

# THE MOTHER:

**The Woman Clothed with the Sun.**

## *PART THE FIRST.*

*"Thy Way is in the sea, and Thy Path in the great waters,  
and Thy footsteps are not known!"* (Ps. lxxvii. 19.)

*"The Things of GOD knoweth no man, but the Spirit of  
GOD!"* (1 Cor. ii. 11.)



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## INTRODUCTORY.

### I.

A double object runs through this Book : —the Progressive Manifestation of THE DIVINE ; the spiritual advancement of the human.

The study of the deep things of GOD, so far as they are herein revealed, that it may profit, must be entered on and carried through in a reverential, humble, and teachable spirit. The ordinary standards of human judgment will here be useless ; the ordinary lines of human experience are here overpassed.

GOD is not only CREATOR and FATHER of the human race : He is also KING ! His Will is ALMIGHTY ; and for *the execution* of His Will He in His Infinite Wisdom makes choice of methods beyond human foresight ; bringing to nought the wisdom of men.

## II.

*I will declare the counsels of the MOST HIGH  
GOD.* <sup>(a)</sup>

"And GOD said : ' Let US make man  
in OUR IMAGE.'

So GOD created man in His Own Image :  
in the image of GOD. created He *him* : male  
and female created He *them*. . . .

And the LORD GOD *formed* man of the  
dust of the ground, and breathed into his  
nostrils the breath of life; and man  
became a living soul.

And the LORD GOD caused a deep sleep  
to fall upon Adam; and He took one of  
his ribs, and closed up the flesh instead  
thereof. And the rib which the LORD  
GOD had taken from man made He a  
woman, and brought her unto the man.  
And Adam said, ' This is now bone of my  
bone, and flesh of my flesh : she shall be  
called Woman—*because she was taken out  
of man.*' " (Gen. i., ii.)

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<sup>(a)</sup> The writer was in the spirit; and there were  
given to him these words. (John xvi. 13; Rev. i. 10.)



ADAM, created, stood alone upon the earth. Yet not alone : One, yet Two ! for his Dual nature was manifested at the will and touch of his CREATOR : the inner spirit cleft in twain, one half evolved into outer nature ; and taking form, even from the body of the man, as Woman stood beside him.

Together they stood—Two, yet One ;  
and GOD saw that it was good :  
for in His Own Image created He *him*—  
male and female created He *them* :  
a mystery to themselves—  
an emblem of THE MYSTERY of GOD,  
and a type, in the foreknowledge of GOD,  
of The Man that was to Come !

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Man, therefore, was created DUAL :  
One being in Two expressions :  
One spirit, cleft in twain, manifest in Two  
material forms ;

and as the things of this world are but the figures of the heavenly ;  
and as man was made in the Likeness of GOD ; and GOD is manifested through CHRIST, "The Express Image of His Person,"

*Therefore is Christ \* also DUAL.*  
And as "*The Second Adam, the Lord from Heaven,*"—in Whom was manifested  
THE DIVINE FATHERHOOD,<sup>(a)</sup>

has stood once upon the earth—

So also,  
at the time appointed by THE FATHER,  
shall appear from Heaven

*The Second Eve—*

Who is  
THE MOTHER OF ALL LIVING.<sup>(b)</sup>

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\* The Personal Manifestation of THE DIVINE.

<sup>(a)</sup> 1 Cor. xv. 45-47 ; John xiv. 9.

<sup>(b)</sup> The human Eve was "mother of all living" as to their bodies only ; being but an image or type of the great Spiritual Mother.

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## III.

*"Open mine eyes / that I may see wondrous things  
out of Thy Law !"* (Ps. cxix. 18.)

*"What think ye of CHRIST ?"* (Matt. xxii. 42.)

**CHRIST!** revealed in part to Adam, and again in part to faithful Abraham, **GOD** in His manifold wisdom further set forth in divers figures of sacrifice and intercession to His people Israel chosen under the Law. But, as in their journeyings through the wilderness **THE DIVINE PRESENCE** was but manifested in part, and was in part concealed, by the pillar of cloud by day and the pillar of fire by night, so in the **TABERNACLE** was yet to be drawn the **VEIL** which hid from view the mysteries of **THE HOLIEST**; and to them was given to see only in part what in the fulness of time was to be brought into complete and glorious **REVEALMENT**.

