, that she fell down at his feet to worship him; but gently and lovingly he raised her, saying, "Nay, rather let this Divine Sun, whose action has hitherto worked, unite us wholly into one, for how truly art thou become like unto myself." Here Purity wept, and the Angel commanded her to look up; but who shall describe the looking up, and there beholding the truth of what the Angel had said, namely, that with the feet firmly resting on the top of that rock, the sight of the Temple of the living God would be clearer and purer.

With tears falling from her eyes, Purity said, "Lord though thou slay me, yet will I trust thee." The Angel commanded her to look at a golden motto which was written in the sun that was shining, the words were, "God shall wipe away all tears." It does not mean that there will be no tears, but that Jehovah Himself, who awakened the sympathy and love, shall wipe away the tears.

The trial was past, and then she perceived that that was not the *first* which was beautiful and then true, but *first* the true and *afterwards* the beautiful; for when the Angel said, "Arise, my fair one, and

come away, and get thee to the mountains," Purity remembered she was not fair, and wondered how the change could be effected, but she herself was to see the truth of that statement. Immediately the Angel Guide shewed himself as a great and mighty mirror, (for the sun's rays were still upon him) and in him Purity saw herself,—that was a great change from darkness to light; the color of the skin being wholly dark, was changed wholly into white, so that not even the spirits of the blood seemed present, so pure and transparent did Purity appear by looking at herself in her lord.

We desire you all to comprehend the deep and eternal meaning of those states which Purity has just explained that concern the pathway. If she had not heard the voice of her lord, and though not seeing him, had remained faithful to him, how would she have been cast into the bed of abomination, which she has shown you? and what Angel or Spirit can communicate the state of those who, having ascended thus far with Purity, have to descend again. Reply to Purity, and say, "unto what resurrection must they awake?"

Faithful: To the resurrection of condemnation!

Purity: Yes, even so; but who can comprehend this! Remember the atoms of the forest, which for ages had been polarized, yet would not blend together; they had ultimately to descend, and, representing the state of ashes upon the earth, they have to wait, until a new forest shall be formed that they may be clothed upon again. We ask you, why

Purity was left in that pathway? and what was the will of Jehovah there?

Faithful: Was it not to test the desire to possess pure truth? and to test the disposition to accept the same, and then to follow it?

Purity: That was the chief purpose. There were three; the first and chief object was to test and try the patience of the saints, by removing the Form which Purity loved, and in that state (speaking inwardly) if it is fully revealed, behold the other two objects! Being near the mountain top, the Angel Guide had gone to prepare a state for her, while the Angels made ready for the Marriage Feast, and while the robe, state, and feast, were being prepared, the test was being applied as to whether the atom was ready to enter in.

This brings us to the close of the sixth state. The clothing with the best robe, the entering into the upper room, and all connected therewith, belong to the next communication. Constantly look to the Centre of Life, that your minds may, in the meantime, be prepared for Purity to give forth the glories of the seventh communication?

We can now, dear ones, only give you a partial glimpse, for the angels are overpowered by the sight of the atoms. When the voice was breathed forth with an echo, and a chorus by a multitude of voices, which sounded forth "Awake, my fair one, and come away!"—that voice, sounding to the atoms that had endeavoured to draw Purity into the beds of abominations, and sounding as the

voice of many waters, affrighted them, and then they called upon the rock and the mountain to fall upon them, and hide them from the presence of the King. Thus endeth the sixth communication.

* * * * *

Purity waiteth to see the expression of the atoms gathered round her, as every seventh holds a robe and a crown in his hands, which express the will of Jehovah, that each should be robed and crowned with life and joy; and so Purity, under that Power, breathes the same desire and blessing upon you, with this communication from Jehovah, "Ye ask for the old way and walk in it, so that the symbols which the angels hold may be yours." With this blessing, dear ones, we retire.

Faithful: When you thus address us, Angel, and speak of the old paths, you do not, we presume, wish us to return to that form of thought and doctrine which we think the Lord Jehovah has led us from, do you?

Purity: If the dear brother could see his own hand guiding the words which express that thought, he would see the numbers doing it, and not himself. Do you not comprehend what the old path means? remember the one path, and the many leading into it, that Purity has spoken of. We perceive that path overgrown with tradition, and instead of the law of Jehovah, the creature man has formed doctrines corresponding to the many intricate pathways, leading up to that Rock upon which

every atom must stand, if they would see the King in His beauty. That is the old path. Accept the breathing blessing, dear ones, while we ascend to our Father and your Father! Farewell!

Exit.

LILLY: Do you know what Lilly has come for, Scribe?

Scribe: No, Lilly, not until you tell us.

Lilly: Lilly has come to tell you that she is going over all the cities of your earth with the Mathematician, in order that she may talk to you about dates, for Lilly can count, and then we will tell you all about the crust of your earth, for the Mathematician is a great scientist.

Exit.





CHAPTER XXIV.
EXPERIENCES OF A SPIRIT.

Seventh State.

(January 13th, 1875.)

CONTENTS.—*The Three Angelic Orders. The Resurrection of Condemnation. Spiritual Equilibrium. Human Responsibility. The Crowning of Purity. The Angels' Song. The Reception. The Illuminated Mansion. The Robing of Purity and her Lord. The Feast. Silence in Heaven.*

Luther:



OD of Wisdom and of Love! thou art Jehovah of all power. Seated on Thy eternal fiery-wheeled Throne, highly exalted, above all Zooa or living ones, all cherubims or knowing ones, all seraphs or burning ones, Thou art the peerless Monach! filling the heavens with Thy presence, and the exceeding weight of Thy glory. Thou hast promised to come to some of Thy atoms, even as a thief; let such power be manifested to Thy atoms gathered around Thee! Reveal the glories of the present dawning day, and by the presence of that power, steal these hearts from earth away! Weave the new attire for the

new born souls ! Breathe upon the wedded atoms,
and admit them into Thy Eternal Bosom !

Exit.

PURITY: All hail, dear ones ! The blessings of the heavenly kingdom, that better state, where the wedded atoms rest in Jehovah, be with you.

There is now a multitude gathered round you, which no one can number.

There never was a state in which the angels needed harmony of mind more than the present, that the purity of the truth may be preserved.

We supply the word, dear brother Faithful, which you did not comprehend in the Angel's prayer, it is *Zooa* ; and we wish you all to comprehend the *Zooa*, or the *Living Ones*. In this there are three states, and they, the Living Ones, inhabit the three degrees of the inner celestial kingdom. We now wait your pleasure.

Faithful: In your experiences, Purity, you told us of "continuing in one state for ages, without seeing a form or hearing a voice,"—are we to understand this literally? or does it correspond to a state, which we may sometimes feel upon the earth, namely, a state of interior loneliness, while yet surrounded by multitudes of living beings,—the feeling arising as we think from a consciousness of a want of fellowship?

Purity: That cannot embrace the meaning of Purity, for while the state of which you speak is extreme, yet to Purity there was given the actual realization of entire loneliness. There was no intermittance

there, as some of you would experience in the state noticed by the brother Faithful, for while there would indeed be the sense of interior loneliness, yet there would be the *outward* manifestations of the forms of life, which sometimes would relieve the sense of oppression. Remember that while Purity appeared to be left alone for ages, both within and without, seeing no external form, and hearing neither interior nor exterior voices, the punishment was such, that Tresse cried, it was more than she could bear, yet even this was not comparable to the pain which was experienced by her in the fifth and sixth states, when, after having had sweet fellowship with and being led by her Guide, she was deprived of that external form and voice.

Faithful: In your last communication, Purity, you spoke of certain atoms who, having advanced up to the fifth and sixth states, then receeded;—does this not involve the idea of human responsibility being much more than an appearance of free will? and, again, to what state did these atoms retrograde?

Purity: The brother Faithful must ever keep before him the words she has so frequently uttered, namely, "that only the angelic mind can see the end from the beginning," and through these states we see the harmony existing in the Divine Mind, and even through such a process the angels can say, "He doeth all things well."

Such atoms fall lower than the lowest forms of life, because having ascended thus high, they there

work abominations in the sight of the Lord, adding thereto the fact, that when so turned aside from the narrow path, they try to draw away and deceive even the elect. Purity asked you before, seeing the darkness was become so great in them, to what state had they fallen? and she now again asks you, To what Resurrection do they awake?

Faithful: We should say, to the Resurrection of Condemnation!

Purity: But do you comprehend what this Resurrection means? It is the being exalted into heavenly places, and when the King, having thus far led them on, for awhile hides Himself, they then declare, both by word and action, that they will not have that King. Living for awhile in that state, their hearts being blinded, they afterwards declare that there is no God, and becoming hardened, they have a process to undergo, which all such atoms must pass through that return to wallowing in the mire.

Oh, dear ones! we can only give you a glimpse of their states, for it requires the angelic mind to see that it is the Father's hand, which will ultimately redeem them. How great is the fall from that high and mighty rock! what is the process they have to undergo, even in the descent! and then how long have they to remain in the lowest hells before the work of reformation and regeneration can be effected in them! There are many who have to be clothed upon with the clothing which they rejected, namely, the garments

of the Eternal King ; hence, they have to remain in that lower state until generations shall have passed away, and until there has been effected throughout the whole material and spiritual worlds a change of clothing, whereby they may be clothed again.

Faithful: In the case of the atoms referred to, who have to suffer such painful experiences as those undergone by yourself, are there not compensating enjoyments, even while passing through these experiences, so that it may not be an unqualified, miserable state of existence? if not, what becomes of the equilibrium of the action of Jehovah, which we cannot but think is discernible by the interior eye, and manifests His Infinite Love and Wisdom to all His creations?

Purity: Where is the equilibrium established? and at what state does it come in?

Faithful: We were referring to the equilibrium, as being discernible in all states.

Purity: It is not discernible in every state. If you note carefully, when Purity spoke of the long Sleep of Death, and of the loneliness that followed, you will mark that throughout the communication there was nothing amounting to compensation in that state, but through all other states, after the form and voice of the Angel Guide had visited her, you will perceive that, even in the trying states of the fifth and sixth communications, there was ample compensation for the pain suffered therein, for while the voice and form were withheld,

still there was the *interior* voice, crying, "Be thou faithful unto death!" and it was that mighty power, working within Purity, which gave her the victory over the foes that surrounded her.

Faithful: How far are we responsible for own choice and action of truth and life, Angel, while upon this earth? or in other words, have we our destinies in our own hands?

Purity: Dear ones, the question is a complicated one! No atom, gathered round Purity, *inwardly* thinks that his destiny is in his own hands.

There is a law established by Jehovah, and fixed in the natural world on which you live, and while there, you are surrounded by all the appearances which enable you to think that you have the power to choose between one path or the other. Were this law not as fixed and immutable as Jehovah Himself, we perceive that the floodgates of the hells would be thrown open, and there would be a *lawless* generation, so that you will perceive that that which you call *responsibility*, is granted for a special purpose, and continues until a certain state is arrived at; were it otherwise, the law of Jehovah would be perverted, and the pearls and treasures of the heavenly kingdom would be cast under the feet of your animal nature, and this Jehovah never permits.

Faithful: Then, Angel, it would follow from this, that the appearance of free-will and responsibility forms a part of our educative process!

Purity: It is, and for ever will be, the established law of Jehovah ; but we want you to comprehend that as the earth on which you live becomes purified, and other earths are formed, the one on which you live will have ascended up beyond appearances ; but the fixed and immutable law remains for other worlds that shall be brought into existence.

EXPERIENCES OF A SPIRIT.—*Continued.*

Seventh State. Part I.

Purity:



REAT and solemn is this moment! and that you may gain a glimpse of the glorified in heaven, we must pause, to ask you whether the state, of which Purity desires to speak, is in accordance with the states of your minds?

Faithful: So far as we know, we are desirous of being privileged with mental sight,—so far, at least, as you can accommodate it to our perceptions.

Purity: When the Experiences of the Spirit Ascended are given, remember, dear ones, that they are only just touched upon, for the Angels could descend and augment them to infinity. The most glorified state which Purity desires to shew you, the Angels also desire that you may see in greater fulness than even in the former communications, and thereby be strengthened, that you may have the power to pass the state called the sixth.

We remind you that Purity left you in the last communication, with the tear still in her eye, kneeling at the feet of the Angel, and when the Angel Guide bade her look up and see the golden motto, "And God Jehovah shall wipe away all tears." Remember the promise made to Purity, that she should see the "King in His beauty," and when she enquired where her Guide dwelt, the answer was not given, but that Purity must "come and see."

Who can utter forth what that sight is! she then saw that the dawn of the regenerate life had faded away, for the meridian light from the great Eternal Sun had burst forth and dispelled every spot and blemish, so that looking into her lord she saw the words that he had used verified, when he said "Awake, my fair one, and come away!" for there *in him she beheld herself*, and then the spirits of the blood were at rest. Can you comprehend the meaning of this?

Faithful: Do not "the spirits of the blood" mean the animating principle of life, actuating the outer external or sensuous parts of our organisms?

Purity: Even so; and this is where we want the dear ones gathered round Purity to discern the grand distinction between the two pleasures, concerning which the Angel prayed, namely, the pleasures of the natural mind, and those of the love and motion of the interior heavens.

While thus kneeling before her lord, Purity saw that the state had arrived for the completion of

the work connected with the regenerate spirit, namely, *the reception of the Crown of Life, the Robe of Righteousness, and the Entry into the Mansion that her lord had prepared.*

Gathered round Purity were seven angels, who, taking down their harps, began their songs in plaintive and measured tones concerning the love of Jehovah. They sang of man, and they sang of Jehovah;—they sang of man as being in the bosom of Jehovah;—they sang of Him as setting Jehovah behind and before;—they sang of Him as the Word that was with Jehovah, and that was Jehovah;—they spoke of the glory of God, and the glory of humanity yet to follow: and as the sound of their songs died away, the seven angels taking the hand of Purity's Guide, and the left hand of Purity, turned them to the East, and behold, where once was the great and mighty ocean, whose waves were a terror to Purity, behold the waves were crystalized and formed into twelve mountains, and upon these mountains, which formed the foundations, behold the mansion that her lord had gone to prepare. In the mansion were four and twenty states. Forget not the foundations, dear ones! for when the seven angels commanded Purity to look at the foundations, behold the words inscribed thereon "Take ye heed how ye build thereon." The Temple of Jehovah to be reared upon this foundation must be built up of precious, *living* stones. Do you comprehend the glorious and eternal meaning of this?

Faithful: Does it refer to the future and glorious state of universal redeemed and regenerated mankind, Angel?

Purity: Even so,—thence the Temple became of living stone; and while the number which Purity communicated to you was four and twenty upon that mountain, every atom of life gained and regenerated from the earth-plane, augments those states. We ask, where is the human tongue, or the human language, that shall describe that Temple when generation after generation shall have been added to it.

The mansion that Purity was to be admitted into was the third upon that mountain. Oh, for language to describe her reception there! we have spoken and shewn you the symbols of union in the dewdrop, but how can the heavenly marriage be portrayed by symbol!

As Purity was thus gazing upon her mansion, she heard the rustling of wings, and Purity with her lord was immediately carried forward by the seven angels to the porch of the mansion; in the interior of the mansion there sounded forth a voice from the interior heavens, saying to Purity, "What doest thou here?" and immediately she replied, "To utter forth the praises of the Most High," and the enquiring voice again came forth, "what are thy praises?" Dear ones, Purity often charmed those in the desert by singing her songs to them, and at the porch of that Mansion she responded in song, "I will extol Thee, my

God, O King, I will praise Thy name for ever and ever." This proved the admission into the interior of the Mansion.

Oh ! that Purity could describe the scenes that met her there. May all of you pass triumphantly on and experience the same ! Every window in the mansion was thrown open, except three in the distance, (the reason of this will be seen hereafter) and coming through the open windows was the atmosphere of the heavens, which was none other than the breath of the living God, and which formed itself into a transparent robe ; the seven Angels taking this in its completeness (for that robe was woven together by the breath of Jehovah, and was without seam,) placed that robe in the right hand of her lord ; then he placed it upon Purity, and ere the fastening of that robe took place, there descended the breath of Jehovah, giving the new name which her state commanded, that name was written upon her heart.

Here we desire you carefully to mark, so that you may discern the grand distinction between the spiritual body and the celestial body,—so pure and transparent is the body of the celestial heaven, that when the truths are written upon the heart, as Purity's name was there written, it appears on the forehead according to the Abiding Word.

After Purity had been clothed upon, behold ! the purple and scarlet robe which her lord had worn was immediately changed and a golden

belt encircled him round, with a fringe of corresponding color. After the Robing came the Feast; but before partaking of that, the multitude which had gathered round, burst forth in loud and sweet strains, following the injunction of the seven angels, singing and making the Courts of Heaven ring with the hallelujahs, "The Lord Jehovah rejoiceth."

When their song had ended, the seven angels came forward, and placing the hands of Love and Wisdom together, they thus spoke under the power of Jehovah, saying, "Thy future happiness will be by mingling essence in essence, and thus becoming One in the great whole in the interior heavens, and henceforth thy work will be to bless others even as thou hast been blessed,"—this constitutes the happiness of the angels of the interior heavens.

After this, dear ones, there was a pause, and a silence in Heaven for the space of half-an-hour,—and here we pause too. We catch up the golden thread, after the pause has expired, and continue the communication, which belongs only to the State of Holiness. There is yet the Feast and the Crowning to be spoken of in that state. Oh! that you may be able fully to comprehend that which will be given connected therewith; meantime, let the dear ones keep their minds fixed on the Eternal Centre, that the light may shine upon the truth and bring about the same in them, for they will see, after the State of Holiness is completed, that the communications will be of a

different character. Here we ask the dear brother Faithful, Where and when did Purity lose her personality?

Faithful: The personality which we mean, as the idea of self or living for self alone, was laid off at the entry into the above state, which we take to be the seventh.

Purity: Purity laid down her personality when the last doubt arose as to whether her lord was leading her in the best road, so as to have a full and clear view of the Temple of Jehovah.

Faithful: But was not that in the sixth state?

Purity: These was a personality left in the sixth state, and a will given in loving obedience to her lord, who triumphantly led her thus far, even to the seventh state of holiness. Remember the pause, and the silence in the heavens, so that you may the better understand the meaning when Purity gravitates to complete the communication.

Out of that sphere, We, inhaling the breath of Jehovah, breathe the same upon every atom gathered round Purity! and as the breath of Jehovah proceeding out of His mouth purified her from the last spot and blemish, so the same breath shall vivify and purify that life which the everlasting Sun has begun! Thus ascending, dear ones, and breathing blessings on your head, we, in His name, bid you Farewell!

This is a communication of the seventh state, but it has yet to be completed. Farewell!

Exit.



CHAPTER XXV.

EXPERIENCES OF A SPIRIT.

Seventh State.

THE MARRIAGE. PART II.

(January 20th, 1875.)

CONTENTS.—*Personality, Individuality, and Identity. The Human Form in Heaven. The Marriage of Love and Wisdom. The Banqueting House. The Feast. The Divine Selfhood. Two Fruits from the Tree of Life. The Almond Tree.*

Luther :



ALL praise to Thy name, O Jehovah God !
The silent half-hour is passing swiftly by,
The Master of the Feast Himself is nigh
To all His dear ones, He holds the loved one
In His own keeping ;
He, Himself, has robed, and thus prepared her
For the greeting.
Strike harp ! strike viol ! strike lyre !
Nor cease thy harmony till higher
These wedded atoms stand in Thee complete.
Thus, O Jehovah, let the atoms gathered round Thee
Be likewise wedded in Thy Eternal Deity !
Shine forth with brightness, O Eternal Sun !
Quicken and vivify the work thou hast begun !
Amen and Amen !