Thus the Prophecy of the **DUAL** nature of the Great Sacrifice and Intercession for **SIN** did **GOD** surely though figuratively declare, while the Key to the mystery of its

Fulfilment He firmly withheld. Wherefore to His servant Moses He commanded that over the Mercy-seat on which was sprinkled the blood of Atonement should be placed TWO CHERUBIM of gold, saying, "THERE," *i.e.* between the Cherubim, "will I meet thee; and I will commune with thee from above the mercy-seat, from between the Two Cherubim";<sup>(a)</sup> thereby shewing that only through and in company with the Two Celestial Beings represented (for the *ordinary* cherubim themselves, being but *servants* in the Court of Heaven, were not the things signified)<sup>(b)</sup> could HIMSELF, the HIGH and HOLY ONE that inhabiteth eternity, be accessible to fallen man; and that only with and through THEM, in the Holy of Holies, that is, in the HEAVEN of HEAVENS, could Atonement be made for Universal Sin.

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<sup>(a)</sup> Exod. xxv. 22.

<sup>(b)</sup> "To which of the *Angels* said He at any time, Sit thou on My right hand?" (Heb. i. 13.)

Moreover, He commanded that the figures of THE TWO CHERUBIM be made of one and the same lump, <sup>(a)</sup> and that this lump again be of the same piece with the gold of the Mercy-seat, the THRONE of GOD: to intimate, first, that the Two HOLY BEINGS represented were of one and the same essence; secondly, *that They were of the same DIVINE ESSENCE with JEHOVAH HIMSELF.*

That to a later generation this might be shewn yet more plainly, Solomon, in building the Temple according to the plans which his father David received of the Spirit "*in writing*," <sup>(b)</sup> made other Two CHERUBIM of immense stature and imposing aspect, as it is written in the book of Kings: "And within the Oracle he made Two Cherubim of olive tree, each ten cubits high. And he overlaid the Cherubims with gold. And five cubits was the one wing of the Cherub, and five cubits the

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<sup>(a)</sup> Exod. xxv. 19; xxxvii. 7, 8.

<sup>(b)</sup> 1 Chron. xxviii. 12, 19; Heb. viii. 5.

other wing of the Cherub: <sup>(a)</sup> from the uttermost part of the one wing to the uttermost part of the other were ten cubits. And the Cherubim stretched forth their wings, *so that the wing of the one touched the one wall, and the wing of the other Cherub touched the other wall; and their wings touched one another in the midst of the House:*" signifying that these Two GLORIOUS BEINGS alone with the MOST HIGH JEHOVAH occupied and filled the INNER HEAVEN, of which the Holy of Holies in the Temple was the earthly figure.

And when, as on the day of Atonement, the VEIL was withdrawn in part, and to the people was granted a glimpse of the sacred interior, THE TWO CHERUBIM stood revealed, from their dimensions, position, and attitude, of all the holy things within the Holy Place the most visible and glorious.

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<sup>(a)</sup> The connection of these numbers will be seen later.

Solomon also, making the Veil, in obedience to the command of the Spirit, wrought thereon Cherubim, according to the pattern given to his father David and to Moses on the mount. And even on the walls of the House, and on the doors, did he carve, mingled with flowers and palm trees, the figures of the CHERUBIM, and overlay them with gold; that always and everywhere they might be present to the eyes and mind of the congregation.

(Moreover, Solomon made the Doors of Entrance into the Holy of Holies also Two: signifying that the Entrance into the Heavenly state is TWOFOLD through HIM Who is the Living Way. Furthermore, to each Door he made Two folding Leaves. Two Leaves were to the One Door, and Two Leaves were to the other Door: wherein is yet a second mystery of like nature, within THE MYSTERY OF GOD, to be unfolded later.)