Exit.

PURITY: All hail, dear ones! peace be with you! the societies who send forth Purity, with all the saints, salute you! we praise the name of Jehovah, because we know that only His will can be done, and the Angels know that the will of Jehovah is best.

Faithful: In describing Personality, Individuality, and Identity, how are we to understand these terms? does Personality, as we now understand it, refer to the first, second, and third states of spirit life, Individuality to the fourth, fifth, and sixth states, and Identity to the seventh and the following states?

Purity: Personality belongs to the lower states, Individuality to the following, and Identity to the celestial or interior. Each state, after passing the seventh, increases and intensifies in the knowledge of what that Identity is. If the dear brother Faithful on the earth rejoices to know *personality* for himself, how is that joy intensified and enlarged up through all states! We again repeat that there is the conscious enjoyment through every state; but that consciousness is so heightened after passing the seventh state, that even an Angel cannot express it in your earth language.

Faithful: In our present state of existence it is difficult, if not impossible, for us to conceive of form apart from shape or the configuration of the body. Does the Spirit, when it emerges from its present earthly tabernacle, appear to itself in the same external shape that it had when living upon the

earth? that is, does it appear with external limbs, and all other characteristics of the earthly body? if not, in what state does it lose this outward expression or appearance?

Purity: The brother Faithful has again the power to take part of the communication, as the questioning thought is embraced in it. Remember, the child Lilly had a special mission to perform in gravitating, to ask questions concerning the last one of your Representatives. If Jehovah be willing, when the promised communications have been given, it will be seen why he stands amongst them, and then it will be clearly shewn to those who have their interior sight opened, what constitutes the earthly body, what the spiritual body, and what the celestial body; also how these live upon your earth-plane. Who can tell Purity where the spirits are which animate their bodies upon the earth-plane?

If the Angels be provided with an Instrument for use, there will be much given concerning what appears as a miracle even to the Angels, namely, how the tabernacles move upon the earth-plane; and where the spirits are to be found,—it is a theory which no one upon your earth can theorise upon.

Faithful: From observing that the tendency of motion is to produce spherical forms and shapes in outward nature, we are inclined to think that the highest or most perfect human form or shape in the heavens is spherical. Is there any truth in this conception or thought?

Purity: There is a great truth in the thought; but how extensive is that truth! We desire every atom carefully to notice how the questioning thought, respecting the spherical form, is treated in the coming communication.

Faithful: Acting upon the instructions given by the Great Saviour, namely, to judge not by appearances, but to judge righteously, *that is from interior sight*, we conclude that our ultimatum into our present earth life was not our beginning. If we are right in this, had we an atomic or an individual conscious existence before the event referred to? and as we ascend again to our true native home, shall we be able to gather up the knowledges of such a prior existence?

Purity: The dear brother Faithful has fully embraced all that Purity desires to communicate; but so pure is the truth connected with such a revelation, that the whole of that truth could not be given to the minds at present on the earth-plane, for so high and so deep are the workings of Jehovah in the ultimatum and indrawing of His own life, that the work has to be very gradual to gain such knowledge.

We perceive, dear ones, by the very impurity of men's minds, and from the misconceptions they have of the Abiding Word, that they presume some of it may not be read; but the pure in heart see Jehovah, and such will see that the Abiding and the Written Words are pure also.

Faithful: Willing to be instructed, Angel, in heavenly

wisdom, are we right in thinking that no positive knowledge can be attained of the Infinite and Eternal One, as to what He is in Himself, but that He can only be known by and in the works whereby He has manifested Himself? and finally, are we right in conceiving that He, the Great Jehovah, is the grand Central Spirit or Life, and that Humanity in all universes is the embodiment of that Life or Spirit?

Purity: We cannot reply to that question, for reasons which the dear brother himself may know. We would ask the dear brother Faithful to pause, and think what the will of Jehovah is, in withholding the reply.

Faithful: I know not, unless the time has not yet come for such a truth to be communicated.

Purity: It is the desire of the Angels, under the will of Jehovah, that no great truth be given until it can be received, so that the truth may be preserved from all impurities, hence you will remember that at the first, when Purity gravitated to you, her words to you were;—but can any of you say what her first words were?

Purity's first words, communicated through your Instrument on the earth-plane, were, that she had gravitated to speak to you of the higher life, and that that higher life would be shewn and presented in Jehovah's own way, by leading you from the elementary to the more complex, so, if the dear ones watch carefully, they can verify the statement which she first made. By and bye, if the angels

gain the Instrument for use, the whole grand truth will stand out before you, and then you will say from your hearts, that the knowledge of Jehovah covers the whole earth. Ever keep before you the Living Centre while the angels speak ; He Himself purifies by preserving the truth from error.

We pass on now to complete that state of which Purity hath spoken ; and here we desire all to centre their thoughts on Jehovah, while the Angel gains the power to communicate.

EXPERIENCES OF A SPIRIT.—*Continued.*

Seventh State. Part II.

PURITY:



IN that state, Entering upon the Feast, the moment had arrived for which all the Angels in the interior heavens had been looking forward for ages ; hence, when the Silence had passed, Purity, who had then received her name according to her state, stood robed in that robe which the breath of the living Jehovah had woven for her, and all the heavens saw that robe without a seam, and Purity perceived that even the highest heaven of heavens was thrilling and quivering with emotion.

There is a state to embrace in the interior heavens, and after the robing and during the silence *came the embracing* ; and the quivering emotion throughout all the heavens was from the voice of Jehovah Himself, whose voice sounded

like ten thousand thunders uttering forth their voices ;—it was the voice of Jehovah breathing forth to His wedded atoms in His kingdom the words : “ I Am that I Am, the Almighty ; render honour unto whom honour is due.” Hereupon, with Purity standing hand in hand with her lord, the seven angels, which were the seven spirits from Jehovah, struck their harps, and Purity and her lord replied in song to that Almighty voice, “ The Lord, He is God Jehovah, He it is that hath made us one, and not we ourselves.” Then the whole heavens burst forth in one grand chorus : “ Hallelujah. Amen.” Again came forth the rolling voice from the highest heaven of heavens, “ I Am that I Am, bid thee share My prerogative !” again the angels sounded their harps, while the wedded atoms replied in song, “ We are here to do Thy will, O Jehovah.”

Here came a sight which no angel can pourtray. We told you that all the windows in that glorious mansion were opened except three ; these three were then thrown open, to convey the knowledge from Jehovah how influx and ultimation should be from that state. At this point, the seven angels coming out from Jehovah hovered over Purity and her lord, and conducted them forward to the place of the feast, which in the heavens is called the Banqueting House, and the state following that is called the Saints’ Rest. The dear ones will perceive that there is a change in each state, signified by the Robing, and the Crowning, and

the Feasting. The feast in the banqueting house followed the robing, and the crown of life has to follow in another state. Here we have to ask you to bring back to your memories what Purity has communicated concerning the wedded atoms in the dew-drop, for while we have desired not to weary you, by taking you into the scientific world—though we much desire to do so hereafter—yet we *must* take you again into that world, and shew you another symbol concerning the dew-drop, so that you may be better able to understand the communications now being given. Here we ask you to reply to Purity, and say, What becomes of the dew-drop after the rays of the sun have shone upon it for many hours?

Faithful: To appearance it is dissipated by evaporation, and soon lost to our sight.

Purity: No true scientist could thus have spoken. The dear brother Faithful must comprehend Purity, and carefully watch the working of one dew-drop; she has shown you how it is presented in the morning, in one form, and we now ask you, Does it always retain that form?

Faithful: No, the globular form is soon lost.

Purity: Can you tell Purity how it is lost?

Faithful: It is lost as to its globular form because the rays of the sun possess such heat as to abstract the moisture in the drop, so that it returns to its primitive elements in the atmosphere.

Purity: The dew-drop, when it is first formed from the spirits of air and water, descends in a perfectly

round form ; it does so to present to those who inquire, the divine order of union even in the lowest form. But how could its use be to remain there? After it has answered its purpose by the presentation of that form, the same sun that brought and united them together, after that thrill of union, speaks in the ray, as the Great Eternal Sun, spoke to Purity and her lord through the Seven Spirits at the expiration of the silent half-hour, telling them that then was the state to refrain from embracing, and bidding them share His prerogative, by giving forth that life and light, and dispensing the same to others. So speaketh the sun by its rays to the dew-drop ; it had previously given the life, and afterwards awakened within it the consciousness of that life and the unity of that life, and then the rays command the dew-drop to do the same as the sun itself, which is to draw others into a similar condition, for if that dew-drop remained for ages upon the petal lips of the lilly, no such use could be performed ;— watch then the action of the sun ! The sun shining forth again, after it has brought the atoms into union, gently disentangles them from the spherical form ; but we perceive that these atoms are never separated, for the rays, while causing each to perform its use, keep them closely linked together, and help them separately to rotate and to polarize other atoms of air and water, so that other dew-drops may be formed through them.

Here we state that which no other scientist has

been able to discover, namely, that the one dew-drop continues the same always; and though to outward appearance the rays of the sun sever them, yet to the angelic eye there is presented a thread or a ray from the sun which keeps those two atoms ever together,—so that while they are performing their use in drawing and joining other atoms together, it is ever the same dew-drop, and we perceive the same dew-drop continues for centuries upon your earth. No one dew-drop, out of the many millions that assemble round your earth, ever takes to itself other spirits of air and water. Why cannot the scientist on your earth discern this? Because the ray is so fine and subtile that is ever in the centre of these atoms, and keeps them so united that they cannot be separated.

Another symbol, and we pass on. Purity asks the question, To how many did that seed give birth? and how many millions did it supply with food? Dear ones, that same seed is supplying still, and Purity desires you all to see how many Purity, in her exalted state, has given birth to, and how many she has fed.

Remember the promise to those of her race, "that in them all nations would be blessed." Here we ask you, Why was she left alone upon the rock before her entry into her present state,—while it presents a special truth, tell Purity what is the universal truth?

Faithful: We know not, unless it is to show forth that the

rock is the symbol of universal truth, and that that rock was personified in One who came through the Hebrew race.

Purity: The question is only partially answered. This rock represents the *universal truth* and the *knowledge of the same*, and Purity being left alone upon the rock, after the promise from her lord, that she should see the King in His Beauty, conveys this lesson, and presents the glorious picture, that universal man shall live as seeing Him who is invisible, when all dominion and principalities and powers, and all earthly monarchies, shall have been brought into subjection, so that none shall be required but the one Eternal King, the Great Invisible Jehovah. The Rock constitutes that truth and knowledge whereby mankind must live, and then shall the kingdoms of the earth be delivered up to God and His Christ.

We pass on, and ask you to keep in mind the symbols, so that while Purity passes on to higher states, you may the better comprehend those interior truths which in their purity cannot be conveyed in your language.

The clear chorus of heaven again strikes aloud in long hallelujah strains, as, sitting down to the feast, they bring in their hands the two turtle-doves, and the breath of Jehovah was breathed through them on Purity and her lord as they sat at the feast, saying, "Increase and multiply and replenish the states you have passed through ! (for

if the ultimatum of life were to cease, then angelic existence would cease,) there are twelve manners of fruit gathered from the Tree of Life; of these ye are to partake of two, and two only." Again the Eternal Voice breathed forth through these wedded atoms, "I Am that I Am will pour out life continually;" and a second time the command came, "Increase and multiply."

Then all in the interior heavens, striking their harps, in low and plaintive tones breathed forth from the Great I Am, "Eat this, and remember me!" to which Purity and her lord replied, "We will remember Thee."

It may not here be given, dear ones, but there never was a state in angelic existence like the present, when the Love of Jehovah bursts forth upon the wedded atoms, supplicating, even like a courtier, the atoms He Himself had created, and bidding them share His Divinity. Here we desire to impress on your minds the selfhood that is right and harmonious, and the selfhood that has to be destroyed. Jehovah loves Himself, but how?

Faithful: He loves to see Himself in all the forms of life that He has created to receive life.

Purity: He loves Himself, because He has given forth His life, and in that love desires to see that life given back to Him, that He may ultimate it for other generations.

Faithful: But, Angel, the giving up that life by the recipients does not mean that they lose their own individual life, does it?

Purity: Dear brother, Purity has told you how the happiness is intensified by Jehovah Himself sup-
plicating the life and love from His own atoms,
whom He has thus brought together, and bidden
them to share His divinity, and to become the
receptacles for the ultimation of life; for if the
personality and the enjoyment of the separate
and sensual personality is enjoyed, how much
more so is it when, being raised up to that state,
the atoms are individually made the receptacles of
life for the continuation of creation. If you find
your joy on earth to be great, and as parents
receive reciprocation and love from your offspring,
how much more so when, in the bosom of Jehovah,
the sensual changes to pure love, and thus pure
life becomes ultimated through you.

Remember the figure of the twelve manner of
fruits, because they are the kinds of life, and as
Purity gives birth only to certain forms of life, so
the command came forth at the feast, as to the
two fruits out of the twelve the wedded atoms
were to partake of. Can the dear brother Faithful
tell Purity which of those fruits they partook of?

Faithful: Were they the fruits of Love and Wisdom?

Purity: Give the names. Through Purity the almond
tree had to flourish and bring forth fruit, which
fruit will be seen in the last communication.

After the feast, and the chorus of heaven rising
up to Jehovah with their hallelujahs, the Seven
Angels again came forward to conduct them to
the next state, the *Saints' Rest*, where, placing a

crown upon the head of her lord, and a crown in his hand for Purity, they entered the state of Rest that she might receive her crown.

Here comes in one of the dear brother's questions concerning Form in the heavens, and the question as to having external shape, as legs, arms, or any other limbs ; and we affirm that in that state of rest, ere Purity received her crown of life, she realized what is in your Abiding Word, that the right hand was under Purity's head, and the left hand embraced her. This should convey to you some idea of the celestial body ; we have shown you how transparently pure is that body, for when Jehovah wrote her name upon the heart it was immediately visible on her forehead.

We have shown you concerning the *robing* of that form, so there was the form to robe ; and remember that the two crowns show the dear ones that there were two heads to receive the crowns,—with this further knowledge, that Purity's lord held her crown in his hands until the command of Jehovah which had been given in a former state was fulfilled, which was, "to increase and multiply," so that the crown was withheld from Purity by the hand of her lord, until fruit had come forth from Purity, which the angels call the "crowning of life."

This brings us to the close of the seventh state, for the crown can not be received until Purity enters the twelfth state, which is after the ultimatum of life.

Oh, dear loved ones on earth ! we speak that which we know and have seen : no human power can create or destroy ; though you may take an atom and divide it into many, and remove its former appearance, yet you can neither destroy nor create, so, in like manner, no human mind can create a thought—all thoughts have an existence in truth somewhere ; and more, no human intellect can form an idea, you think it can, but you can no more form or make an idea than the man of ingenuity on your earth can put into form any material, unless there be the material to work upon ;—raising you higher, no one can form any idea of the task the angels have in condensing truths so sublime and pure into your earth language, and in presenting them in the time you give to Purity ; if you were to remain for centuries upon your earth, Purity might dwell upon every state, and show you the state of atoms and the experiences of their ascents, only they partake of fruits other than the race from which Purity descended.

We pause here, and ask each of you to remember the symbols which Purity has given, so that you may be the better able to enter with her into future states, concerning which she desires to communicate.

With the blessings from the universal heaven we ascend, and breathe these blessings upon you, again desiring that each may overcome the fifth and sixth states. Farewell ! Peace be with you !

Exit.

GUTHRIE: Farewell, dear ones! We are the Martyr from your earth-plane; and from our Society of Symbols we testify to the dear ones on the earth that the lines have fallen unto them in pleasant places. Your brother has been watching the rays of the sun, and the action of the rays of that sun, while the dear one, Purity, gave the symbols, and if the dear ones ken that way, they will know what Purity desires to communicate.

The Brother comes from the Society of Symbols, who watch the working of them in the hands of those He has left behind, just as the scientists watch the operation of the atoms in the air.

At some future state, Jehovah willing, we shall gravitate to tell the dear ones what the action of those symbols is upon them all; your brother cannot do it now. Do you know why?—because the dear ones do not like plain talking! If your brother partook not from that society of love, he would not be permitted to speak with you. Ours is an important society, being the Society of Symbols; we judge of the whole thereby.

Peace be with you! Your martyred brother loves to gravitate to you, for the atmosphere is pure; since your brother left the earth, the scales have fallen from his eyes, and the glorious light of a New Dispensation falls fully upon him. Farewell!

Exit.



CHAPTER XXVI.
EXPERIENCES OF A SPIRIT.

Eighth State.

(January 23rd, 1875.)

CONTENTS.—*The Seven Rays of the Sun. The Saints' Rest.
The Seven Angels, or the Seven Spirits from Jehovah.
The Fruit from the Tree of Life. Peopling of a New
World. The Law of Compensation.*

Luther :



TERNAL Life ! Thou hast in Thy wise
decree
Determined that Thy Life continued be.
For ever, through Thy Angel Love,
Thou dost unfold
Forms to people worlds sublime,
As yet unknown, untold.
By the translucent splendour of Thy Power
Raise Thy gathered atoms, until they tower
Upon the heights sublime !—until
With us they stand,
And view and feel the life that goeth forth
At Thy command.

Exit.

PURITY: All hail, dear ones ! Peace be with you ! We
desire all to centre their thoughts upon the Living
Centre, while we gather power to give the present
communication.

Let the dear ones not be weary with Purity, for the communication is so pure that it may not be wholly given in your language; therefore we have to take you again to the scientific world, whereby you may be able to comprehend the communication.

Faithful: We wish, Angel, to ask you concerning the great Law of Correspondences. When you use natural words and terms to express the scenery and objects of the spiritual world,—such, for instance, as mountains, oceans, and musical instruments, do these *appear* to you in spirit life as they appear to us on earth? or are these terms used in a relative sense,—that is, do the natural things expressed by the words used *correspond* to that which you communicate to us, so that the only relation existing between appearances in the natural world and your descriptive scenery *is in their correspondence?*

Purity: Dear brother Faithful, present to Purity some of the scenery of heaven;—if you take away the appearances, what will there be left? There is the symbol of the universal kingdom which we have given you, and shown the difference in its aspect in the cause world and in the material world. Remember the innumerable worlds around you,—many of them much less and inferior, while many are of a far superior order, and from these we gather the Scenery of Correspondence. The word *correspondence* is not known in the interior heavens; it is known there as the *one grand*

spiritual law of Jehovah, therefore the angels, when about to communicate with your earth, speak of taking one spiritual symbol to compare with another spiritual symbol. Comprehend ! we take the symbols from the interior heavens, and the corresponding symbols from your earth ;—and here, dear ones, we again affirm and remind you of the reality of the Rock upon which Purity had to stand, to view best the rising of the Temple of Jehovah *without*, in order that she might *enter in*, and see its meaning.

There are no other steps to ascend, dear ones ; by the law of Jehovah they extend from the interior throne right down to the lowest state on the meanest globe. If the correspondences and the symbols around you were taken away, you would be as if robbed of individuality and the divine consciousness through all states ;—it is the *reality of the heavens* that we wish to establish in your minds.

Faithful: You perplex us, Angel, by informing us that you have been and are the mother of an innumerable progeny ! This statement causes us to think that the series of Experiences now being given is a representation to us of the truths given to the Jewish Church, as we term it, and which are recorded in our written Word ; but how can we reconcile this with the experiences of an individual spirit ? for such we take you still to be, Angel.

Purity: The dear brother Faithful will better comprehend by watching the present communication.