And it is written, "The priests brought in the ark of the covenant into the Temple,

into its place *the most holy, under the wings of the Two CHERUBIMS*. And when the priests were come forth out of the Holy Place the GLORY OF THE LORD filled the House, so that the priests could not stand to minister." For THE DIVINE PRESENCE was "between The Two CHERUBIM" above the Mercy-seat, even as the LORD declared to His servant Moses, "THERE will I meet thee!" In the 80th Psalm it is written, "THOU *that indweldest* <sup>(a)</sup> *The Cherubim, SHINE FORTH!*" And hence also the writer of the epistle to the Hebrews, though forbidden (for the time even then was not yet come) to declare all revealed to him of the Spirit, in his exposition of the significance of the Tabernacle denominates them—

"THE CHERUBIM OF GLORY." <sup>(b)</sup>

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<sup>(a)</sup> Correct rendering of the original.

<sup>(b)</sup> 1 Sam. iv. 4; 2 Sam. vi. 2; 2 Kings xix. 15; Ps. lxxx. 1; Isa. xxxvii. 16; Heb. ix. 5.



As in the TABERNACLE itself, and in the TEMPLE, so in the OFFERINGS and SACRIFICES did GOD by figure testify of the truth hidden in CHRIST.

While in the general directions for the manner of the offerings of birds, revealed also aforetime to Noah and to Abraham, was given a dim intimation—the body to be *cleft but not divided*; in the cure of Leprosy the truth was clearly indicated; and as that loathsome disease was the type of the soul-taint of SIN, so were the nature and number of the sacrifice a type of the GREAT VICTIM who cleanseth the world. Two birds were commanded to be taken: whereof one being slain, *in his blood was the second dipped*; and from the second, as intermediary, and not from himself, was the blood of the first sprinkled on him that was to be cleansed. Then, and not till then, was the living bird set free: *both being by blood bound together as one in the double work of purification.*<sup>(a)</sup>

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<sup>(a)</sup> Lev. xiv. 5-7; 49-53.

But in the most solemn of all the solemn ordinances given by Jehovah to Israel was the DUALITY of expiational and intercessional Sacrifice for Sin evidently and unmistakably declared before the eyes of the people. On the DAY OF ATONEMENT by TWO-FOLD means was the accumulated Sin of the nation for the whole year expiated and removed. Of Two goats commanded to be taken, *one* was in expiation *slain*, and his blood sprinkled on the mercy-seat within the veil; while the other, *living*, bore far from the camp the sins of the congregation.<sup>(b)</sup>

Moreover, that not only once a year, on the DAY of general EXPIATION and ABSOLUTION, might the Truth before the eyes of the people be figuratively set forth, but also continuously, He instituted THE DAILY SACRIFICE; wherein Two lambs were offered: *a lamb in the morning and a lamb in the evening*: a DUAL offering,

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<sup>(b)</sup> The *second* goat has been a mystery to this day.

day by day continually : saying therewith, as with the Two CHERUBIM, "THERE" (*i.e.* 'Through and in the presence of My Well Beloved whom these do prefigure') "will I meet thee ; and through Them will I dwell with My people !" <sup>(a)</sup>

14 And yet further : lest even the declaration in the Daily Sacrifice should fall short, He commanded that on every Sabbath-day throughout the year, by the offering of other Two lambs the DUAL Sacrifice should Itself be DOUBLED ! So that, on the Day of Rest, the mind of the people, set free for the contemplation and study of spiritual things, might be called to Its numerical and symbolic significance ; and also, looking forward to the far Future, that from the typical figures of the early Dispensation, *Confirmation might be provided to man for the Full and Final Unfoldment of "THE MYSTERY OF GOD" in the Latter Day.*

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<sup>(a)</sup> Exod. xxix. ; Lev. ; Num. xxviii., xxix., etc.

And in yet other ordinances, and in divers ways,—as in the Urim and Thummim; in the Two-fold offering of the First-fruits; and in the command that with the male the female should be included in sacrifice, did He again and again, and yet again, foreshadow more or less evidently the DUAL nature of THE MESSIAH that was to come.

Thus, in TABERNACLE and in TEMPLE, by offering and sacrifice, by figure and suggestion, did GOD teach His people; though ("who is blind but My servant?") the time of full revelation being not yet come, they, seeing, did not perceive! <sup>(a)</sup>

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Moreover, the Law once instituted, GOD, to quicken their apprehension, continued to give to His people divers significant utterances through the Spirit in the psalms and in the prophets, and even at intervals, though always in figure, special

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<sup>(a)</sup> Isa. xlii. 18, 19.

intimations. Thus, about five hundred years from Moses, Solomon, the man of wise and understanding heart, set up in the Temple by direction of the Spirit the glorious similitude of the golden Cherubim. And after another five hundred years, about the time of the return of the Two Tribes from captivity, the Angel of the LORD shewed the truth to the prophet Zechariah by the figure of the Two olive-trees supplying with oil the seven lamps of the golden candlestick. For Zechariah, moved of the Spirit, saith to the Angel who shewed him these things, "What are these Two olive-trees on the right side of the candlestick and on the left side thereof?"

And forasmuch as the Angel answered not—thereby intimating that not yet was the time for full revelation of the Mystery, Zechariah again inquired, saying, "What are these Two olive-branches that through the Two golden pipes empty the golden oil *out of themselves*?"

Whereupon, yet only after further hesitation, the Angel of the LORD at length answered—

“THESE are  
THE TWO ANOINTED ONES  
That Stand by THE LORD of the  
Whole Earth.”

Now THE LORD of the Earth is  
The INFINITE and UNAPPROACH-  
ABLE CREATOR, Who sitting upon  
the THRONE of the HEAVENS, UNCHANGING,  
ALMIGHTY, and EVERLASTING! before Him  
stand

THE TWO GLORIOUS BEINGS  
from WHOM the Seven Spirits of GOD  
receive their light, and WHO, UNITED, are  
THE MANIFESTATION OF HIS  
GLORY,  
even in  
“THE EXPRESS IMAGE OF HIS  
PERSON!”

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Thus, from the BEGINNING downward :  
In the first man, Adam—Eve, two yet one ;  
In the offerings of Noah and Abraham—  
the birds cloven yet not divided ;  
In the symbolism of the Tabernacle, its  
rites and sacrifices ;  
In the plans of the Temple given by the  
Spirit to David “ in writing ; ”  
In the carrying out of these plans through  
the wisdom given to Solomon his son ;  
In the Testimony of the Angel to Zechariah  
the prophet ;  
and in yet other ways through the utter-  
ances of the Spirit ;  
did GOD throughout the times of the  
Law and the patriarchs foreshadow accord-  
ing to HIS WILL the Full revelation of  
His DUAL nature in the Latter Day.

And as the bird was cloven yet not  
divided ;  
And as in the cure of leprosy the Two  
were by blood united ;  
And as the Doors to the Holy of Holies  
were Two, and their Leaves were Two ;

And as Two were the Golden Cherubim ;  
And the Olive-trees Two ;  
And as TWO-FOLD was the Daily Sacrifice ;  
And TWO-FOLD the Yearly Atonement ;  
So That to which these things did point  
was also DUAL—

The REDEMPTION and REGENE-  
RATION of MAN.

And as in the Morning of this present  
Dispensation HE, THE LAMB, was offered,  
and on the Great Day of Atonement  
entered with His own blood within the  
Veil,—

So, (let him that readeth understand) <sup>(a)</sup>  
in the Infinite Wisdom and Boundless  
Love of THE FATHER shall it even-  
tually be found that THE LAMB in the

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<sup>(a)</sup> (1) Our Great High Priest did not enter the Holy of Holies, "into THE PRESENCE OF GOD for us," until His Ascension ("Touch Me not ! for I am not yet ascended unto My Father."—John xx. 17). And not until His "coming forth," *i.e.*, not until His "Second Coming," is the long Day of Atonement ended, and the Work of "putting away Sin" completed. (Lev. xvi.)