Here we ask any of you to reconcile to Purity, and to show her where the harmony exists in the two statements which we perceive in your Divine Word, namely, "The Lord said unto my lord, Sit on my right hand until the foes are made the footstool," and, "More are the children of the bond woman than those of the free." Show to Purity how these are so closely connected that they cannot be severed? If this can be clearly seen, all the doubts in the brother's mind will be dispelled.

Faithful: We reply to the first enquiry. According to the law of correspondences, Love, working by Wisdom, gives power to subject the external to the internal, or, in other words, gives its possessor spiritual perception. Now as to the second: the appearance only is more prolific of truths, which are not truths in themselves; but when the spiritual perception is opened, then it is seen that the children of the Spirit, or the offspring of Love and Wisdom, are more numerous than the other.

Purity: We desire the two to be recorded, word for word; they are as inseparable as the divine love and wisdom, and in their ascent the dear ones will prove the truth of Purity's statement.

Faithful: It is not your statement, Angel, that we call into question.

Purity: No; but we wish you fully to comprehend the glories that underlie; the statements made by Purity are condensed and limited, and must be worked out,—therefore if the brother Faithful

leave it to the communication, Purity will speak of it.

Faithful: You know, Angel, that *we* are now in the state of appearances, but yearning to ascend, so that we may look down and see real and genuine truth in those appearances.

Purity: Will the brother Faithful reply, and say which portion of his life he lives in appearances, and which in the reality, and how much of the latter is appearance? The brother cannot reply to this.

Faithful: No, we cannot; but with interior light we might perchance be able.

Purity: It is only when the full blaze of divine light shines on the interior that the dividing line can be distinguished. Who has permitted the communication to be given you but Jehovah God, and what is the purpose therein?—the very purpose *is involved* in the questioning thought of the brother Faithful; it is to enable each of you to ascend, so that from the standpoint to which you attain, you may individually view therefrom the working of Jehovah *within*, and He Himself will divide the natural from the spiritual, as they are termed in your language.

Faithful: Are we right in thinking of you as an angel,—that is, making allowance for the difference in the state of life, are you as much distinct from other angels or spirits as we are distinct from each other on this earth? or, are we to ascribe the phenomenon to the action of some unknown power, latent or otherwise, existing in the Instrument,

and thus in no wise demonstrating the presence and action of disembodied human beings?

Purity: If it is a power *latent* in your Instrument, why and for what is the question, and how can such a power reply to the questioning thought? Here we ask the dear brother to explain what this latent power is.

We have replied to that question more than once, in showing you that it is beyond the power of your minds to *form an idea*;—there are ideal worlds from which you gather your ideas, and that latent power of which the brother speaks has no power to create an idea of an individual angel, or of the experiences of an angel, unless supplied with the ideas by and from that Power which worketh through all;—no more could it be done (and we court objection here) than could the man of ingenuity on your earth manifest an idea without an object to exercise it upon. If there is a latent power in those upon your earth-plane, what is it? what is it for? and what is its use?

Faithful: By latent power we mean to express that hidden power which exists in the human being, as we now see him or her on the earth, but which heretofore has been undeveloped.

Purity: But that does not answer the question.

Faithful: You are now, Angel, taking us right up to the very citadel of life, and from that stand-point, we can easily see that there is no such thing as latent power in the human body or even in spirit, but what is given.

Purity: It could not be perceived by the natural. If there is a latent power in your Instrument, we again ask *what is that power?* and if you cannot reply, try to remember the communication that has been given to you on the question, "Where is the Angel perfect?" This embraces the work of the living Jehovah: what is the human spirit, and what is its work? and remember the question put to you, "To how many has Purity given birth?"

Remember then (and we rejoice with all the societies with whom we are connected) that your Instrument is of that number in the living chain which belongs to each spirit; that latent power of which you speak is none other than the life of Jehovah, within the Instrument, speaking forth from the interior heavens to those who have to be elevated.

Faithful: Can you throw a little light upon the statement just made, in reference to the children to whom you have given birth, angel Purity?

Purity: It will be given in this communication; the high purpose of the communications is, that eternity may be opened up to you; and if the atoms can form any idea of what the human spirit is, and what its work is, then they will not be involved in such mystery, for the knowledge of that will gently raise the veil for them, and, according to the prayer of the Angel, they will see that the Divine Life has to be perpetuated for ever, and the Instruments used for the continuance of that life are the Spirits from Jehovah.

EXPERIENCES OF A SPIRIT.—*Continued.*

Eighth State.

Purity:

WE now pass on, and resume the Experiences of a Spirit. Remember the portion of that which you call the Divine Word which we have given you; and try to see (though given by a symbol from the scientific world) the glories that lie beneath it, for so high and pure are the communications that they have to be clothed in symbols, and even in those symbols they can only be seen and understood by the pure in heart. We here congratulate you, dear ones, for if your states were not in accordance, they could not be given.

Remember the voice calling forth to Purity's lord, through the seven angels, who had accompanied them from the porch of the mansion where the robing commenced. This voice uttered forth to Purity's lord, "Sit down upon the right hand, until the foes are made the footstool." Here we have to remind you of those who endeavoured to draw Purity away when she was patiently waiting for her lord; *these were the foes* that had to be made the footstool;—how then was this to be done? We take you again to the symbol of the sun, and we perceive that some know that in the rays emanating from your material sun—and connected with even one ray—there are sides; we further perceive that it is known by some upon your earth, that there are seven rays in one, but it

has not, and cannot be seen, until there is a further knowledge and development of the interior life, that connected with those seven rays there is an infinite number of rays, but so minute and subtle are these, that they cannot be discerned by the natural man upon the earth. Do you know that there are peculiarities on one side of the ray that are not on the other side? if so, what are they?

Faithful: Speaking of the rays physically, we know of none; but if we could discern under the natural appearance, doubtless we should see the difference of which you speak.

Purity: It is not known upon your earth-plane, but the time has come when it should be known, and when it is known, then the further knowledge of the infinite number connected with that one ray will be known; and we perceive that the former is known by some minds. There are the peculiarities on one side of the ray which the angels call rotation and vibration,—that is, the going forth of light upon your earth; and that light again ascending from the earth, and mingling—ascending and descending up and down that side of the ray—causes the infinite number of which Purity has spoken; it is the peculiarity of that side of the ray to produce *heat with the light*. Can you reply and say how this is accomplished? It is thus: on that particular side of which Purity speaks, there is constant motion and mingling together—action and re-action, ascending and descending—by this action heat is produced, so that we perceive

that it is impossible for the heat and light to cover your globe with the same degree at one time as at another ; but remember, while it is giving the higher life from that one side, producing fruit upon your earth, there is an infinite number from that one ray that distributes to all other parts of the earth, according to their requirements, for, dear ones, you will comprehend that that bright ray has a twofold work, namely, to bring forth and to destroy.

We wish you clearly to see, that in bringing forth life from your earth, it has also to utterly destroy life. Do you comprehend this ? The ray that brings forth the fruit upon your earth has to destroy much of the same by putrefaction. We wish you to keep this in mind, while Purity ascends to show you the correspondence ; and bear in mind, as well, that while one side of that ray acts so intensely upon part of your earth, at the same time it gives birth to an innumerable number of rays, that cannot as yet be discerned by the scientific mind. It is these rays, proceeding from the greater one, that establish the equilibrium on your earth.

We pass on. O Jehovah, preserve Thy own truth ! We left you in the state called the Saints' Rest, belonging to the eighth and ninth states, where the three closed windows are thrown open. Here, dear ones, is the unutterable calm that pervades the whole atmosphere of that state. Oh, the rest that remaineth there ! Here it is

that those wedded together in Jehovah enter into the Shechinah, into the Holy of Holies, to receive life from Jehovah, which is brought forth from the virgin soul of the Divine Love. Here it was that the voice came forth from the excellent glory, "Come forth, the glory of the Highest shall overshadow thee!" And here it was that Purity and her lord entered into the inner temple to receive that life from Jehovah which was to people other worlds.

So great and sublime is the subject that even the angels pause. The seven angels, who were the seven spirits from Jehovah hovering round Purity and her lord in that state of rest, remembering the Divine command to increase and multiply, carried them to a world sublime which had to be peopled. We here remind you of the fruits of which they partook at the feast. How many were there?

Faithful: You told us that there were two only, and those of a special kind.

Purity: Was it the first two or the last two?

Faithful: We should say the last two.

Purity: Even so; and why?

Faithful: Because your state had advanced to a corresponding quality.

Purity: Even so; and further, the fruits from the tenth to the twelfth, you will remember, were gathered from the Tree of Life, which hath twelve manner of fruits, therefore in the last two were all the elements of the former ten, but purified and fitted

for the reception and use of the higher angel. Remember that it is the leaves falling from this tree that are to heal the nations,—those who were upon the Rock, but had fallen from its summit, who were accounted among the number of the nations who forgot Jehovah, and the falling of the leaves of the tree is to heal them. Every ascended spirit atom shares the Divine prerogative in giving forth this life, for their healing and reclamation ; but when they have fallen from such a height they correspond to that portion of your earth which can only receive—and that unconsciously—the fine, or subtile, or invisible ray from the Divine Sun, therefore there is to be life given upon various earths of a purer and higher order, in order that a new life may be generated.

Speaking universally, it is the removal of the old heaven and the old earth, which provides clothing of a purer kind wherewith to clothe the fallen atoms, so that what is thrown off from those atoms, who we perceive are called in your Word “the enemies of the Cross,” becomes the footstool ; for by the giving forth of life and light, there is clothing provided for them to commence the ascent again, so that when the clothing begins—their former falsities being removed—it is under the foot of the Angel, or, as it is called in your Word, “the footstool.”

This was the work allotted by Jehovah to Purity and her lord, namely to receive the influx of life from Him, and to people a world high and sub-

lime;—this we call the bright side of the ray of the divine love and wisdom. After the peopling of this world, behold the generation that goeth forth from it,—pure in its kind, but not so high and pure as the life received immediately from the life of the angel.

Then, remember, the generations develop the life downwards, in quality adapted to those who have fallen so low, for the divine ray of the sun could not shine in its fulness upon them. Do you see the symbol here, and the correspondence in it?

Faithful: The symbol you have used and the correspondence convey to us the idea that the *falling away* is a further or more ultimate development of life upon the earth?

Purity: From what stand-point can this be seen?

Faithful: Only from the interior of nature.

Purity: Even so. We wish you all to carefully watch the communications that are yet to come, for Purity stated to you that they are to be of a different order from the former ones. You will see that after having passed the seventh state, Purity is no longer lost in herself, but having laid that by in the sixth state, she is lost in the ascending states in love and praise to Jehovah, in the consciousness of doing His will, for the sake of others—another confirmation for the dear brother Faithful.

This brings us to the birth of many atoms which have to people another sublime earth, but

if you have the enquiring mind which we desire, you will ask, from whence came that world, if all worlds arise from mental conditions? This is a subject which will be embraced in the ninth communication, and it is only named that thoughts may be awakened.

We leave you, at the close of the eighth communication, with the grand truth, that there stand some upon your earth-plane, to whom Purity in her first state of ultimating the divine life has given birth. Here is a mystery for you to solve, confirming that portion of the Divine Word, "More are the children of the bond than those of the free;" for Purity was in chains and bonds for that which she knew not, but afterwards found to be, the patient waiting for her lord. Behold, then, many more are the lives ultimated through such atoms than from those who are freed from bonds. This is a further confirmation of the dear brother's question, whether there was not ample compensation for what Purity had to undergo. We reply not; but the cup *afterwards* ran over.

Blessed are they who can ascend through tribulation, for Purity, in the name of the Living God, breathes upon them His Word! Great is the reward for such in the interior heavens, for which the experience of an individual spirit atom, in the name of Jehovah, testifies to you. We trust the brother Faithful's question is fully embraced in this communication.

Faithful: We see that it is ; but the difficulty lies in the fact of our subjection to the laws of time and space, which causes us to judge too much by the appearances pertaining to such a state.

Purity: This called forth the question from the interior heavens, "From what stand-point can these interior things be seen?" Remember Purity's first assertion, that the appearances in every state could only be touched upon, and that they might be augmented to infinity itself. With the blessings of the inner kingdom, proceeding from the Throne of God, we breathe upon you, and ascend to our Father and your Father. Farewell, loved ones ! Peace be with you !

Exit.

GUTHRIE: Have you any idea of the refinement of the heavens? We only just name this. Have you seen what your martyred brother has seen, during the time that the dear loved one has been speaking? We perceive that those in whom this refinement is, on the earth-plane, receive it in its highest and most glorious form, even as it is in the heavens. This has been presented by grand symbols connected with two atoms of life, and by their reception of divine life,—all that the mind can comprehend of happiness and refinement is to be found there. Oh, that the dear ones could ascend up to that height and view for themselves? We ask here, why your martyred brother comes down?

Faithful: To shew us that the first step we take in ascending must be by giving up our own life.

Guthrie: That partially answers the question. You will remember the society amongst whom we rank ; if the loved Purity has given you the grand symbols first as they are upon your earth-plane, what does the brother here? It is to do the work he has ever done, namely, to watch the effects of the symbols upon the minds of the dear ones, and as there is an infinite number of invisible rays from your sun on the earth-plane, (this belongs to the scientific world) your brother has been watching the effect of the divine symbol from the divine sun, and of one of its rays upon the atoms. What has it done? It has brought forth a leaf from the Tree of Life ; and in the same Name, and by the same Power, as that by which every atom lives and moves and has its being, we are permitted to affirm that there have been in every atom one or more wounds cured, through the falling of the leaf borne upon the ray from the divine sun.

We perceive that the falling of a leaf from a natural tree on your earth would be called gravitation ; to the angel mind it is not so. We see, in the grand future, that there will be the abolition of this idol of the mind, and that which the natural or scientific man on your earth calls *gravitation*, will be elevated into the *one grand law* of Jehovah, because it is His unseen and viewless power that has brought it down ; and when the nations shall have received the grand truth, then will be brought about the state prefigured by the

loved one, Purity: able to live alone upon the earth as seeing the dear loved ones, though invisible,—so shall the nations upon your earth own and acknowledge one King, and one only; one divine law, and one only; one government under the great Eternal King! This is the symbol your brother has been watching while the loved one spoke. Farewell!

Exit.





CHAPTER XXVII.
EXPERIENCES OF A SPIRIT.

Ninth State.

(January 27th, 1875.)

CONTENTS.—*Angelic Offspring. The Sun Ray. The Clothing of the Human Spirit. Spiritual Temptations. The Asteroids. The one Universal Law. Materialized Spirit Forms. The Perfect Angel. The Saints' Rest. The Saints' Pavilion. The House of the Lord. The Law of Equilibrium.*

Luther :



JEHOVAH God, Thy atoms in ascending
Grow weary and faint ;—

They are seeking only the true and heavenly Vine;
Refresh them with a draught of Thy new and heavenly wine.
The ascent to Thy Eternal Throne is steep and high,
Do Thou Thyself keep them, that they neither faint nor die;—
And in the eternal seamless garment of Thy breast,
May each and all find in Thee their everlasting rest!

PURITY: All hail, dear ones! Peace be with you!
All those who accompany Purity, from the New
Jerusalem above, greet you through her. After
gravitating to you by the will of Jehovah, who
Himself permits the gravitation, Purity awaits
your pleasure.

Faithful: You told us, Angel, that the work given you by Jehovah, in your exalted position and state, was to people a world high and sublime! If the offspring of your own love and wisdom are pure affections and thoughts, which have to be ultimated as individual human beings upon this or some other earth, and if this applies to all Angels ascended to the same state, we are lost in the conception as to a physical earth or earths to contain such vast myriads. Will you please to enlighten us concerning the world alluded to by you?

Purity: The brother Faithful's question is comprehensive, and each must pause with Purity while she gains the answer. Dear ones! remember Purity's statement: that there was a world sublime that must be peopled, and these were to be from the wedded atoms of the interior kingdom of Jehovah! and we ask the brother, Why were they permitted to people that world? and also, How came that world into existence?

Faithful: We must wait your revelations on these questions, Angel.

Purity: The dear ones can form no idea from that which they call *time*, which elapsed between the entering into the seventh state and the passing forward to the *Saints' Rest*, which is in the ninth and following states. This world arose from the mental condition of the Angel in that state, and after it was projected outside, the work of Jehovah was to people that world with atoms corresponding to its beauty.

The dear ones need not be lost in wonder, concerning *where* they are all to be, and *how* they are to inhabit your physical earth, if they carefully watch the descent of that life, and after having descended to your earth-plane, they watch its ascent again to whence it came.

That world is called *the World of the Sun*, and its inhabitants are called Sun people. Here we have to remind you of the symbol of the ray of light; while the one ray proceeding from your material Sun has its seven sides, what does that one ray with the seven in it accomplish?

Faithful: We think the one ray, of which you speak, imparts fructification to the earth.

Purity: The smaller ones do that, what does the larger ray, the one with the seven in it, specially accomplish?

Faithful: After performing the work alluded to, the excess, we presume, is diffused over the earth's surface, to give light and heat according to its necessities.

Purity: How can it give heat if it has no heat of its own to give?

Faithful: True, Angel, the heat, or what we call the heat in the ray, or perhaps rather the ray itself, acts upon the earth, and then the meeting and action of the ray and the earth cause the heat.

Purity: It is the atoms ascending from your earth, vibrating and rotating with that ray of light, and constantly ascending and descending, that produce the heat by their action. We desire you all to comprehend that that one ray does, at one part of

your earth, what the smaller rays which extend over the other parts cannot do : it produces fruit and beauty, which, we perceive, you call summer ; the smaller rays are fulfilling their purpose by acting upon other parts of your earth, but with infinitely less intensity.

Ascend, then, with Purity to the Sun world, and there see, that since all life emanates from Jehovah, it is manifested in outward forms according to the fruits partaken of, and so Purity and her lord, and all ascended atoms with them, are gathered into the secret pavilion under the Most High, to receive and give forth life. After ultimating life upon the world, called the Sun world, what do those atoms thus inhabiting that world ?

Faithful : We see that they must descend, according to the law of ultimatum, into earth life.

Purity : Even so ; and this will fully embrace the idea of the dear brother Wisdom, that there are those ultimated on your earth-plane of what the angels call a celestial origin ; there is a degree below that, for which other atoms are used by Jehovah, but they partake of other fruits in the Banqueting House. The dear ones will remember the fruits Purity had to partake of, and there are *twos* who have to partake of all the other fruits,—thus you will see how life descends on your earth-plane, and may test for yourselves the difference of natures developed thereon.

Faithful : You, Angel, speak of another earth to be formed from this one, Are we to understand that another

physical or material earth will be formed out of the earth on which we now live?

Purity: Even so; but you cannot comprehend anything of this by that which you call *time*, wherein this work is to be accomplished. If one spirit atom, who in the name of Purity has gravitated to you, and shewn you how many ages have been required for her to ascend to her present state, and also that there are many who have yet to be indrawn of her own life, *then* add, if you can, the infinite number of the spirit atoms that have to ascend, even before the Celestial Heaven will be complete; and, in addition to this, think of the Spiritual Heaven and the innumerable number to be indrawn there, and of the clothing which each puts off; and then further think what is to become of that clothing? Say what is the purpose of this clothing?

Faithful: We presume it is to find covering for spirits in the lower spheres.

Purity: Then of necessity must your earth change, for the grosser atoms in the material world have to pass to them, and purer atoms to take their place, so that when the work shall be complete,—behold another earth formed, which shall become the resting place for the spirits in the hells!