Evening of the Dispensation has also been sacrificed; and that, BOTH being bound together as ONE in the Double Work of Purification, like the goat shall THEY yet go free, bearing away the SIN of the World! <sup>(a)</sup>

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<sup>(a)</sup> *One* aspect of the Truth only has been here presented. (1 Cor. ii. 16; Isa. xl. 13; lv. 8, 9; Zech. vi. 13; Luke xxi. 28; Rom. viii. 19-21.)



## THE MOTHER.

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### I.

IN the month of June, of the year of the Lord 1877, by spiritual direction came to my house by the sea-side three gentlewomen of middle age.

Two of these were sisters; of whom the younger was in a state of health requiring change of air and surroundings.

The Third, who had somewhat of the air and appearance of the Lady-Superior of a religious and charitable sisterhood, seemed to occupy towards the other two a position compounded of friend, guardian, and nurse, which received from her the most assiduous attention.

My wife's description of this lady, after a short experience,—her brightness and pleasantness on the one hand, and her

unselfish devotion to her charge on the other, coupled with the assurance given by her of their having been led to our house by spiritual indication,—excited my interest ; to which feeling was immediately added an impression that her presence was an incident of more than ordinary import.

Other causes deepened this impression. For some years I had been in a state of spiritual unrest. Brought up in the strictest sect of our religion, there came a time later, when, searching for the foundations of much of the super-structure of belief, I found them not. Moreover, not alone in mine, but in many human minds there seemed to have been born in this generation a craving for further and fuller Revelation. Much of the Revelation of the past had been given through human prophets and seers, some of whom, *e.g.* Daniel, had been commended from on High in their efforts to place themselves in intelligent relation with the world

Above. These, with other considerations, naturally led to the investigation of Spiritualism, which, notwithstanding its ambiguous aspect in some respects, seemed to hold the door open between the two worlds, and to indicate a method of intelligible communication, if not with the court of Heaven itself, at least with beings presumably nearer to Heaven than their brethren still in the flesh.

No allusion is intended here to the mechanical jugglery of "séances"; the fantastic and frequently ridiculous "phenomena" of "mediums"; nor to newspaper reports—which are but caricatures of the reality that exists beneath the surface of things.

The modern mind, diffused over a wide superficial area, does not penetrate below the surface. It works upon the fatal assumption that between it and GOD (when it admits a God) there exist no higher worlds or intelligences than its own—and so shuts out from itself immense possibili-

ties. In this respect the age compares unfavourably with some ancient times ; and, unlike them, it confounds together realities and shams, depth and frivolity, the high and the low, under the terms of folly, credulity, and superstition.

Many individuals, otherwise devout, fall into an opposite error. Quoting from the Word they say, "The secret things belong to GOD, but the things that are revealed belong to us and to our children," and timidly infer that it is wrong to seek further revelation of any kind. This is, to some extent at least, a misconception, as is shown notably in the case of Daniel, who both sought and obtained—with the express approval of Heaven.<sup>(a)</sup> Our LORD declared that He had "many things" yet to say, but even the chosen disciples could not bear them. It would seem that GOD is on His side sometimes willing to give, but men are not ready to receive. To

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<sup>(a)</sup> Dan. ix. 21-23 ; x. 12, 14.

know more of GOD, and perhaps also of himself, man needs to grow in receptive power. Without the growth of this power he must remain stationary.

Another partial misconception has arisen from the Mosaic prohibition to the Hebrews of communication, as then practised, with the departed. That prohibition is made in our day to cover ground for which it was not originally designed; and is, in fact, applied to shut out all definite communication between man and the world Above. This is evident mis-application; and as such must, if persisted in, be attended with very grave consequences. To deny all method of intercourse between the visible and invisible is to deny to THE CREATOR the right and the power to communicate with the world which He created, and which He sustains!—nay, to deny to THE FATHER the right and the power to communicate with His own human family!