The dear one, in comprehending this, will be as much lost in wonder as Purity was, when, having ascended to the bosom of her lord, and after having seen the innumerable worlds around her, and the infinite number inhabiting those worlds, she saw that Jehovah God by His Almighty Mind

thought of each individually, and gave to each his respective work,—thus it was the Infinite Himself, reducing His love and wisdom to infinity. This is another thought for the dear brother Faithful.

Faithful: When *we* speak to you concerning the physical earth, do you understand us? And after the separation of the spirit from its physical body, is the recollection of the history of the spirit while tenanting that body lost for ever? Is it impossible to recall the scenes imprinted on the outer memory?

Purity: Why are the Representatives near you, if not for that purpose? When Purity speaks of *another world*, there is always something to mark the difference for you. The dear Brother will remember when the consciousness was lost, and when it was regained, with this further statement, that no atoms of life but those who have ascended past the seventh state into the ninth, where Jehovah bids them share His prerogative, *these only* can pass through the vast all of memory, because they have become one with Jehovah; and if they have thus to share in the work with Him, every atom thus ascended has (though in a limited degree) the power to see the end from the beginning, and the beginning from the end; hence the reason why the statement was made, that the angels under Jehovah, while they could not do without the atoms on the earth, yet act independently of the natural mind. Here we ask you

why consciousness is withheld till the atoms have ascended thus far?

Faithful: We don't see, Angel, how we can answer the question, unless corresponding states thereto are opened within ourselves.

Purity: We perceive it is written in your Word, that the Great Saviour used the words:—"Lead us not into temptation;" if the dear ones, in their ascent, could see right back, clearly and distinctly, through every state from the earth-plane, there would be many temptations to draw them back into their former states.

Concerning the atoms—even the sensualists from your earth—when the action of the divine light begins to vibrate upon them so as to draw them upward and onward, all the former states have to be blotted out until they have safely passed the sixth and the seventh states; otherwise, we perceive, many would be the temptations to fulfil their earthly desires, and Jehovah doth not thus tempt any atom.

Faithful: As you, Angel, have spoken to us concerning natural as well as spiritual science, by referring us to the vegetable and mineral kingdoms, by which we think the connection between spiritual and natural science is completed, and as we have the honour to be associated with scientific and astronomical spirits of a very high order, can you aid us by solving the problem respecting what we call the *Asteroids*. Are these small planets now in process of forming another earth in our solar

system, or are they the remains of what was once a physical earth or planet?

Purity: They are the remains ; but we wish you all to comprehend what they are now doing, and why they appear, after the lapse of many ages, to the visible sight of man upon your earth-plane.

Faithful: If they are the remains of a former globe, as we think you wish us to understand, is it to reveal to us the knowledge of some great spiritual fact.

Purity: There are always the *remains* left, though these remains are not seen for many ages. Remember the *remains* of the atoms in the forest that could not be polarized ; there they remain still, and there they will remain till others are formed that are able to descend and act upon them ; and even so, those of which the brother speaks will remain visible to the sight of man as remains of a former earth, until others shall be manifested ; and thus, that of which Purity has spoken shall be completed, namely, another earth. Can you reply and say how this is to be accomplished?

Faithful: We think you told us that every individual atom throws off continually that which we call matter, impregnated with the essence of such atoms of life.

Purity: Even so ; but we wish you to see here that the revelation of the inner kingdom follows that material manifestation of those atoms, which are now being discerned in the material universe ; we wish you carefully to notice this, for unless there was some sign or symbol in your material world,

these interior truths could not be manifested to you.

Oh! how we wish you to rise up, and comprehend who is the *true* scientist,—he who, standing outside, views all these manifestations, and, arranging them under a certain system, declares *that to be his scientific law*; or the one who, entering into the secret pavilion of Jehovah, there perceives it to be the one great divine law of Jehovah, and so acknowledges Him as Jehovah over all, working in and through all.

Faithful: The laws which operate in controlling and regulating the motion of all earths and stars are so exact that the times or periods of their motions, revolutions, and appearances can be calculated with perfect exactitude, Are the laws operative in the spiritual universe of a similar character?

Purity: Dear ones! the same, yet different. Why and how do they differ?

Faithful: Our reply is, that the action or will of the Divine Being, dealing only with spiritual substances, is much more active and quick.

Purity: It differs in this, that the scientists on your earth-plane differ in their statements, for the clear and perfect rectitude of the action of the suns and worlds can only be seen *from within*.

Faithful: Are you, Angel, aware of the present wonders that are transpiring on our earth, namely, that spiritual beings, more or less remotely removed from earth life, have the power to make themselves tangible to our senses for a time, and that they

can converse with us through organs same as our own ; if so, is this new wonder a sign to us of the influx of life from the New Heavens?

Purity: The question is too comprehensive, for while we might take the dear ones, and shew them the law which operates through all states for the manifestation of life, we should have to take you to heights which you could not comprehend, and take you down likewise into depths below which no atom gathered round Purity could bear. This will shew you that which you call on your earth, Good and Evil ; but this can only be viewed from the highest eminence,—only such ascended atoms can find out that law in all its stages, and be able to go down into the lowest hells.

Faithful: We use the following terms to express the different qualities of disembodied spiritual beings, namely: *Spirits*, for those in the first, second, and third states ; *Angelic Spirits*, for those in the fourth, fifth, and sixth states ; *Angels*, for those in the seventh, eighth, and ninth states. Are we correct in this, and if so, can you supply us with a term applicable to the tenth, eleventh, and twelfth states?

Purity: This embraces the question that Purity asked you, namely, When does the angel become the perfect angel?

Faithful: We thought the term angel applied to those in the seventh, eighth, and ninth states.

Purity: It belongs to the ninth and following states. When does the Angel become what is signified by the words "to be like God?"

Faithful: We should reply: in the tenth, eleventh, and twelfth states.

Purity: He does not become "like Jehovah," in the sense that the angels understand this, until after the Crown is put on Purity's head, which means, after becoming the recipient of life and giving forth the same; the angel then becomes "like Jehovah," giving forth life from Him, and this belongs to the twelfth state.

This embraces the words which the dear one used in his supplication for you, namely, the Cherubim, Seraphim, and Zooa, because, dear ones, these are all in the angelic states but in different degrees, thus the angel becomes perfect in the twelfth state.

Faithful: As this concludes our questioning thoughts, we shall be glad if you will proceed with the continuation of your Experiences.

EXPERIENCES OF A SPIRIT.—*Continued.*

Ninth State.

Purity:



DEAR ones, remember the conditions of the communications, that if the states were gained in the atoms round Purity, then the communications would be fully given. We perceive that those states are not fully accomplished, hence the withholding of much that belongs to the following states, for truths of such

purity will not be permitted to be given, until there be states for their reception; so that concerning the ninth state we briefly conclude, and here affirm that the two following communications will be put, as far as they can, in the hands of the dear brother Faithful by questioning thoughts; but let it be understood that he puts the questions concerning these two states, for we perceive that unless the thoughts are aroused, the communications cannot be given,—your dear brother from the Society of Symbols may explain why this is. We now pass on briefly to notice a little of the ninth state.

Purity last left you in the state of the *Saints' Rest*, where she and her lord were conveyed on the wings of the angels to the interior of Jehovah's Being, this is called the *Secret Pavilion*; here it was that they became the recipients of life from Jehovah, and afterwards they were conveyed to the *State of Rest*, until that should be accomplished which Jehovah purposed, namely, for the peoples emanating from that state to inhabit the Sun world. If you could rise with Purity to comprehend this state, then you would, like Purity, be lost in love and praise to Jehovah.

During the formation of that life, all the angels in the heavens were employed uttering forth melodies; and the seven spirits from Jehovah gently brooded over the atoms to preserve that forming life, to bring it forth clear and bright as the sun.

The dear ones will remember the glorified body,

and the pureness and the transparency of that body. Oh, how pure is the life from thence! fed by the hand of Jehovah with food which cannot be named, and wine from the precious fruits of the kingdom. We can only add, that it was at the end of the ninth state that the forms of light were ready for development, which opens up the tenth state, or the giving birth to the same; but so interior are all things associated with that state, that here the veil must be drawn, for the dear ones cannot comprehend the love and power of Jehovah in the manifestation of life in this special state,—they would be wholly overpowered.

We are grateful for having been permitted to communicate so much of the interior truth; the other and the glorious behind, must wait till you have ascended higher. This, we wish you to remember, will bring you to the tenth state, or the bringing forth of that life, so that the questioning thoughts must be in accordance therewith. No sublime truth can be given in its fulness until a state for reception is given.

We now desire to give place to your dear Brother, who will speak with you; and the brother Faithful will remember what pertains to the affirmation made by Purity: namely, that it was given independently of all minds. We congratulate many of the dear ones, and pray that they may be led upwards to view the state of which Purity has spoken.

All hail, brother Wisdom, to that star upon your

head! We breathe upon you the blessings of our ascent. Farewell! *Exit.*

GUTHRIE: All hail, dear ones! your Brother loves even to be a doorkeeper in the house of the Lord. Do you comprehend the House of the Lord in its higher and better sense?

Faithful: The House of the Lord is the interior of the human spirit.

Guthrie: Which is the door of that House your Brother has to keep? It is the seventh, looking eastward. Your brother has been watching the symbols, and that is his mission here. How Lilly spoke to you of heated bodies! Your brother perceives that they are strange things, as they are comprehended by some upon your earth-plane. Why cannot Lilly, the loved one, come amongst you?

Faithful: The reason is known inside by your Recorder.

Guthrie: There are now the heated bodies on the earth. Can you tell your brother how much more room heated bodies require? Here we put a scientific symbol to you. We watched the atoms of air and water confined, but vibrating together; after vibrating together for a certain time, tell the Brother how much more space they require when formed into what you call steam than when they were separate atoms?

Faithful: That we think depends entirely upon the amount of heat absorbed by the atoms of air and water.

Guthrie: Even so; then ascend with us and see why the heated body of Lilly cannot descend. Do you comprehend what *heat* means there?

Faithful: Because there are no vessels capable of holding that body.

Guthrie: There is the increase of the divine love; and as we perceive, upon your earth-plane, that heated substances would burst the vessels confining them, so Lilly, the heated one, full of divine love, (for Jehovah is thus a consuming fire in His love) would consume or overpower the vessels upon the earth-plane; and, dear ones, as the heated bodies upon your earth can neither hurt nor destroy, if there be what you call equilibrium, so Jehovah will establish the same by the child Lilly in every atom to whom Purity communicates, by expanding the understanding, or, as you would say, by enlarging the vessels for its reception. Will you reply, and say why, upon your earth-plane, substances are destroyed by the heated bodies within them?

Faithful: Because the equilibrium is not established, and the vessels are not suitable to withstand the pressure exerted.

Guthrie: That reply is not as *we* see it. We perceive that the action of the atoms *within*, is far more intense and active than the atoms composing the vessel which contains them; and as the atoms within increase in their heat by action and vibration, the atoms which form the vessel cannot keep pace with the activity of the atoms within; therefore, as the *atoms within* expand and need more room, the atoms in the vessel not extending in corresponding swiftness, the heated

body bursts the vessel, even as the new wine in the old bottles,—so the wine of the interior kingdom can only be given forth as it can be received ; thus the child, Lilly, has worked past the comprehension of the dear ones by the Divine Love, and their interiors are expanding beyond their exteriors, therefore it must be withdrawn ; the Divine Love has to pause and wait until the atoms shall be extended in intellect and love for the reception of the divine truth. We leave the symbol and wish the dear brother Faithful to work it out.

Faithful: How long, Angel ?

Guthrie: The symbol is for the dear brother Faithful to work out himself. Dear loved ones on the earth, with this symbol we leave you, to ascend to our Jehovah and your Jehovah ! Farewell !

Exit.

LUTHER: Work out a mighty problem ! Why does the same power, known on your earth-plane as electricity, destroy strong and mighty trees—strong and mighty substances, and yet produces a rapid growth in a slender plant, in the vegetable kingdom ? Work out the problem inwards and upwards, until you view with the angel mind the interior meaning. There are atoms gathered round the centre to whom the symbol especially applies. Adieu ! Farewell !

Exit.



CHAPTER XXVIII.
EXPERIENCES OF A SPIRIT.

Tenth State.

(January 30th, 1875.)

CONTENTS.—*New Births from the Sun World. Commencement of the New Appearances of Angelic Life. Orissa, the Angel Child of the Sun Ray. The Human Spirit: what it is. Fruits out of Season. The three Angelic States—Zooatic, Seraphic, and Cherubic. The Seven Spirits of Jehovah. The Heavenly Pearls.*

*Orissa**



WHERE am I! or why am I here! The atmosphere is sweet and pure! I see the sun shining brightly. Say, why am I here? I have lived in sunny climes, where the atmosphere is balmy. Tell me, friend, what I do here? It is not my home, yet the atmosphere is pure. I love the place; I love the state; but reveal to me the truth, why am I here? I love you; but speak and tell me why? The sun is the

* The first born Angel Child of the Sun World.

same ; it appears to shine as around my home. Who are you ! what are you ! I feel like one bewildered ! What is your name ! and tell me what that means I see around thy head ?

Oh, yes ! I see why I am sent forth as another witness. Do you know me ? and do you know from what world I come ? Oh, cannot you talk ? do you wish to hear my voice ? Ah ! we heard the echo of voices in the distance, vibrating near to our home ; I was sent in a state of sleep to wake up amongst you. How is it that the work of Jehovah is carried forward by *taking down* one of His atoms ? It is not earth, yet it has the appearance of it. Tell me, my friend, what is your name ?

Faithful: My name, Angel, is Faithful.

Orissa: Are you the Faithful of whom I have heard ; if so, then we know you. Are you the Recorder on your earth ?

Faithful: Yes, that is my occupation.

Orissa: Oh, we want to hear you more ! We know all now. How sweetly strange ! Will you bear with me ? I cannot realise this change. How sweet to look around your heads, and see the symbols round your hearts ! Can you tell the world from whence I came ? I came from the Sun world. Do you know whose parentage is mine ?

Faithful: Yes, Angel.

Orissa: How came you with the knowledge ? *why* came I ? and how learnt I your language ? I never was taught your language ; I never lived in your world. It is strange !

I passed many millions of worlds in my descent, the rays from which confused me, for I knew not the variety of people I saw in passing. How strangely clad are the inhabitants on your earth ! who has changed your robes thus ? Why do you stand apart, and differ from others ? Who makes you thus to differ ?

How inexpressibly sweet ! the union and the thrill are the same, that I feel and know ! What strange language ! I never heard it before !

Faithful : Can you give us your name in our language, Angel ?

Orissa : I belong to the Zooa. I have learnt that sweet language ; it seems sweeter than yours, who is the parent ?

Faithful : The angel, Purity.

Orissa : If so, how came you with that knowledge ? What are the names given you from that Society ? Oh, methinks, I could linger here always ! there is a strange vibrating cord, that seems to be knitting the temples together !

I perceive now my mission : it is to take up one end of the golden chain that has got dislinked, and to link it and myself amongst you. I shall thus acquire a knowledge of your earth, of which I have known nothing, only by reputation. But there is always dual work for the angel ; while speaking first of getting knowledge myself, I yet presume to be made a minister to you from the Sun world. How sweet is the halo ! You must bear with your Angel, while she bathes in the light

of your atmosphere, because there is a special ministry to minister, under the one common Father, in the state (you call it not state but time). Time ! that is a queer word. I shall know your names and all the societies around you, and you will know more of me. There is a mighty band gathering round you, and while others speak I must withdraw. How do you salute each other ?

Faithful: We say, Farewell !

Orissa: What a strange word ! It is the first time that it has sounded in my ears ! Do you know the relationship between us ? I must learn more of your language, and then I can communicate better.

Oh, yes ! you are the band we have heard of which is travelling Zion-ward ! and we heard the echo, coming forth from seven spirits, that angels from the society of the sun were to be made flaming fires to some of you. Are you the company of whom I have heard, or do I still dream ? The sun is the same, and we are told that that sun always shines correctly. I cannot speak your language until I have learnt more. Blessings ! blessings ! to you, dear ones.

I love to linger ! I cannot realise that this is the outer earth of which I have heard ; it must have been purified ! You will give the right hand of fellowship, will you not, when I come again ? How strange to be borne away again !

Exit.

LUTHER: O Jehovah, Thou only canst burst the bonds, and cast asunder the chains, that bind Thy

gathered atoms still to the earth ! Give to each the intellectual sight, that they may see the glory of Thy majesty ; for the pure truth of Thy inner kingdom cannot be given until we take the scales from their eyes.

O Jehovah, display before Thy atoms
The glory from above ;
And show to them the glorious attributes
Of Thy wedded truth and love.

Exit.

PURITY: All hail, dear ones ! Purity gravitates to you in the name of the innumerable societies with which she gravitates. We desire you all to comprehend why Purity has come, and what her mission is, namely, that according to the Divine promise, the communications may be given in answer to the questioning thoughts, for they cannot be given otherwise,—so high and pure are they that your language cannot be made a vehicle for them.

In His Name, which is above every name, we wait your pleasure. We ask you why Purity uses the words, "Wait your pleasure?"

Faithful: To *wait our pleasure* is, we think, to minister to the desire we feel for the acquisition of knowledge respecting the interior kingdom.

Purity: To "wait your pleasure," is the further interpretation of the Divine Word, that the will of Jehovah may be done on your earth-plane, even as it is done in heaven.

Faithful: We have to thank you, O Angel, for taking us to the Sun world. We have regarded our material

sun as the first manifestation of God to us, because from it comes the light and heat which are the prime elements of life to all forms upon the earth. But as what we call heat is most intense near the earth's surface, we see a correspondence in this to our own spiritual states. We can ascend but a very little way towards the great Central Sun of heaven before our life seems to be paralyzed.

We would desire to ascend, and catch, perchance, a glimpse of that glorious Sun world; can you send the "Chariot of Fire, with the horses and horsemen," to conduct us? for without this we are powerless.

Purity: From whence, dear Brother, cometh the heat? While we perceive the study is called, and rightly so, an exact science on your earth, tell Purity how it becomes more exact to her?

Faithful: Because you see the cause, while we see only the effect.

Purity: Yes, dear ones; and viewing the science on both sides, we view it in perfection. Tell Purity why there are those on your earth-plane who *invert* the order of the vegetable creation by producing fruits out of season, then she will be the better able to show how you may ascend to the Sun world?

Faithful: It is because the coming season being delightful they endeavour to anticipate it.

Purity: And what are the efforts to be made for the same? We perceive that those on your earth-

plane call them *artificial means*! but these, like matter, have no room in the inner kingdom. If, then, you have this symbol in your vegetable creation, namely, that of producing fruits out of season, so dear ones, not by inverted, but according to divine order, special means are used to give to you a glimpse of that Sun world, and thus to give you a foretaste to stimulate you on till you gain the harvest; and as for the former purpose heat must be gained, so in the present instance; but who can reply and say how this can be done?

Who has worked out the problem which the Angel gave you before? If this can be correctly seen, then the brother Faithful's question is answered. While that which you call electricity hastens forward with rapid growth some parts of your vegetable kingdom, it wholly destroys other parts. Who has worked out that problem?

Wisdom: There is a portion of humanity that does not receive the influx of life in an orderly manner, and in consequence of this, the influx destroys the form. There is another portion which receives it in an orderly manner.

Purity: By the fuller interpretation of the symbols of the Brother concerning heat, we perceive that this is an Exact Science, as you call it, and that every volume of Air and Water, whatever that quantity may be—be it great or small, it matters not—after the rotation and vibration of the same produced by heat, it takes one thousand eight hundred

(1800) times more room, whatever the proportion may be.*

Purity: Go back to the dear brother Wisdom's reply, and behold how some young and tender plants, having sprung up from your earth, full of all the atoms which cause what you call electricity, directly the vibration and rotation begin upon them, they expand rapidly in growth,—while others, corresponding exactly to the Brother's answer, are wholly wrapped up in themselves; *these* electricity destroys, for there is no room for them to expand.

Dealing with the question concerning the Sun world: all these atoms thus full of self cannot ascend to view it; but the young and tender plants, who are ready to expand, can rapidly ascend and view the "land which is far off," and yet nigh unto them.

Coming still nearer home, dear ones, how are the glimpses to be seen by each concerning that glorious Sun world. As there are special means used to produce fruit upon your earth, so there are special means now used, namely, the rays of the great Eternal Sun, to enable the minds of the dear ones to expand, in order that the great light and heat may not overpower or consume them,

* As *one thousand* signifies the greatest fulness of remains, and *eight hundred* signifies conjunction after the fulness of states through temptation, &c., this number implies the *inherent* capacity, by development, for conjunction with the angelic heavens possessed by every human being, but yet dependent on states in the spiritual world.

and that their knowledge may keep pace with their experience, for without the one the other would be wholly consumed ; therefore, dear ones, it is only by the patient observance of the divine law, and watching the working of that science within, as well as the exact science without, that views of that glorious Sun world can be given.

Faithful: Lilly, the angel child, (only a child in appearance) has caused us sorrow of heart, by telling us that she can come to us no more. Although we have not seen her form, we have heard her voice, and loved to think of her as an individual spirit or angel. We now ask you, Angel, Tell us who and what is Lilly, and where has she gone ?

Purity: That was her mission—to awaken sorrow within the heart, for we perceive it to be what the angels call Godly sorrow! which shall bring forth a more intense activity from the Divine Sun ; which shall wipe away the tear from the eye, and turn the sorrow into joy ; for the dear ones will remember that Lilly is withheld from them until fuller states are attained. Remember that Lilly represents one of those heated bodies, full of love and truth, and unless the Divine care were exercised, she would cause the vessels to be consumed, as they do not expand quickly enough for the Divine love to fill.

Faithful: Can we do anything ourselves to assist in this, even in appearance ?

Purity: The work of Jehovah is long and slow, according to your measurement of time ; but when

you shall have gained the "seeing eye," each of you will then see, that in wisdom Jehovah does it all. If you perceive your special work, and the infinite number connected with every human spirit, which form it in its three degrees, then you will see the better why the consuming love of Jehovah is moderated according as you are able to bear. Do you comprehend this?

Faithful: The statement you have made to us, Angel, that we are made up of an innumerable number of spirits in our three degrees of life, we do not at present comprehend.

Purity: We think you may gain some knowledge concerning this, if you watch Purity's communications. In stating to you how many atoms she has to draw, if you look within the veil you may see those belonging to the three degrees whom Purity, under Jehovah, has drawn. These degrees have been presented to you under the names of the Shemitic, the Hebrew, and the Persian races. This is a network full of mystery; but, dear ones, the Likeness of God is a great mystery which every human spirit has to learn.

Faithful: To us, on our side, the dividing line between earthly embodiment and disembodiment seems to be sharply drawn; and the disappearance of the spirit, after quitting the earthly body is most marked. Does the same apply on your side? and are the changes from one state to another equally marked as the above event?

Purity: There is a correspondence, but differing in

every state. Would that Purity had experienced the sharpness in some of her states! The change, dear ones, varies according to the development of the spirit. Remember the state in which Purity left your earth-plane, and for ages knew not but that she was on your earth; after that came the unconsciousness which the angels call the Sleep of Death; from thence, the changes through all states differed according to her development.

Faithful: Guided by the star on the head of Wisdom, we gain the knowledge that consciousness of selfhood is lost in the ninth state,—this in some measure explains the disappearance of Lilly, which, we hope, is only temporary; but, is not the loss of consciousness in the ninth state more than compensated by finding it again in a newer and higher form, Angel?


Purity: What, dear ones, has Lilly told you? Profit and loss is the reverse of what it is thought on your earth-plane. Remember the Profit you have had through Lilly coming to you; it has been a further manifestation of the great love of Jehovah. Remember the promise! has not Lilly promised to come and speak to you concerning your earth, and to communicate in your words the date concerning Purity; why then has she withdrawn? She is waiting for the expansion of the vessels, when, if Jehovah wills, she will return in greater fulness.

Purity has told you more than once, that at the *seventh* state, so great is the change, by the giving up

or laying down of the individuality, that many who have not ascended beyond that state, yield it up as lost ; but what of that which follows in the ninth and following states ! We reply to the dear brother Faithful : it is the compensation by finding the Divine Identity !

EXPERIENCES OF A SPIRIT.—*Continued.*

Tenth State.

Faithful :  N approaching the contemplation of this state, O Angel, we feel that it is holy ground, therefore we must put off the "shoes from our feet," for we plainly see that natural ideas must be laid aside, before we can enter within the vestibule of this Sacred Temple. We know that nothing that is unholy or defiled can enter there ; and may the Cherubs guard us from inquisitiveness while the veil is lifted for a time ! Permit us, then, while looking into these sacred mysteries, to ask, Are the germs of spirit now gestating there, the beginnings of atomic life ?

Purity : What are Purity's communications throughout but a full reply in the affirmative to that question ? But, for the dear ones to ascend into the eternal presence of Jehovah, and there view His Divine workings in that state, for their accomplishment upon your earth, would involve Purity being with you for ages, and leading each atom up through

all states and innumerable worlds, there to view the life of Jehovah, emanating from Him like one mighty pulse-thread, cementing that life in those whom He pleases.

Remember, dear ones, there are different degrees born upon your earth, as the brothers and sisters may see for themselves; but when the full knowledge of this state is gained, we perceive that then you yourselves will be numbered with Purity.

Faithful: We have used the term *atomic life*, Angel, to express the commencement of the appearance of a conscious distinct life, resident in the germ; but we begin to think that in reality there is no beginning, seeing that its origin is Jehovah, with whom there is no beginning, and therefore there can be no end. Is there truth in this conception, Angel?

Purity: Remember the statement made before, that the laws of Jehovah are immutable and unchangeable; therefore when the dear Brother speaks of appearances, he must look within, and then he will see that it is an established law of Jehovah and for ever will remain so.

The beginning of life will have its appearance upon your earth, and as this life has for ever to be developed from Jehovah, so, dear ones, will the appearances continue to serve as stepping stones and entrances for those germs of life to enter within, and there see their own origin.

Faithful: If the germ is the offspring of Love and Wisdom, Angel, it must, we think, be *one*; but in its descent to ultimatum on our earth, does it

not divide and assume the appearance of *two* ? and if these dual forms of life become one in the sixth *ascending* state, is there not a corresponding change in the *descending* scale ?

Purity : We take you back to the dew-drop ; remember the atoms of atmosphere rise up first in twos,—that is, the spirit atoms of air and water making the two ; they ascend to a certain height, vibrating and rotating, and ultimately mingle into one ; in this united form they descend upon your earth plane to convey the lesson of “unity in trinity,” and of “unity in diversity.” What is this unity in trinity ?

Faithful : In this respect it is like every object in nature ?

Purity : What forms the third element ?

Faithful : Its work, use, or action.

Purity : Dear ones, the angels ever perceive that there is one of the fine rays working in the centre of the two atoms, which your scientist cannot perceive. This forms the trinity in the dew-drop, just as the same trinity is formed in the angels ; for unless the Divine Sun acted upon the united atoms of love and wisdom, where would be the works to show them. It is only in this state that the divine order, or trinity in unity, can be seen.

We have said that that ray unites them together and brings them down in one form, as a dew-drop ; but, behold, the same ray operates upon them again, and causes them to divide ; yet that ray ever keeps them one, so that they never become wedded to other atoms ; but they cause the unity

or wedding of others. The angels perceive further: while they are thus engaged in uniting other atoms of air and water, that same ray within those two atoms, which was once a dew-drop, causes them to give forth innumerable other atoms,—they thus become parents of innumerable dew-drops.

We desire, in thus communicating to you, that you may be led to see, not the perverted order, but the divine order of the influx of life; another spirit atom might have taken you another way, and shown you the perverted order in the hells and how life is formed there; but only the angel mind could bear that sight. Why is this?

Faithful: Because, gifted with higher wisdom and clearer sight, they can see order itself, even in the hells.

Purity: The angels, after entering the twelfth state can see with Jehovah, in a limited degree, the "end from the beginning."

Faithful: We observe, Angel, that you used the term *God sphere* as applicable to the tenth sphere; is this the "cherubic" angelic state?

Purity: That word is only applicable to the twelfth state. The *Seraphic* applies to the eleventh state; the *Zoatic* applies to the tenth state.

Why is the *Zooa* applicable to the tenth state? and why and how is it that the Sun world corresponds to it? and how came it so?

Faithful: The Invoking Angel described the *Zooa* as "burning ones;" and we think this supplies the

knowledge whereby the correspondence may be discerned.

Purity: Here it is that the wedded atoms of Jehovah enter into the Shechinah, to receive from Him the influx of life, and you will remember that when Purity told you concerning that state, the whole heavens were in motion, thrilling with joy unspeakable, because the life-pulse of Jehovah was to be manifested through His love, and this is the state of reception. The word Zooa belongs to that state because of the irrepressible love and joy of its reception, which Purity told you was so high that none but the pure in heart could even hear the words and live. Ever bear in mind Zooa, and what it means; further, when any representation, or any of the offspring from the Sun world, which is the outcome of the tenth and following states, draws near to your earth, you will feel that the love of Jehovah is not far from you, for they carry about with them a mighty magnet, that will draw even those in the hells, and when they manifest themselves to the pure in heart, their joy will be irrepressible.

Faithful: Is there not, Angel, a still higher state than the tenth, eleventh, and twelfth states, represented to us by the seven spirits from Jehovah?

Purity: Who shall curb the brother Faithful! Who can, dear ones, comprehend what is involved in the statement made by Purity concerning these seven angels! When Purity says they are the seven spirits from Jehovah, it embraces all states

from eternity to eternity ; for if the love is great, and the power corresponding, in the ninth and following states—so great that it may not be communicated to you in your present states—how infinitely greater and more interior are the love and the wisdom beyond. This, dear ones, includes that which was named in one of Purity's statements concerning the voice which was louder than *ten thousand* thunders. What was that state, and what were those voices, but an innumerable company, which, having advanced beyond the twelfth state, formed *one* of those which Purity called "Spirits from Jehovah."

Where is your mathematician that can give to Purity the number of these in that one spirit, then add to that the six others of the seven spirits from Jehovah,—how could you comprehend eternity and its inhabitants were it not so ?

The twelfth state, if we are permitted to give it to you, we call *Harmony*, because there is produced the mind and will of Jehovah in living forms which are to continue His work of creation for ever and ever.

Faithful: We note, angel Purity, that after the seventh state your previous angel Guide is not named ; we think we can see the correspondence, but can you throw a little further light on this ?

Purity: Previous to that state, not knowing the divine law in its pureness, Purity loved him as an angel Guide ; but afterwards, at the porch of the seventh state, and after watching the action of the atoms

of air and water in the scientific world, then, when entering within the porch of the seventh state, Purity saw that all the outward manifestations of the many states she had passed through were only a "reflex" of the divine working within. The knowledge of this was so intensified at the entrance to the seventh state, that, as you will remember, Purity fell upon her knees, and then, for the first time, called him lord and master; but remember he, under Jehovah, became thus to Purity. It was seeing this, as the angels only could see it, that called forth the love which made them one. When, at that state, Purity fell at his feet crying, "Here let me stay, O lord," a voice from one of the seven spirits from Jehovah spoke through him, saying, "How art thou become like unto myself!" And further, when pleading to remain at his feet, this reply came:—"Nay rather, having seen thy state as one under Jehovah, go forth with me in drawing others into the same happiness; for herein will your own joy consist, in contributing to the happiness of others.

Faithful: This concludes, Angel, the questioning thoughts which have been given to us; we therefore leave it with you as to the future communications.

Purity: Here, then, Purity can only remark upon the questions, that they have been given and pertain only to the tenth state. As the brother Faithful has put the questions concerning the germ of life, and as this belongs only to the tenth state, we congratulate him on the reception of the same,

together with all the dear ones, on account of the purity of their minds, for Jehovah permits such thoughts to be communicated to those only who are pure in heart. We see that as much as can be received concerning that state has been enquired for; and how infinitely better is it to receive the smaller portion, and comprehend it, and for it to do its work in expanding the intellect, than to overpower the dear ones.

Faithful: Have you any instructions to give us, Angel, respecting the further communications?

Purity: We know nothing ourselves, and only as Jehovah manifests can we speak. We have to say, dear ones, and we speak by His power and in His name, that if you continue in your present state, then we will try again to arouse questioning thoughts concerning the next state. After that comes what the angels call the *State of Harmony*; and then, if the states are gained in you, and we have an Instrument for use, Lilly will come to fulfil the promise given by Jehovah.

Blessings on you, dear ones! for your ears hear that which many are not permitted to hear; your eyes shall behold and rejoice, even as Purity has seen the King in His beauty. Will brother Wisdom receive another star to set upon his crown,—many are given within! Dear, loved atoms of life! with the same power and blessings Purity has gathered around, we breathe gently upon you in our ascent upward to our loved home and your home. Try to realize the loving ones

from Zooa around you ! Farewell ! loved ones.
Peace be with you !

Exit.

ORISSA: How sweet, how strangely sweet ! You are each to be made meet, I understand, to inhabit a part of our Sun world. I like more and more what I have heard of your language. Can you tell me, loved ones—oh, how I love you !—why it is I love your language so ? Because it is a vehicle to convey, more and more, the knowledge of Jehovah to you ; and because, though I know nothing of your earth, of the language you use, or of the knowledges of your earth, yet it conveys to me still more of the love of Jehovah.

I had heard that there was an external world peopled ; but I knew not that they were to become Sun people. With what interior delight have I listened to the language, for I perceive you greet each other as brother and sister atoms of life ; and while I know what this is in our language, I love to hear it expressed in your language. *You* know why I love them, Wisdom. It is because I see our Father manifesting Himself still further in the circumference of humanity. How I love you ! I do wish to know more of your language ! While our Parent has been speaking, I have been and gathered pearls for each from the Sun world. Our Parent told me I should find a receptacle for those pearls, but here am I, and know not where to place them. Oh, dear ones !—will you let me call you dear ones, because our Parent calls you thus ?

Do you know that I am the seed of the bond woman? How is it, dear ones, that I am permitted to bring pearls to you? I find I have to place them all in one corresponding state; but your bodies are so different. Our bodies, in the Sun world, are transparent, and there are innumerable receptacles there, so that when the gifts and the gold come to us, there are always states of reception. I perceive we have to move things away from your bodies to place the pearls in the place commanded.

We have heard your name is Wisdom, and we are commanded to place the pearls one on each heart. Do you know why? It is something of what I suppose you would call of "great price," which means that it has come from an interior city, or is an interior doctrine; and the reason why it is placed on the heart is, that it may ascend into the intellect, so that both combined and united will enable our parent Purity to speak in the state she calls the twelfth, therefore it is another truth in another form, descending from the Sun world, and finding a receptacle in the heart. You see the beauty in this, Wisdom!

Oh, it is the societies around you that make me love you so! and I have such power given me to see all your states. It is a new experience for me, dear ones. How I love to call you so! I would I could embrace you; but you have what you call tabernacles. In our homes, when there are new atoms introduced into our society, there are many

greetings and embracings of which I see you know nothing. I shall desire often to come, that I may learn your language; for I am told that language on your earth is a superadded gift, like another state which you have added on your earth;—you know what that state is, Wisdom! How easily I have learnt to talk! I never spoke your language before! I never saw your world before! What will be the effect of my having thus strangely found myself so near to your earth, when I ascend with the Parents who are waiting for me? Your name is "Faithful," is it not?

Faithful: Tell us thy name, O angel Child of the Sun!

Orissa: I cannot tell you my name until I am permitted to tell you my interior name; there is to be a reciprocation between us. (I never knew that word before.) Yes! but I have to tell you your interior name. Can *you* not reply, and say what will be the effect in my home of my having drawn thus near? How strange that action! is that what you call reciprocity, Faithful? How differently we report! the course looks so clumsy; we use different vehicles.

Faithful: Yes, Angel, but we have to use that which is suited to our earth.

Orissa: Oh, I see, you have to use tools to make this stone appear precious; and then, I perceive that it changes the vehicle itself into beauty; you must bear with me, dear ones, not having seen things on your earth before. I have seen things in the Cause world, and there we have the height of

refinement and beauty. My language is exhausted; I feel I have much to learn respecting your earth; if you supply me, I will supply you. I am told that in the reciprocation of this action, there will be a further development of the angels that are to stand upon your earth. I am lost in confusion for want of words! my Parents beckon me away!

Faithful: Farewell, Angel of the Sun!

Orissa: Can you not speak another word?

Faithful: Blessings!

Orissa: I go home with that word to the sun.

Exit.





CHAPTER XXIX.
EXPERIENCES OF A SPIRIT.

Eleventh State.

(February 3rd, 1875.)

CONTENTS.—*The Angel standing upon the Earth. Orissa and Orissis—Twin Angels. The beginning of Angelhood upon the Earth. Sensation and its Cause. Electricity and the Telegraph, results of Spiritual Activity. The Asteroids, what they are. The Eleventh State: development of Life from the Sun World.*

ORISSA:



CANNOT realise yet! Can you not come forward, Orissis, and speak? Do you know who he is? Am I in the same gathering? How strange it still appears! I look for the pearls, will you show them to me? I seem to have lost the language. I am one of twins; Orissis is my twin brother. I wish him to come forward; would you like to hear him speak? He cannot learn as fast as I can; he has been trying to speak, but cannot. We wish you knew our language! I see him now.

Infinity of worlds! still in a revolving maze! How wonderful is the universe of our Jehovah! You know what our names are, while we draw near to your earth, do you?

Your name is Faithful, is it not? Ah, I have not forgotten! you all appear the same to me, one after another. I could not see the pearls when I came. I quite forgot your tabernacle; I had so many doors to open. We want you to know our names when we are near to your earth.

We are explorers from the Sun world; do you know what we are going to explain? Unions and disunions: what worlds are to be united, and what worlds to be separated. Why are we here for that purpose? We ask you, Faithful.

Faithful: It is not given us to know; we only know what is given to us.

Orissa: The angels know no more; can you not by looking within reply to your Angel?

Faithful: Is it not to describe to us the glories of the eleventh, or, as we should call it, the seraphic state?

Orissa: That partly answers, but only partly; what part of your nature does your Angel touch? How Jehovah seems to be working everywhere! I am lost in wonder.

Faithful: Are you not, Angel, descending to our plane of life, which we suppose you would call the footstool.

Orissa: Why are the angels thus descending?

Faithful: To usher in, and manifest on our earth, a new dispensation of Jehovah's love and wisdom.

Orissa: Your Angel has heard of your outer universe, and that it is to be the state upon which the angel must stand in full measurement, and it is

our mission as explorers to begin that work. But I am lost in wonder, as I see the Almighty Arm manifesting itself on your earth. It has not been so before, has it?

Faithful: No, Angel.

Orissa: Then why happens it now? Can you tell me, loved ones, what the first part of the work is for the Angel to "stand upon your earth?"

Faithful: We cannot tell, Angel, unless it is to descend into the ultimate parts of nature.