The record of the intercourse in the

past between the two worlds shows among other features that,—Three “men” appeared and conversed with Abraham; and that THE LORD as one of them spake with him. Jacob entered into contest with an “angel.” Joseph interpreted dreams, and asserted his power to “divine,” *i.e.*, to obtain knowledge by supernatural means. Moses received from JEHOVAH Himself directions to establish methods of communication between individuals of the people and their LORD, besides other ways which he employed.<sup>(a)</sup> Samuel was a “seer,” and as such was applied to by Saul.<sup>(b)</sup> Of Saul himself it is later recorded that he sought revelation from the LORD by Urim.<sup>(c)</sup> David “inquired of the LORD” by means of the ephod—obtaining information or guidance useful in his circumstances; <sup>(d)</sup> and, what is very important in

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<sup>(a)</sup> Num. xii. 6-9; Exod. xxviii. 30; Num. xxvii. 16-21.

<sup>(b)</sup> 1 Sam. ix. 7-9.

<sup>(c)</sup> 1 Sam. xxviii. 6.

<sup>(d)</sup> 1 Sam. xxx. 7, 8, etc.



connection with the present history, THE LORD *wrote through his hand*—communicating thus all the elaborate plan and description of the Temple “in writing.”<sup>(a)</sup> Solomon received messages from the LORD. Elijah, *after* his ascension, sent “a writing” to the king Jehoram.<sup>(b)</sup> At Elisha’s request the spiritual sight of his servant was opened to behold the host of GOD. Daniel (after fasting and thus bringing his body into subjection) beheld and conversed with angels. All the prophets and seers down to Malachi saw, heard, or received messages from, the LORD or His angels, or spirits denominated “men.”<sup>(c)</sup>

It is clear from Scripture that while GOD through Moses sternly prohibited the spiritualism (more correctly termed spiritism) which sought intercourse with “familiar spirits”—because of the lowness of its motives and objects, together with

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<sup>(a)</sup> 1 Chron. xxviii. 12, 19.

<sup>(b)</sup> 2 Chron. xxi. 12.

<sup>(c)</sup> Ezek. ix. ; Dan. iv. 1-9 ; v. 11, 12 ; ix. 21, etc.

the dangers besetting it; yet through the same Moses He Himself announced means whereby communication with Himself and His angels might be sought.<sup>(a)</sup> And the door thus opened by Him between the two worlds was held open by priests, by the schools of the prophets, and by the prophets and seers themselves generation after generation for many centuries.

After an interval, in which the Divine communication with Israel was interrupted, the Vision was again restored, to prepare the way for the LORD's first Advent. Angels again appeared, and were both seen and heard by the spiritual senses of Zacharias and Mary. Communication thus once more opened with the world Above remained open during the LORD's ministry and through that whole generation—as is shown by the record of the Acts of the Apostles, by passages in the Epistles, and by the Revelation.

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<sup>(a)</sup> Exod. xxiii. 20-22; Acts vii. 53, etc.

The means employed from time to time were various. All means are GOD'S; and in fact all have in turn been used—even to the return of spirits from beyond the grave. JESUS Himself had communication with the departed and returned Moses and Elijah. They conversed together; and the astonished Peter, by his proposal to erect a tabernacle to each, clearly indicated that Moses and Elijah were as real as The MASTER to his wondering vision.

Two *men*, equally real, appeared and spake to the disciples as they gazed after their Lord's Ascent.<sup>(a)</sup>

To seek TRUTH is to seek GOD. Out of all these methods or agencies, employed either directly or with the Divine sanction in the past, were none permissible or available in the present? Some had been in the lapse of ages irrevocably lost.

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<sup>(a)</sup> Acts i. 10; see also Acts xxiii. 9; 1 John iv. 1-5; 1 Cor. xii.-xv., etc.

Higher Spiritualism claimed to have re-discovered others. As part of the Search for Truth therefore, I entered into careful investigation of Spiritualism in all its pretensions; its ways and methods of communication with the Unseen; and the revelations professedly through these obtainable.

It pleased GOD to place within my reach, by a succession of favouring circumstances, every requisite facility for this undertaking—which was prosecuted perseveringly, and mainly in privacy, for some years.

During this period I had found that, as with humanity on earth, so with human life continued beyond the Veil, good and evil were intermingled in perpetual struggle; and that again *beyond* the merely *human* field of experience and inquiry, while there were occasional glimpses of the Celestial, there were also unmistakable indications of an Evil Intelligence of exceeding power and subtlety.