Orissa: Reply, dear Faithful, to the former question, and that will answer the last. What part of your nature does the Angel touch?

Faithful: You touch the interior part of our nature.

Orissa: What does that interior part correspond to in your outer world?

Faithful: To the vegetable kingdom.

Orissa: Does it not belong and correspond to a part which you call the mineral kingdom? if not, then I am lost in the pictures Jehovah presents to your Angel.

Faithful: Yes, Angel, we stand corrected, and now see the force and bearing of your communicating questions.

Orissa: Our Parent will shew you that better than we can; I cannot speak your language yet. I am so overpowered at seeing you again, and viewing your tabernacles. There seems to be restraint put upon me, for I cannot embrace you as I wish. In our home we greet each other so differently. How strange, yet beautiful, to see the manifested

power, while your angel holds the chain which is to link us together, and view that which you call *electricity* going on in each tabernacle! I cannot express my love, and that binds me down; do you know why?

Faithful: Because you do not find within us a corresponding state open to receive such influx.

Orissa: Is it too strong for you, dear ones. My brother—would that he could come forth! perhaps he may do so, and then I shall express myself better. My feelings are more intense now than when I first found myself near your home, because then, as much love as I had to give, you were able to receive. I have come now with a larger abundance, and you cannot receive it.

In our homes, when the dear ones draw near to us again, from under the eternal coverlet, we shall receive fresh baptism; but you cannot bear to be baptised with us; can you?

Faithful: Would that we were able to bear it, Angel!

Orissa: I cannot make any greater progress in gaining the knowledges concerning your earth unless you are able to receive more. Methinks I have too strong a desire to communicate of my portion to you. I will try to rest satisfied with what you have received while my Parent draws near, and if my twin brother, Orissis, can come, then my joy will be great, because you will love him; will you not? We were born together; my right hand was in his left hand, and my left in his right, and thus we were born. We love each other

much, and are never separated. We will take our harp and lute while our Parent draws near to you. Come, Orissis, strike your lute and give a note of harmony, while I bathe in the atmosphere of the loved ones! I retire now; will you yourselves ask my twin brother to come, and shew you his bare arm. You know what that means, Wisdom! I love Wisdom, and begin to feel happy now.

Can you reply to me, Wisdom: why may my twin brother come and make bare his arm? Oh, I see you have what you call the Sacred Volume, have you not? We have the truth with us; does it correspond to yours? I see so many new things, I am beginning to be bewildered; but as I have only just begun to be so, I will try to wait patiently, for I see Jehovah will manifest His power as He sees best, so I return and wait His pleasure.

Blessings on you, dear ones!

Exit.

LUTHER: Jehovah! we ever own that quickening breath,
Whereby the Great Messiah overcomes this death;—
By that same breath upon these atoms breathe;
Let them Thy heavenly harmony receive!
Do Thou feed them upon Thy living flesh and blood,
That by them Thy sacred mystery be understood!
And thus with us, let them arise and sing
All praise to Thee, the great Eternal King! Amen.

Exit.

ORISSIS: I have often been sent to ascend the ladder,
but never down; the language is easier going up
than coming down. My twin sister asked me to

come, and I ask for the right hand of fellowship; and after receiving that, when I have learnt more of your language, (it is very difficult to learn) then I can tell you more of the millions of worlds we have passed through, which my pet, Sun Ray, says is "making bare the arm," because I have had to put that arm round her while coming down, and have clothed myself with heavy armoury. I suppose you all know what that means. Sun Ray has got the love and I have got the other thing. I have been exploring your minds to gather up all the language I could, otherwise I cannot tell you anything.

While Sun Ray was expressing her delight at meeting you all, I was about the more useful part—looking into all the crevices; and when I saw the symbols, then I compared them with our own, and got it. Got what, Faithful?—that is your name—can you tell me what I got? You call it language. I see that when *I* gain more, *you* will gain more. I follow my sister's instructions, and strike the lyre while she strikes her harp, and our Parents come forth. Adieu!

Faithful: Shall *we* say, adieu, Angel?

Orissis: I saw that word, and gave it you as your own; we know it not.

Faithful: Would that we knew it not, likewise!

Orissis: Have you any idea?

Faithful: Idea of what, Angel?

Orissis: Of what that means in our home, when we retire to rest?

Faithful: Would that we did, Angel!

Orissis: I find that I am, like my sister, bewildered and every word gone.

Faithful: Cannot you use the word *Blessings*, with the same idea that we attach to the word?

Orissis: I told you that I had found the word and gave it you. I will try and talk more when I come again. There are many books to be opened by our Parents, and then I shall see more. Adieu!

Exit.

PURITY: All hail, dear ones! Blessings from the interior heavens have been breathed upon you through all the societies. All hail, brother Wisdom! We have gravitated only by one Name, and by one Power, to whom all praise and honor be given; and by His permission, and under His power, we wait your pleasure. Receive the offspring of Purity in love and joy; they will bring you good tidings. You must bear with them, and think of the infinity of work that has to be accomplished through them, namely, the beginning of Angelhood upon your earth. Why, dear ones, do they come in pairs? and why did my first appear without her brother?

Faithful: Love is always the first.

Purity: But it is never thus seen, only in the interior heavens. We wait you pleasure, and ask the dear brother Faithful to be brief; we hold your Instrument high.

QUESTIONS CONCERNING THE ELEVENTH
STATE.

Faithful: We have, O Angel, to express our gratitude and thanks for the blessed privilege we have enjoyed in being permitted to receive the communications which you have given to us, and which have thrown so much light upon those subjects which are to us mortals so deeply interesting. The desire is awakened within us to acquire certain knowledges, to replace the speculations of past ignorance concerning our origin and destiny. You have exhibited before us a new wonder, by sending to us a beauteous daughter of the Sun world, from the society of the Zooa. Our eyes have seen, and our hearts have felt, that the "King's daughter is all glorious within;" dazzled by the splendour, we, as yet, only see "Men as trees walking." We would now aspire to ascend to the seraphic state, and standing there, behold something of the wisdom of the beatific love of the Zooa. Permit us then to ask what that beauteous Angel meant by saying that she was the seed of the bond woman?

Purity: The dear brother's question is far fetched; he states that he only sees "men as trees walking," and that you are dazzled by the brightness, notwithstanding, the dear brother asks for further admittance into that brightness. We reply to the question, and think that if you carefully follow Purity, it will verify what she has said, namely, the

opening up of your Divine Word, together with the actual experiences of the spirit. Purity told you, that more were the children of the bond than the children of the free. Having passed through states, the severity of which Purity has tried to shew you, in no one of those states was there ample compensation for the suffering, yet, after having ascended and passed triumphantly through the fifth and sixth states, behold then the cup ran over.

Having been laden with burdens which were grievous to be borne, behold again her joy upon deliverance from that state of bondage, when she is made partaker of the first fruits in the tenth state, by receiving the life from Jehovah, to give birth to innumerable numbers that shall, in the three degrees, people the Sun world; so that by means of those inhabitants of the Sun world, who are the outbirth of this bond woman, we say, that in and through her, by those who inhabit that world, shall all nations be blessed. How then, dear ones, can all nations be thus blessed? Because, when that Sun world is fully peopled and made complete, they shall give forth life, which shall be ultimated on your earth, and which shall bring the purer state that has been spoken of; and out of that life shall Purity go forth to all ends of the universe, in the rays from that Sun world, which shall purify and bless all nations. This, dear ones, is a further interpretation of a portion of your Word. Remember that the free

woman, not having to pass through such extreme states, and not partaking of the same fruits, the life emanating from her, is not the same in number as that of the bond woman.

Faithful: We think, Angel, you told us that you peopled the Sun world, and that the offspring were the outcome of the tenth and following states; but that glorious angel from thence told us she had never been ultimated on the earth; will she never be ultimated into earth life?

Purity: The question, dear ones, is comprehensive; and we ask you what the daughter meant when she referred to the portion of your nature which she touched? it is a very interior one. We perceive there is a part of your tabernacle which you call the sensitive. She speaks to the sensitive, does she not? Now reply, What is sensation?

Faithful: It is the consciousness of the response of our interior spirit within to the action of the angel.

Purity: The brother is giving us the effect, not shewing how it is produced. When there are wonders appearing in our world, and we see the effects that are produced, we immediately search for the cause; this is God-like, because it enables the angel to see the end from the beginning. What then, dear ones, and where is the cause that produces the effect of the response within you? If you can reply to Purity here, it will shew you still further what she desires you to know, namely, as to where the spirit is belonging to each tabernacle that we see moving about on your earth.

Faithful: The natural idea of the "where" involves locality; and we see this does not apply here, as time and space *are not* to the spirit.

Purity: Can the dear Brother reply as to the cause of sensation, for this would enable each of you the better to comprehend that mystery. We perceive many of the tabernacles shrinking from the sensations which overtake them, while we see other tabernacles expanding and viewing with joy and inexpressible delight the reception of sensations from some other source. Shew us the cause of this?

Faithful: As the Cause world is in the angelic heavens, it must be sought for there in the knowledge and love of the angel.

Purity: Cannot the brother Wisdom reply?

Wisdom: It is the consciousness we have of the Lord's presence in the angel with us.

Purity: While we love to hear these statements from the atoms, we wish each to see how this is accomplished, for the dear ones will remember the statement of Purity, when she told you there were always exterior forms shewing without what transpires within. Now, again, we come down to your tabernacle and ask you to give a word to describe what sensation is? What would the scientist on your earth call it?

Faithful: We think he would say it was the consciousness of enjoyment.

Purity: There are many more who would say it was the electric action; and those who say this, say rightly,

when the word is comprehended. We perceive that what your scientists call Electricity, moving all over the tabernacle, conveys sensations to what you call the brain; we see its working there, expanding and communicating intelligence.

If then, dear ones, the Angels perceive electricity to be doing this work, then we ask you, What is the proper name, and what is the power of that which the scientist calls electricity if that power communicates intelligence?

We perceive by the explorations of the child, Lilly, (for this purpose she has been roaming over your earth,) that you have a glorious symbol in the outer working of that power across your world, namely, electricity; for the child, Lilly, supplies us with the knowledge that what appears as dead matter conveys intelligence.

Faithful: We call it the Telegraph.

Purity: Even so; this has been manifested *without* in your progressive age, to foreshadow a great truth within; and we perceive that not until after this outward law of electricity has been in force for a certain state (or time) can the minds of men upon your earth be prepared for the interior truth which it represents. We take you back to the question, whether those belonging to the Zoöatic state are to be developed upon your earth, with similar tabernacles to yourselves? How say you, dear ones, yea or nay?

Wisdom: Nay!

Purity: Even so ; but if nay, why ? what is their work? Remember, dear atoms, that the love of Jehovah is immutable, and that He has His seven spirits constantly going from Him, and the three degrees under those seven—the names of which we have given you—and that they are there for the immediate reception of life, to continue His creation, and to dispense that life as He pleases and to whomsoever He alone thinks best ; so that these three states are always maintained, and people are prepared by Jehovah for the reception of that life. Why, dear ones ?

Wisdom: They will be born on the interior natural plane of life.

Purity: The brother Wisdom will see by following Purity's answer that they have risen a degree higher, as the three degrees must begin upon the first of the second state. Does the dear brother comprehend ?

Wisdom: Yes, it is to be on the spiritual natural plane.

Purity: Then the dear ones may easily see how much purer will be the future developments of life.

Faithful: Assuming that the germs you gave birth to expanded into atomic life in the Zooatic state or society in the Sun world, does the appearance of the commencement of life with them correspond to the appearance of the beginning of life with us on the earth ?

Purity: How infinitely different, and yet what a correspondence there is ! It is another confirmation of diversity in unity, for while the appearances are

far different in those states, yet the angels behold the correspondence. The question, dear ones, is sublime, and the answer equally so, for we perceive the reception of life, and the giving birth to the same to be quite the reverse of what it is on your earth-plane. May the breath of Jehovah keep the words pure! Wherein then is the difference? It is, that life received in obedience from the Lord is given forth without pain, and mixed with pleasure and joy that is unspeakable. You are not prepared for us to dwell upon this; but we will briefly state that the forms and appearances that come forth at birth call out the divine parental love from the angels in an infinitely higher degree than can be conceived of even by the most pure of mothers on your earth. Here we pause.

Faithful: As the Sun world is peopled, are the forms of life there, which have not been ultimated on the earth, more perfect or less perfect than our own which have been so ultimated?

Purity: If the daughter of Purity was here, how she would reiterate that it was strange language. If, dear ones, the forms are more *imperfect* through not having been ultimated on your earth, why are they used under Jehovah, for the giving forth of a purer and more perfect life?

They have been arranged there, in what is called the Sun world, so that being the immediate receptacles of the Divine Sun, and having pertaining to them what Purity described to you as the one ray

with the seven sides upon your earth, with the peculiarities belonging to the one side of that ray which act in the bringing forth of life and beauty, these, being of the seven rays from Jehovah, their speciality is to purify and to bring to perfection those belonging to the outer world. For this purpose they must often near your earth, and by the vibration of their action purify the atoms that are to be indrawn into that state ; so that corresponding to that scientific law upon your earth by which the one ray acts with such swiftness in producing the fruits thereof, even so do these, in an infinitely higher degree, by withdrawing the atoms of life to the state of angelhood, even to the full measurement thereof. There is a great and deep mystery underlying this, which we trust you may be able to comprehend.

Faithful : You have spoken to us, Angel, concerning the hells, Are the inhabitants there a further development of life, lower in degree than our own ; or are they undergoing experiences resultant upon the quality of life we call evil, which they loved and practised while they lived upon our earth ?

Purity : Has not the dear Brother in his prayer referred to the meaner globe and the smallest atom upon that globe. They belong to still more external states ; but we cannot descend there with the dear ones. As you are developed, and see more and more of the interior states numbered in the last three communications, then you will be the better able to understand ; and then, if Purity has an

Instrument, she will shew you the more external world, and, if you can bear it, will shew you the hells there.

Faithful: If we do not weary you, will you please tell us more respecting the physical Asteroids? You told us they were the "Remains" of a former earth,—Are we to understand that they are the remnants of what was once a globe or planet inhabited by human beings like ourselves, and moving in the same orbit as the Asteroids? if so, we think it throws a flood of light upon the Redemption of our Earth, which we take to be the sister globe or planet of that former planet.

Purity: Remember, dear ones, that the explanation of this has been given you in the *Experiences of a Spirit*. "How art thou fallen from heaven," were the words used by Purity's lord to her; and though she did not then comprehend, yet now we perceive that *falling* to be a further development of the Divine Love into the external parts of His universe; therefore the divine love broke away from its parent sun, or, as we perceive it to be written in your Word, it "came forth from the bosom of the Father."

You have here again the outward manifestation of this in a visible earth, with its removal or withdrawal from the parent sun; after breaking away from that sun, it became scattered, and became what the dear brother calls Asteroids, which, we again affirm, are the remains of what was once a

perfect earth ; but who can tell Purity what the number is of those Asteroids ?

Faithful: We think more than one hundred have now been discovered.

Purity: And many more to follow. These, dear ones, will form the basis of another earth, for as the divine love broke away or came forth from the great Eternal Sun, and scattered back that love to every recipient, then ascending again to the Great Sun, and in that interior and exalted state working, vivifying, and acting upon those atoms that had thus received that life—from that high eminence we perceive that a new creation is being born ; so that out of the remains of a former earth shall a new one commence. We desire you here to see the interior working of science within, and the exact working without, at the same time. All this knowledge, and infinitely more, we perceive to be within your Word, which will be gradually opened up by the ministration of angels ; then shall that Word be declared to be the Word of the Living God.

Faithful: Am I not correct, Angel, in my interior thoughts respecting the redemption of our earth, and its relation to the lost orb now re-appearing in the Asteroids ?

Purity: Dear brother Faithful, while you have there the exact science without, and then view the innumerable ages which have elapsed since the time when those two worlds separated, and the time when they are to be united again, when that

invisible belt now seen only round one of your worlds shall be seen to embrace the two worlds,—then, that which appears a vacancy shall vanish away; and this shall be perceived by the scientist on your earth.

Faithful: This concludes our questioning thoughts, and we now await your pleasure.

Purity: The eleventh state has just been touched upon by the questioning thoughts concerning the appearances and forms of life which are developed in that state, and we perceive that nothing further can be given; but unless we are able to shew, and you to see, in its pureness, the reception of that life, together with the form and appearances of the same, even at the giving of birth, you will be unable to comprehend what those forms are like in the eleventh state. But we must pause, as a further illustration could not be understood. We have only to repeat that the love in that state, and the conscious enjoyment of it, would require other than your earth language to express.

Thus, dear ones, we have to pause at the eleventh state; and we speak of the following one as the State of Harmony, in which we desire you all to concur with Purity, at the close of that state, in saying, "That Jehovah doeth all things well." Remember the Test of Harmony which we have to give you. This word involves Purity going back, and touching upon her several states, and closing with the twelfth as the State of Harmony.

We desire you all then to be present, that the daughter of Purity may look into your minds ; and as she has great power to see states, she will become a Name-giver to those who have no names. We wish you to comprehend this, with its interpretation : were it not that those who have no names were to be received, it could not be called Harmony.

Even here, dear ones, we are overwhelmed with the glory which has to be revealed, and hope you will be able to receive it. With blessings, dear ones, we ascend to our home and your home. Farewell ! Peace be with you !

Exit.

ORISSA : I see, dear ones, I shall have to be the mouth-piece. I learn quicker than my brother ; he makes more mistakes than I do. Do you know how he made the mistake ?

Faithful : What mistake, Angel ?

Orissa : We ask you, Faithful. Unseen by your eyes, and unheard by your ears, when our parent Purity spoke, there came gifts for each of you ; and when I embraced my brother and requested him to do what I had done, namely, to place the gifts in the proper receptacles, he let one fall. Do you see the correspondence, Wisdom ?

Wisdom : No, I do not.

Orissa : It is because our Parent has just communicated that these interior truths can only be received by interior love, therefore the sister has to come to do what the brother could not, or, as we perceive you

would call it on your earth-plane, the divine love preceding the divine wisdom.

You see I talk better than my brother ; but I see the end of the column of language fast approaching. When shall I have learned sufficient to convey true ideas of the divine love ? Our Parent has told you how it came forth, or broke away from Wisdom ; well then, in the same way, my brother made the mistake, as you call it, and the divine love has to come from him through his twin sister to you. The thought is very beautiful, is it not ? you see the correspondence, do you not ?

Faithful : Yes, we see it all inside.

Orissa : Then I rejoice that I am to be a Name-giver. Our Parent tells me it is the beginning of a great work, and when I desire to linger here, they beckon me away, saying, that I must go to the goodly city, and bring forth the precious stones and pearls whereby I may accomplish that work. I go with greater joy, because I have been watching you, and now I know you better ; and thus, dear ones, I ascend with love intensified, and hope again to descend and manifest that love by giving forth that which my brother cannot in your language, namely, the wisdom concerning the divine love.

You will love my brother for me, will you not ? for as I acquire a knowledge of your earth language, my brother will receive it from me, and then he will be better able to speak to you. He made the attempt at my request ; but he could not advance far, dear ones, could he ?

He cannot use the vehicle as well as I can; but I must thank you for it, for if there had not been reciprocation, I could not have stayed, and therefore could not have acquired any knowledge or language. My brother requests that I remove from me the desire to linger longer upon the sceneries around me; but you know why I do that, do you not?

Faithful: Yes, Angel, we know.

Orissa: Can you tell me?

Faithful: Because we are having the desire awakened within us, in our minds and hearts, and you are responding to the same.

Orissa: Yes, dear, ones, that is it, with the fuller meaning that, when I view the scenery around you, and hear your voices and the interchange of thought in your language, then I receive the same. I think I shall never forget my first meeting with you.

Faithful: We, Angel, shall never forget it.

Orissa: That is why I cannot, is it not? I shall listen when our Parent comes again to a little child who can talk rapidly, and whose explorations have been rapid. You know who I mean! Are you all going to open your doors for her? Why does the Angel ask this, when we know it is Jehovah who does it?

I must away; they are waiting to strike their harmonies! Does our Parent beckon us away, Orissis? We go with them and join in the harmony over the band which is travelling Zion-

ward. While we ascend, let me see the halos round your heads, and the corresponding symbols round your hearts, that I carry the good news to the goodly city of the Sun. I hasten, Parent, dear to thee ! and breathe thy blessings on those to whom thou hast sent me. Upwards I fly ! Blessings upon you !

Exit.





CHAPTER XXX.
EXPERIENCES OF A SPIRIT.

Twelfth State.

(February 6th, 1875.)

CONTENTS.—*Date of Teresa's Jacoby's Birth on Earth. The Divine Word in the Heavens. Orissa a Spiritual Name-Giver. The Stars and their Correspondence. The Likeness of Jehovah. The Spirit found in the Day of the Lord. The Twelfth State, Harmony, in which all is seen from the Beginning to the End. The Present and Future State of Humanity on the Earth. A Problem to be solved.*

LUTHER:



JEHOVAH God! Thy atoms
Are again assembled here,
Waiting, watching for the purer life
That in their midst is to appear.
From all impurity may they be free —
These germs of life descending forth from Thee!
May each and all attain that blessed state
Fit parents of the noble, pure, and great,—
That through the sacramental gates of birth,
Lives shall be ultimated to purify the earth!
Let every gathered atom with us sing
All praise to Thee, the Great Eternal King.

Exit.

LILLY: Lilly has come again ; she is happy because she has got more room. Why do not you always see Lilly? What has she come for? Don't you know Lilly, who she is? Cannot you say, Wisdom?

Wisdom: The purity of goodness and truth ; she represents the heavens where these are.

Lilly: What relation is Lilly to Purity? Lilly's mother and Purity's father were twins ; consequently Lilly and Purity are cousins. From where did the word Nathan come? It was derived from "Nathaniel," and Purity's father was named Nathaniel Jacoby. Lilly's mother was Teresa Jacoby ; hence Purity's first name on your earth was Teresa Jacoby, called after her mother.

Faithful: Do you know the new angels who have lately been to us?

Lilly: Yes, I know them : Orissa and Orissis. Orissa is priestess of the Sun. Orissis is prince of the Sun. Why does Lilly come as a little child?

Faithful: First, to show us we are to receive the truths now being given to us in obedience and humility ; second, because the foot of the angel upon the earth at first appears small ; but under this appearance there is the full angel.

Lilly: The ministrations are to make all God-like. In your Word it is written that the Lord appeared as a child, and every atom must be the same. Now Lilly has to give you the date, according to promise. How many figures do you put for a thousand?

Faithful: Four figures : a one and three cyphers.

Lilly: Then put nine before another nine ; the number is nine thousand nine hundred and thirty-three (9933). Your earth has gone round your sun all those times since Purity was ultimated on the borders of the Syrian desert.

When was Lilly there? Add three, which makes 9936 years. Tell Lilly what state your earth was in then ?

Faithful: The stone age, when gigantic animals were on the earth. Did the human race at that time live in families ?

Lilly: They were detached, all in *twelves* ; they were below what you now call *natural*. If Purity was ultimated on your earth when Lilly states, how long will it be before Purity is perfected in the twelfth state in the celestial heaven ?

Wisdom: Two thousand years ; because she is now in the tenth. Twelve thousand years have to elapse, and Purity is now in the tenth ; the date you gave backward from the tenth thousand, consequently there are two thousand more before perfection.

Lilly: What age will that be ?

Faithful: The Golden Age, which will be the fulfilment of the twelfth.

Exit.

ORISSA: O how sweet ! Is it a reality ? Do I still continue in the trance ? Tell me then, and make known to me, the glorious reality. I am lost in wonder when I see that wherever I go I cannot flee from the presence of Jehovah. Am I still

with the dear band that is ascending to the Sun world? I came in a trance, and a vision was presented to me in that state which I think I shall never forget. I have seen you all, many worlds ahead of me. I mean that in that glorious trance I saw a form before I neared you.

You understand me, friend and brother. Stop, brother Faithful, tell me if it was you I saw in the inner Court of our God? Tell me the name of the atom I saw you conversing with?

There is a great mystery; I have been told that there is a sensual part of your earth, and yet I draw near to it, and see three parts of that earth purified,—and what a high state of purification! It seems to me that some parts may be compared to the City of the Sun.

Oh, how I love to see the same sun shining! are your bosoms flamed with heavenly passion? See and feel the fragrance to my bright robes clinging, and look beneath, and there behold the joyous news I am bringing! I heard you singing, and I join with you, along with my twin brother. Who are you? Oh, I see! I am speaking to the vast multitudes gathered round you! I see mighty men with glorious armour on. What are they doing? They are inhabitants of spirit life. What are they doing gathered round you thus? They are beholding the Priestess of the Sun. Do you know what for? I ask you!

Faithful: To hear the glad tidings she is bringing to us mortals.

Orissa : They are doing more, for while they are receiving, they are giving. They all know I have not liyed on your earth. They are presenting all the forms of Science: one great Linguist is presenting language. I presume I shall soon be able to converse freely with you; but I see that all depends upon the states whether I am wanted or not. There is a great advantage in bringing news from the Sun world, when the outer world can supply language to any who come from that world; the true scientific correspondence of all things can be shewn, and shewn better from the Sun world. Can you tell me why?

Faithful : Because they dwell in light.

Orissa : Yes, that is the reason; but before I proceed further, can you answer my former question? Was it *you* I beheld in the Court of Jehovah? and who was the atom you were conversing with? what was the name?

I wish to know all the names of the atoms that I saw in the trance; some are shewn to us at a great distance, and some are near to us. I am sent here by the Father of Lights, the Parent of Love, to breathe forth names to the unnamed ones. For this purpose seven angels accompany me from the Sun world. We perceive it to be differently understood in our world, for when a name or state is given there is a great ceremony, which makes it surpassingly beautiful. When your Angel was exalted to be a Priestess, we could not describe to you the grand celebration that took

place in the city of the Sun; perhaps you have some interior knowledge of what this means, for I perceive states in some of your hearts. I have not forgotten that your name is Wisdom, can you tell me the interior meaning of this celebration?

Wisdom: It is the marriage of love and wisdom!

Orissa: That was when I was exalted. I long much to read your Word. We have the Divine Word in our city, in our beautiful home; there it is the illuminated Living Word. If I could read or see your Word, as you have it, I might unfold a portion where this state of mind is found; but I hope to acquire the knowledge, and then I perceive I may unfold that knowledge. I am told that there are many germs in your Word, and in your outer earth, but they cannot be found,—hence the ministrations from all the societies to present the perfect gem. But I am just told that all are to be made Kings and Priests; this finds work in the Sun world, for here I was exalted Priestess unto Jehovah under the Prince of that Sun world. We perceive it so different on your earth. We see you have established laws for the celebration of the union of atoms, have you not?

Faithful: Yes, Angel, for the celebration of marriage.

Orissa: But I see I must not dwell on that; it is so little understood. Will the atoms help the Angel to give forth the names; it is a new work; I never was so engaged before. Have you any idea of what my work has been? for every atom has its

appointed work. Can you tell, friend and brother Faithful?

Faithful: It was and is to make known to mankind, through us, the interior knowledges of the Word as these bear upon all sciences.

Orissa: Yes, this bears upon the network of electricity that our parent, Purity, has spoken of. We must pause, and see those who can see their names.

Come forth, Orissis, and help thy twin sister in the work, for I am powerless without thee. Who is it that hath not received his name? and what does the reception of a name mean?

Faithful: It means the perception of quality of state.

Orissa: It means that there is either a state gained or a state lost; and when we use the word *lost*, it comes under the same heading as what you call the Lost Orb; for there is nothing lost. The Great Economist works up all His creation in His own time, though it may appear lost on the earth.

I wish, dear Orissis, you could speak for me. You have a President here, I presume; we love to see you orderly, it is so in accordance with our world. We ask that atom, who are they who have not received their names?

We take the hand of one (a sister), and in the same Name, and by the same Power, that lighteth all worlds, and giveth to everything its life and its name, we introduce you into a society. You understand me, do you not? That name precedes what we perceive you call Summer. The name is May.

Do you know, Wisdom, what the true value of that is?

Wisdom: It is when the flowers begin to spring.

Orissa: It is the presentation of a glorious summer in the future. We have joy in giving you the first name, there are three under that; and as the summer advances, or, as the angels say, as the state advances, so will your names be given. The names follow just as you gain the inner state belonging to the Summer time. All hail! the blessings from the city of the Eternal Sun rest upon you!

I hear there is a Caleb amongst you. Will Caleb receive from the Priestess of the Sun a name, though its meaning is unknown to him. We see (Caleb) that your name is *Adonis*. Do you know the value of that, and what it is?

Faithful: It represents a continuous state of vigour, and the youthfulness of truth.

Orissa: There is a world in the spiritual heavens called *Adonis*, and it is from that world the name has been derived. We see what apparent mistakes are made concerning the communications given to you. Do you not know that they differ in every state; and that while the word, *Adonis*, has its special meaning and applicability to your states, that it has also a continuous meaning, appearing under another name in other continuous states? I would so like to give other names, but I may come again, may I not? I see there are many interior names to be given. I love that word *interior*!

Do you (Scribe) know your own name, friend and brother? I perceive you have two names.

Faithful: I wait your illumination, Orissa, for without that I cannot tell.

Orissa: I know your name, and I know the state it corresponds to; but I must pause, it will be given at another descent. Here I must give place to my parent, Purity. Will you allow me, ere I ascend to the glorious City of the Sun, to look into your rooms, for I know now all your names, internal and external; and I can congratulate you, for they represent magnificent states, but they vary.

How strange! I just perceive the working of your outer universe, which you call *night*. How strangely the veil is drawn! It is a wonderful working of the atoms to cause it, is it not? And yet its interior meaning is very grand. I shall be happy when I am able to enter fully into all these subjects, and when language is given for it. I feel, brother Wisdom, as though I could sing myself away from you. I delight in that, and draw many to me by that power. I must away; my twin brother awaits; and my parent means to take my place. Blessings on you, dear loved ones! Blessings on you all!

Exit.

PURITY: All hail, dear ones! Peace be with you! Blessings from the inner kingdom rest upon you! We are here in that Name which is above every name; and we rejoice to see that Centre of Life,

with His winnowing fan in His hand, preserving His own truth in pureness. We are here in His Name and to await your pleasure.

Faithful: We are in your hands, Angel, as instruments to receive and record your utterances on the grand subject before us.

Purity: Can you not put a question to Purity?

Faithful: Shall it be in reference to the past, or to the present as the twelfth communication.

Purity: We leave that with you; but remember in the state of Harmony, we have to touch upon the past.

Faithful: Referring, then, to the past communication: we think we see the truth in reference to the asteroids, to our own earth, and to the hells. Will you please say whether the interior working of that truth in the mind of your Recorder is correct?

Purity: It has embraced all the time which the child, Lilly, told you to gain the knowledge which Purity has given, which has been acquired in the ascent through all the states; so, dear ones, again in the descent, the knowledge might be added to infinity; the same with the recording Brother, the working concerning the Asteroids is just begun within, and that knowledge must go on augmenting through all states, and then, as the Brother ascends in this knowledge, he will see the glorious earth to be formed out of the remains of a former earth.

Faithful: Does the word Remains, as you use it, include the natural idea of what we call fragments?

Purity: When it does not, Purity will specially remind you.

Faithful: The angel, Lilly, has given us dates in natural numbers, with their value in natural time,—are we to accept this as a *literal* truth or as a correspondence?

Purity: So has Jehovah to manifest Himself *once* in every age. Can you see the interior meaning of this, Wisdom?

Wisdom: I can; but I cannot give expression to it.

Purity: It is enough; it is fully comprehended by one of the atoms gathered round Purity. You will have to be watchful to catch the vision which Purity desires to convey. Keep the first in mind: that once in every age Jehovah thus manifests Himself in the external.

Faithful: Do you now refer to one of the atoms gathered round Purity inside?

Purity: When Purity speaks of one of the atoms gathered round her, she does not speak as you understand; but she will remove the mystery. Why was one atom—who has now received her name as May—kept at what the angels call a distance? When there is a work to be accomplished in any atom from special societies, they represent special objects in your creation, which have to be minutely viewed at a distance. Do you comprehend that the angels watch the Divine working in that form; can you comprehend how?

Faithful: Speaking by correspondence, we think we can.

Purity: Can you not present the How *objectively* to Purity? It is an important point, and we wish you all to see the correspondence. What are the objects in your world that have to be viewed at a distance? and what are the objects that have to be inspected close to?

Faithful: The objects at a distance we call stars; and the objects close to are those on the earth, within and under the range of human vision.

Purity: Even so; then ere the beauty of these can be seen, they must first be viewed at a distance, and then by being drawn close, their beauty is seen. Can you not comprehend this? There are objects in your material world which have to be viewed at a great distance; admitting these to be the stars referred to, what is the result of their appearing at a distance? We perceive that it awakens a desire for knowledge within, that does not rest satisfied until the objects are brought near, and thus viewed in greater beauty and perfection.

Faithful: We think, Angel, you have given us the key.

Purity: There is a great beauty underlying this, if you will search for it.

We now pass on to the state called Harmony. We congratulate all the dear atoms that none have turned aside, nor grown weary, in ascending with Purity to the twelfth state; and again, we say, "Blessed are those who have not seen with the outward eye, and yet have seen within!" We promised to shew you the State of Harmony, and

this exists in its fulness in the twelfth state ; for, remember, after the lives have issued forth from the tenth and eleventh states, and peopled that grand world called the Sun world, the wedded atoms then enter into the twelfth state, and there see the "travail of their souls," and are satisfied that up to that state they have awakened into the likeness of Jehovah ; for as in Him all life is centred, so from Him all life emanates. Blessed are they that can be recipients of that life in the twelfth state, for as He Himself giveth forth, so do the atoms under Him.

It is here in the twelfth state that the atoms rest under Jehovah. Their works follow in all states, for they see that from that Sun World, germs of life descend that shall, according to the prayer of the Angel, ultimate upon your earth, and rise from thence again to call Jehovah blessed.

Remember Purity's statement in reference to her mission, and the special meaning of the communications : that the unfolding of the Divine Word stands first, and the experience of every atom next. We perceive all is included in that Divine Word, and there is a fulness in it, not yet comprehended by those on the earth-plane.

In reference to the statement made by the child, Lilly, concerning the Incarnation of Jehovah : it is a glorious truth when fully understood, but the harmony of this truth cannot be seen, except by those who stand under Him in the twelfth state.

Faithful: Does not that Incarnation refer to a manifestation of the Divine Love and Wisdom suited to the states of mankind upon the earth?

Purity: We perceive it so written in your Word concerning the many special manifestations of Jehovah; and it is to these that Purity refers. This thought is only thrown out, that it may awaken many others within your minds, and as a something that is now viewed at a great distance. By careful enquiry it will be brought near to your own experiences in all its beauty. Can you reply, and tell Purity where is the harmony that Jehovah hath dealt out to her? and what portion of the Word does it unfold?

Faithful: Is it not an unfolding and perfection of the fourth church, or, as we should term it, of the Hebrew or Jewish dispensation?

Purity: That does not fully embrace Purity's question; we love to speak generally, and we also love to speak specifically.

Wisdom: It unfolds the fifth, or spiritual church.

Faithful: Are you not now referring to the special manifestation of Jehovah in a personal human form?

Purity: Even so; and when the one is seen, then the universal whole can be seen correspondingly.

Faithful: Is it right, Angel, to ask if the natural or literal idea of this manifestation is an absolute truth?

Purity: It is the symbol, or representation, of a grand spiritual truth. Dear ones, if Jehovah desires His atoms to ascend to the same state as Himself,

why has He endowed them with the natures they possess, and why all the allurements around them?

Who can see the harmony in the sensualist who walks your earth; and who can believe, though he may express it with the outward lips, that such is in the image and likeness of Jehovah? Who can comprehend this? and where is that image and likeness? Here is another great truth concerning the spirit and its habitation: for such outward natures are given over to destruction to the outward world, but the "spirit is found in the day of the Lord." There is a greater truth underlying this statement than the writer himself knew.

Why is it recorded in your Word, concerning one atom of life, that Jehovah manifested Himself, and wrestled even as a man with him, and afterwards (so we perceive it to be narrated) that the atom prevailed over Jehovah, and gained the name, "Prince"? We repeat, it is a symbol to convey a great truth, for thus doth Jehovah, after ultimating His own life upon the earth-plane, *constantly* wrestle with the atoms there ultimated, until they gain a certain state, where, as it is recorded, *they prevail*,—which means that, after the life of Jehovah has descended in atomic form on your earth, and has been clothed upon with the material atoms of your earth, then there commences the development of the life within, and that divine life constantly wrestles, until the last atom of materiality has been put off; and

that same atom of life, having resisted and overcome that which was manifested as man, or that which was natural to him, then prevails, and enters triumphantly into the bosom of the Lord.

Do you comprehend this in its universal aspect while treating of one atom? It includes the myriads of the grand Whole forming that state or church. Who can thus take forth one atom or one grain from the myriad forms that make the universal Whole? We reply. Only those who have entered into the twelfth state, for from no other standpoint can the harmony be viewed.

But we see questioning thoughts arising in some of the spirit atoms, saying, If the universal Whole is numbered, why cannot they receive the same communication, and thus be led immediately onward to that state?

This brings forth again the grand symbol presented to us as Electricity. Remember, dear ones, how intelligence is conveyed across your earth, and that if there be any obstruction in the vehicle used, the intelligence does not reach,—so the whole universal heavens form one grand electric chord, going out into all parts of the universe, even as we perceive the veins in the tabernacle of the body extending from one end to the other. But should there be one nerve severed or tied, we perceive that the electric current could not pass freely over the frame of the tabernacle, but it would have to take a more circuitous route to get to the spot appointed,—so

in the universal Whole, some members are diseased, and some are removed, so that the action of the divine light, to which electricity corresponds, must take a similar circuitous route to convey the intelligence of Jehovah to every individual atom, and replace the dismembered limbs, and set the diseased ones in action. Do you see the correspondence and harmony here?

Faithful: We now begin to see the truth you are communicating to us, in its relation to the whole of Humanity, under what is called the Christian Dispensation.

Purity: Is it not removed beyond that?

Faithful: Yes, Angel, the daughter of the Sun world has brought us intelligence from that world, and we hail the approach as the commencement of a New Dispensation of life to humanity.

Purity: The truths that have been uttered are none other than the will and desire of Jehovah in the interior heavens, and as these are received, there will be brought about a new state, and it shall accomplish on the earth even as the angels in the interior heavens manifest the work. We are thankful, dear ones, that we have thus far drawn the atoms up the steps of experience, for which we return praise to Jehovah. The angels know not of a sacrifice, nor of any Instrument, to be used for the same—according as He commanded, so they have spoken to you. We have again to affirm in His Name, while in the state of Harmony, and viewing the “end from the beginning,” as

seeing and knowing that He doeth all things well, and not we ourselves, that, when the Instrument can be found, there will always be special communications given concerning the states already spoken of, for they can for ever be presented under different aspects; and if the brother Faithful prepare, we will prepare also, under other conditions, to speak scientifically concerning the states that have been given, for it has been moderated for your sakes, not for ours. Hence will be seen, in these twelve communications, all that can at present be known concerning the Lost Orb and the two apparently disconnected worlds, though they are gloriously banded together, but the scientists on your earth cannot discern the belt which unites them. Why can they not?