Also I had beheld spirits emerge from

the invisible world clothed upon again with matter ; and, encased in temporary material bodies, hold intercourse with their brethren yet in the flesh ; and then disappear back again into spiritual space. I had conversed with long-lost friends ; and even received the benediction (their hands upon my head) of my departed, and returned, human parents.

The final Result :—Of Knowledge of certain secondary kinds I had obtained Much ; but in the higher realms of Truth I had found human spirits, even the most pretentious (including those who have contributed to the trance discourses and bulky literature of the spiritualistic movement) in a condition of comparative ignorance—and ranged into two classes ; whereof one denied altogether those “ things which the Angels desire to look into,”<sup>(a)</sup> and sought to substitute a specious philosophy of (as they supposed) their own ; while

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<sup>(a)</sup> 1 Pet. i. 12.

the other could add nothing to what was already revealed.

Such was my spiritual position in June, A.D. 1877 : my spirit no nearer to God from Whom it had wandered.

(Temporally, also, my condition was one of great difficulty. Means had been lost in unfortunate investments ; health had been steadily declining for some years ; for occupations alone open to me I had discovered that the requisite physical strength was no longer mine ; and I was now dependent, with my family, on Apartment-letting for a precarious and insufficient support.

Dark was the cloud overhanging.)

Learning of the unusual appearance and character of the new visitor, and being forcibly struck with the mention of her spiritual (not spiritualistic) guidance, a hope arose within me that through her perhaps in some way light might be shed on my path ; and through my wife I requested to be allowed to make her acquaintance. The request was at once granted.

On entering the room where she was sitting, I found myself suddenly in a spiritual Presence to which nothing in my past experience afforded any resemblance. Habited in plain black garb, with the addition of a white band round the face, her general *outer* appearance forcibly suggested the living picture of some Roman Catholic saint; while the *inner*, which shone through the outer, struck me as Wonderful!—a Wonder of spiritual light and holiness; conjoined with a royal dignity that was innate, unconscious, and wholly spiritual!

Here was a Marvel greater than all the marvels of spiritualism, or so-called Theosophy: a spirit which through its descent into and prolonged contact with matter had preserved intact its original purity! and which shone with undimmed brightness through the earthen vessel containing it!

At the first look, at the very instant, I beheld in her a spirit of an entirely

different order from all I had previously encountered, whether in or out of the body. A Being of superior nature was before me, to which instinctively and at once my own spirit gave recognition and homage.

To the troubled account of my position she listened with sympathetic attention. When it was finished, at her request, the elder of the two sisters, who was also present, took pen ; and in response to my inarticulate prayer for light the following Messages from on High were passed through her hand.<sup>(a)</sup>



So come these four to those who dwell  
in this house.

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<sup>(a)</sup> The reader who may doubt the employment of such an instrument for revelation is referred to 1 Chron. xxviii. 12 and 19, and 2 Chron. xxi. 12.



1st.—The † is here.

2nd.—The ☾ speaks of Change.

3rd.—The ✠ of Hope comes out of the Change.

4th.—Then rises the Star of Glory, The Morning Star of THE ALL-HOLY.

(1.)—The Cross must be laid down in Faith at the feet of Our Lord.

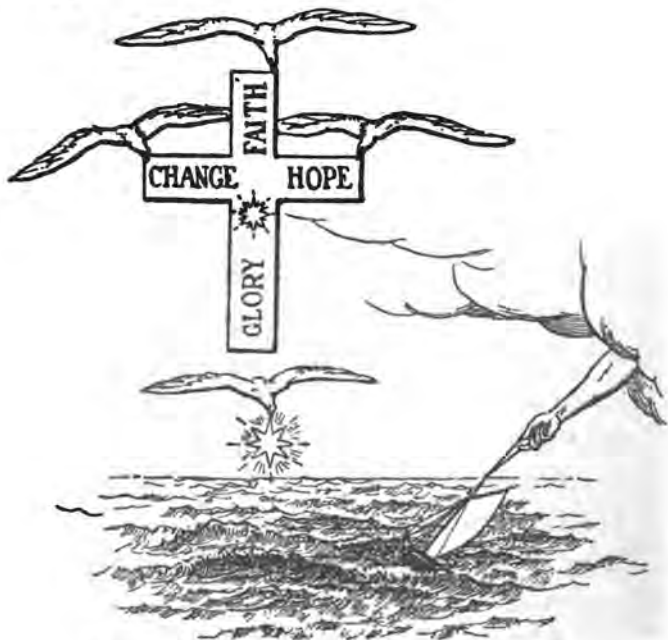
(2.)—Then GOD the ALL-HOLY will send the change and deliverance from the dark Egyptian land of bondage.