Faithful: Because they only see the natural appearances, and judge by those.

Purity: They cannot do otherwise, until this fuller revelation is given from within, *then* a fuller manifestation will be apparent on your earth, for we perceive that all the manifestations in the outer world have to be fixed there for a time, so that the atoms may be gradually led to see the interior truth, hence we perceive with joy the great enquiry concerning Electricity which is being manifested on your earth. While the atoms are crying aloud, *What is it?* of whom are they enquiring? Some of them are enquiring from Baal, but when they cry to the living Jehovah, then the grand truth, not yet known on the earth concerning it, will be

manifested, and the communications will be given by the angels under Jehovah. But like every other apparent object, including the stars as they gradually appear to your earth, it must for a time remain fixed, until the angels can manifest themselves and declare what it is. Can any of you say what that state will be?

Wisdom: The seventh.

Purity: Even so; but do you comprehend what that seventh state means outwardly?

Faithful: Does it not mean the relative perfection of Humanity on the earth, where all is to be peace, plenty, and harmony?

Purity: Even so; and who shall put a limit to that perfection? Who shall hinder when once the Divine Love is on fire? None can hinder, for though the atoms look upon their natural death as strong, yet that divine love will overcome all states with ease and tranquility. Glory be to Jehovah, for He hath given us the victory over all!

Faithful: Are we, Angel, to understand that this completes the series?

Purity: It completes the series numbering twelve; but we again repeat, that what a grain of sand is to the whole, so are the experiences of a spirit atom compared to the time that Lilly has given; so you have the liberty at all times to call in question what your Angel has communicated to you concerning these states, for Purity sees that she will have to meet the scientist, and many others who

call themselves theologians, and to shew *them* where the harmony exists.

There is a statement made which Purity asked you to harmonise, which is: If Purity was ultimated many ages prior to the last manifestation of Jehovah, how was she present then? which you will remember was some centuries back. We leave the problem for you to solve when Purity meets you again. This is the second time we have asked you to harmonise that question.

With love and congratulations, dear ones,—praying that each may gain the seeing eye to see his own experience, though in a different form, and also see the universal Whole in these communications, which has yet to be uncovered, we breathe upon you our blessings and take our Farewell. Peace and blessings be upon you! Farewell!

Exit.





CHAPTER XXXI.
STATE OF HARMONY.

Twelfth State—continued.

(February 10th, 1875.)

CONTENTS.—*The use of Human Organisms by the Angels. More Names given by Orissa. Solution of the Angel's Problem. The Body of Jehovah. The Asteroids and the Earth—Sister Planets.*

ORISSA: **S**PEAK in my ear, brother Orissis! Let me feel and know where I am! Is this night? How strangely different, loved one, when you and I repose in our home; and yet how the rays of the sun dispel the night of earth! What a beautiful symbol! I suppose it prefigures the entire removal of night from the soul of their spirits. Here I find Jehovah centred. To Him I give praise, for again I see where I am. Fold me, Orissis, in thy embrace, and let me feel thy strength flowing out from thee, that I may receive the same, and give it to these who are to be partakers of the blessings of the Sun world.

Oh, Prince of the Sun, I love you more here than I do in our own home! I do not feel so much need of your right arm, only there is a special call for help. Speak, dear Orissis, to the

Great Eternal One, and let the rays from the everlasting sun strike with vibratory light and heat, that each of these dear ones may feel the same, and be quickened and vivified thereby, even as we are, dear Orissis.

There are names I see to be given, and unless those names are illuminated by the Divine ray, I cannot give them forth; for without Him, the Great Jehovah, the great Illuminator, I can do nothing.

I am here, dear ones, to breathe blessings on you, which blessings descend from the Sun world, and shall remove disease, and give a foretaste and a stimulus of that great and glorious world of our own. I am weighed down with jewellery; I will give some away. May I look for the names and recipients of them? I ask you, Faithful?

Faithful: You will, Angel, see them all inside; and we trust written in the colors of your own beautiful world.

Orissa: I am looking through one of the Books of Life, and see many names there from which I may bring forth, but only by one Name, and by one Almighty Power, I give that name.

This is your President, I presume, to whom a second name has to be given, and in that Almighty Name we desire to give it. Thy name, dear brother (may I call thee) written in that Book is *Tirsah*. Do you know the value of that? Does not the faithful Recorder know?

Faithful: It is gone from the memory, Angel.

Orissa : The Brother must try to record it.

Faithful : Is it not the heir of the inheritance ?

Orissa : That is a part of it, accompanied with pleasantness. We rejoice with you that have received that name ; it is a forerunner of pleasantness to you. Do not forget, loved ones, what I have told you, that names have their correspondence in every state, but their sounds differ. We joy and congratulate you. Blessings on you !

We see another name. Shine forth, Great Illuminator ! and let thine angel see those names in their own light, so that no cloud shall overshadow them !

Oh, that I had the gift of language, that I might be a better communicator ! Will the faithful Recorder take the hand of the Angel, and receive, with some slight difference, from another his inner name ? Thy name is *Osiris* ; it differs a little from the name of my twin brother. *Orissis* is the name of my twin brother. He is a prince. "The last shall be first, and the first shall be last." You will see the change in the construction of the name ; we love to see others exalted ! *Osiris* is a king, which is above *Orissis*, a prince. There are many names, and I am told the faithful Recorder will be able to discern their many meanings. There is another name, but I suppose it must not be given. I must wait my Father's will. Are there not sisters here whose interior names have yet to be given ? I cannot yet understand what you call the organism through which I speak. There seems still such a

mystery concerning this. Do you know how this can be, and how it is that those who have never inhabited your world, nor ever been clothed upon with an earthly body, can yet act upon an atom upon your earth? Do you understand this? Our scientific brother in the spirit tells me the *modus operandi*. I never heard that word before! Can you tell me what it is?

Faithful: It is the explanation of how it is effected.

Orissa: Oh, what unnecessary words you have! We shall just speak of it as the cause. What is it, and how is it effected?

Faithful: What we term the consciousness of the Instrument is laid aside, or made quiescent, and the Angel uses her organism for the time being.

Orissa: The faithful Recorder is giving us the effect; we ask you for the cause?

Faithful: The cause, Angel, lies further back. It is the expression of the Father's will, of His love and wisdom, by means of the angels, exemplified in a new form.

Orissa: It is very glorious, is it not? I hope, when I come again, that I may shew you what you so proudly term the *modus operandi* by a very beautiful symbol, then I see that many will better understand how one mind is laid subjective to the great Infinite Mind, by His sending forth one of His atoms to do the work. Another name, and then I must pass on. I see one of my parents waiting here.

You are a sister travelling in unity with the

band, are you not? Do you know your name, and how it is that it has never been fully given before? Oh, I am so happy that I am in the midst of the great congregation, for I see so many gathered round you. Amongst them are many who know and love you. Do you know why, dear ones? There is a cloud of witnesses, witnessing your reception of the glorious name of *Chastity*.

Oh, how beautiful that is! Will you receive it from the Priestess of the Sun world, dear sister? You will love me, and the Great Giver of this and every name. He alone permitted it to be given. There is another name, but that awaits a future state. Blessings on you, the glory of the angelic power shall overshadow you, for in that power we perceive He proves you. Blessings on you, dear ones! While the faithful Recorder is here recording, dear Orissis, do you there record the names.

One more name appears. I love that name so much. I am told you have a sister, *Mercy*. Will that atom take the hand of the Priestess? By the same Power that every name has been given;—but pause here, that the power of that name may be felt, ere it is received! Oh, the glory that seems to descend upon your earth! it seems to surround the atoms who are travelling to our home.

Sweetness is your name. Do you comprehend sweetness, and how it is understood in our home. It is surpassingly beautiful. We give you that name and introduce you into that society. The

joy is unmixed with any alloy. Blessings on you ! and we hope you may experience the sweetness of that name.

You will see, will you not, that there have been names of your angels given to you ; how many have we given to you ?

Faithful: Six in all, two on a previous occasion, and four now.

Orissa: There are two more to be given, but they cannot be now. Let the recipients join their hands and hearts together when your Angel makes her ascent upwards. Will you please allow me to carry your praises ? I feel I am descending to corresponding societies. How beautiful, is it not ! *Osiris*—that name—emblem of a king ! *Chastity*, how beautiful is that name ! we desire its full value to be made known to you. *Tirzah*, how beautiful, followed always with pleasantness ! *Sweetness*, unmixed with any sorrow ! How happy I am thus to be made Name-giver ! Breathing my blessings upon you I ascend, and my Parent will come. Blessings on you, loved ones ! I sing myself away. Orissis, make bare thy arm, and carry me home !

Exit.

LILLY: Scribe, dear, why do you say Lilly does not know ? Lilly does know. You do not know what Lilly means. Lilly remembers all about her parent. Lilly had an earthly atom a parent, and so had you, and Lilly has seen him. Lilly loves that atom too. She loves to talk about this one individual atom. Lilly has been talking to

this individual atom. Yes, do not you know who this is ?

Faithful: Do you mean to say, Lilly, that you have been talking to my late earthly Father ?

Lilly: Lilly has seen your earthly parent atom, and has spoken to him. Do you know what she has been doing? Sometimes when the atoms go from your world, they go to sleep, and Lilly has been speaking to wake him up, and playing her harp to him. Do not you know that after the atoms pass away from your earth, they do not die, but they fall asleep and have to be awakened. What made that atom fall asleep after he left your earth?

Faithful: Has he lost consciousness of his earth life, Lilly?

Lilly: Just losing it, Scribe! Do you not know how that was brought to pass? Because that atom was conscious of being in the great Whole. Do not you know what that means? When the atoms pass what you call death, then when they are led to see the grandeur of the Whole opening out to them, if they have not got what Orissa calls the interior light, they are overwhelmed, as Purity was overcome and lost her consciousness. Yes, and so has that atom.

Lilly loves to watch the atoms coming from your earth, and Lilly will be the first to wake him up. Lilly plays pretty things to him. Do you know how long it is before the sense of hearing, as you call it, is perfected?

Faithful: We have no experience on your side, Lilly, and therefore cannot tell.

Lilly: Cannot you tell Lilly your experience on your side?

Faithful: We are asleep until the interior voice speaks within.

Lilly: So are they on the other side. She asked you for the natural figure, and you have given the spiritual figure.

Faithful: We sleep, Lilly, in the night time.

Lilly: Lilly asked you about hearing.

Faithful: Well, we cannot give any time to it.

Lilly: Neither can Lilly, as to when it is perfected; do you not see what Lilly means? The perfection of hearing is going on upon your earth, so it is in the atoms. It begins at what you call ultimation or birth; and it goes on continuously, does it not, until the reaping time? then those atoms lose it,—what does that mean? All do not lose it. There are some atoms on your earth who lose the sense of hearing sooner than others.

Faithful: That is in consequence either of infirmity, age, or disease.

Lilly: You told Lilly you could fix no time. Do not you see that if they lose the sense of hearing on your earth, they regain it afterwards, and then that organ is opened up by the angels restoring that sense double fold? How many states of hearing has that one atom on the other side?

Faithful: We think he must have three, Lilly.

Lilly: How many has Lilly opened?

Faithful: We think the first is being opened.

Lilly: Lilly is opening it. Adieu to all with your new names! Lilly is going to tell the Scribe more about his new name.

Exit.

PURITY: All hail, dear ones! we rejoice, dear loved atoms, at that which has been communicated to you, and we come here specially to ask the dear brother Faithful if there is time, on your side, to meet the questioning thoughts in his mind.

Faithful: I am instructed from within to say, Yes; and now proceed to give the solution of the problem you left with us to solve in your last communication, which is: "If Purity was ultimated so many centuries prior to the last manifestation of Jehovah, how was she present then?"

SOLUTION OF PROBLEM BY THE RECORDER.

The solution of this problem is dual: one has reference to the individual atom; the other to the universal whole of humanity on the earth. Considered as an atom or individual spirit, Purity was ultimated as Teresa Jacoby in the first age or commencement of human life in its present form on this earth, coeval with the gigantic forms of animal life, long since passed away, but whose remains as fossils still exist. That form of human life is the combination of spirit with matter, which must pass through six stages of development before entering upon the seventh, which will be the completion and perfection of mankind upon the earth.

The manifestation of Jehovah referred to was the fourth on this earth, and now nearing its completion or fruition.

The next manifestation will be the fifth, which is now in process of preparation, and will be perfected in the year 10,000. As this truth is seen, the idea of one individual, personal, human form being the special manifestation of Jehovah is lost in the perception that every ultimated human spirit must and will have to pass through those experiences and states recorded in our Word under what has the appearance of a personal narrative.

Your presence, Purity, at that manifestation reveals the consciousness of that verity, by the experiences you have undergone in the spiritual world. We have worked out the problem mathematically, as well as by correspondence, from the figures which have been given us of your ultimatum, and which we take to be literally, naturally, and scientifically true. The date of your ultimatum being 9,933 years ago, the first two nines, (the thousands and hundreds) indicate to us states not yet full, but bordering on completion; the two last figures being threes, (tens and units) indicate the fulness or completion of the two lower degrees of human life, which are called the sensual and corporeal degrees; these will be in fullness when the year ten thousand arrives; they will then disappear as numerals, and indicate a new order of life, and consequently new states of reception.

Purity: Do not destroy the natural figures in presenting the inner symbol that they represent, for by removing the one you are incapable of judging of the other. Seeing the two in their perfect harmony will awaken in your bosoms the same that it has in Purity's. The dear brother may take up a portion of the Divine Word, which evidently has been the basis for his solution. Do you know to what portion Purity refers?

Faithful: To what we call the Book of Revelation.

Purity: We ask you, what portion?

Faithful: That portion which declares it to be wisdom to count the number of the man and the angel.

Purity: Dear brother, Purity is asking you for the natural side. We perceive there is a portion written where "Jehovah has no pleasure in sacrifice, neither in the offerings or traditions of men," therefore Jehovah Himself prepared a Body, that in the fulness of time, at the close of what you call the Jewish Dispensation, (though it has another meaning to us) when that body was perfect and completed, the manifestation came. But who shall comprehend that body, and the state of preparation that was needed for that prepared body!

Try to number the states of preparation in the one atom, Purity, while through that preparation she was enabled to form *one* in the great Whole of that body. Those who have the inner sight may see how Purity was present at that time.

The brother Faithful has the truth; can the other atoms comprehend it? Can you not see

(we hope the communications have opened up the truth) how Jehovah was preparing a body for Himself to manifest in! we wish you all to see this. Purity has shewn how many atoms of life there are connected with one atom, so that if you try to comprehend this, you can. Concerning the fulness of that body which Jehovah had for ages been preparing for that manifestation—how, and why, dear ones, is this?

Faithful: The preparation is by the completion and fulness of the prior states.

Purity: In the perfect form, as thus manifested, can you comprehend the perfection that had to take place for the same? and how the great Refiner had to sit and refine the atoms which had to compose that body? If you can grasp this, then you have the grand mystery unfolded.

Faithful: Am I correct, Angel, in the prophetic part of the solution of the problem?

Purity: The *ten thousand* is perfect, dear brother; but in those which you call the odd numbers there is an infinity of states included, which we cannot now touch upon. We are here to repeat, that if the germs of life descending are to begin the angelhood upon your earth, think of that which you call time (if there is so much and are so many connected with every atom of life,) that will be requisite to reach the full measurement of the angel.

What must be the time that must elapse, if Purity is not perfect, until she enters the twelfth

state, and since she was ultimated into natural life upon your material earth, given in natural numbers, through the child, Lilly; then try to comprehend the length of time that must elapse before the perfect angel is formed. We call the angel perfect in the twelfth state; but what about the states beyond that, dear ones? We again desire that not one figure or word connected with the natural, as given by the child Lilly, be removed; for we wish each of you to see within and without, and to see how all depends upon the exactitude of each.

Faithful: Was there, Angel, once a globe or planet revolving round our material sun, in the orbit now occupied by the Asteroids? if so, was it inhabited by human beings similar to ourselves?

Purity: We have replied to that question; do you need another answer? Do you remember what the child, Lilly, has told you, that her parent and the parent of Purity are *twins*? Do you remember the twin children of Purity who manifested themselves to you? Then the dear ones are assured of the twin sister earths. We again affirm, they are the remains of that twin sister earth, and they are now forming the foundations for another;—they have not formed, but are forming the foundations for another earth.

The truths connected with this outer symbol are so interior that we need special help, so that the natural may be perceived from the spiritual, and not be blended in the interpretation, other-

wise the beauty cannot be seen ; but to enter fully on this theme, we need a more perfect harmony than we have at present, for the subject is so interwoven with Purity's experience. In every falling away of those stars from the parent sun, with the cementing of them again, so that they may present a perfect whole, while you have the outer symbol in the material world, Purity has experience of it in her ascent up through the states, and the giving of life therefrom.

Can you not perceive, dear ones, how the giving forth of life from the tenth and eleventh states, and the descent of that life through all states, even to the descent of the same upon your earth-plane, shall again provide that matter, which has apparently been taken away, for the earth that has to be on your globe.

Can you not, dear brother, see the interior meaning, without ignoring the outer symbol? We shall enter more fully on this again.

Faithful: Was that planet or earth disrupted or broken into fragments, and are the Asteroids those fragments? if so, what was the cause of so great a catastrophe as the breaking up of a planet?

Purity: The question is sublime and comprehensive. Now that we have attained to the tenth and following states, we do not like the words you use concerning it; we prefer, dear brother Faithful, instead of speaking of it as "broken up," to say that the great Divine Love has disentangled. For why? Because the time had come for a

change of raiment, and for that raiment which they had previously worn to be conducted down to others. This is the interpretation of the Word, where it is said, "Jehovah foldeth up the heavens as a garment." We perceive it is declared in your Word, "That the heavens shall pass away." The clothing of the heavens must pass downwards, so that Jehovah Himself, by His own hand, foldeth it up. This includes the *disrobing*, if the garments have to be folded up. Can you not see the great Economiser? Thus He is going to purge and purify the sons of Levi, even from the lowest hells, by the garments which He Himself takes off and folds up; and they will have to lie folded until the other atoms that have been disrobed are fully clothed upon by Him;—then will Jehovah manifest those heavens that He hath folded up.

Again it is spoken of in your Word, as the "Spirit of Jehovah entering into the spirits in prison." And awfully grand is the sight presented to us when this work shall be completed, for the hells shall be purified, and those who have raised the heel against Jehovah, and even those who have pierced Him, shall look upon and love Him. We could dwell upon this subject for ages; it is the delight of the angels, for here it is that the greater portion of the Divine Love is manifested, and you will see this in outer symbols as you are able to bear it.

We desire that all, by the great Refiner, may put off from themselves that which shall help to

raise from the lowest hells. We shall often come and dwell upon this subject when we have an Instrument, for we always wait your pleasure.

The Divine blessing, and the congratulations of all the societies that have been opened, namely, Pleasantness, Sweetness, Chastity, rest upon you ! In all our congratulations, we breathe upon you, in our ascent to our home and your home. Peace and blessings rest upon you ! Farewell !

Response: Our blessings and thanks go with you, glorious Angel !

Purity: We ascend with the same. Farewell !

Exit.



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