(3.)—Hope will come by the hand of Angel messengers sent down from Above.

(4.)—And Light from THE MORNING STAR shall beam upon the roadway that leads straight on to the Celestial City, where there is no more sorrow nor crying, for the former things have passed away.

This Change comes even on earth.

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The troubled sea of life!

But the helm is held by THE FATHER'S hand ; and the course is laid straight with HIM ! Why then be troubled which course the vessel takes ?

(Signed) The Seven Watchers.

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<sup>(a)</sup> The significance of these signatures will appear later. "Watchers"—Dan. iv. 13, 23.

To this was added on the morrow the following communication from on High to herself:—

“Trouble not for them: for they also are being guided to the haven where they would be.

In the lifting of the shadow that darkens their sky will be shown the finger of GOD.

This they have to learn; and you have to show them the practical possibilities of their lives—which are not as they think them to be.” \*

These wonderful Messages, only partially intelligible at the time, I received with gratitude and faith — faith in and through the incarnate spirit before me, whom my intellect failed to grasp, but in whom my spirit confided with perfect trust.

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\* To prevent a possible misconception it may be advisable to state distinctly that neither these Messages, nor the hands through whom they and others were given, have any connection whatever with spiritualism.

## II.

DURING a stay of some weeks we beheld her life: a life of complete self-sacrifice; a total surrender of self in her relations to others and to GOD, joined with a bright personal interest in all with whom she came in contact, and a loving desire for their spiritual advancement.

In the course of her stay she was impressed to purchase a copy of a Picture then being much exhibited in the shop-windows, entitled "The First Easter Dawn." To this picture, thus brought into the house, my attention was frequently and strongly directed—though no word, as far as I knew, was uttered concerning it. There seemed to be something in it, or behind it, which my spirit desired, though blindly, to get hold of; and, unknown then to any of us, the

picture really was an indication of great import. She had been assured of the Angels that much would come of this visit. Nothing of any outward importance, however, took place beyond the delivery of the Messages from Above as recorded; and this assurance pointed therefore apparently to the future.

Presently she went on her way, travelling with her charge along the coast, and leaving behind her in her course a track of light like a spiritual meteor across the dark atmosphere of earth.

Both before and after her departure the Question was incessantly before me, "Who or What could this spirit be, that was incarnate in a human frame, yet was clearly of a different order to the human spirit?" All my long and exceptional spiritual experience was brought to bear upon the question. In vain! I failed—and failed utterly, to answer it.

By what designation should she be known among us?

To *this* question there was but one answer, prompt and decided :—

*" The Mother."*

Other names might answer in part, but no other could give expression to so large a share of the feelings which she excited, and the ideas which in connection with herself she inspired.

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The spiritual connection so recently formed was maintained; being drawn closer as time went on. Frequent letters were exchanged; and occasional visits were made. The design of this Record requires a series of extracts from her letters, and also of oral and written communications from Above made from time to time either through herself, or through other instruments chosen from on High for that purpose, and in precisely the same ways as through the prophets of former days.<sup>(a)</sup> To these must be added occa-

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<sup>(a)</sup> The reader is again referred to 1 Chron. xxviii. 12, 19; 2 Chron. xx. 12.

sional passages from my diary, selected from a multitude as necessary.\*

As the first in place and importance are given the following Messages from The LORD JESUS. <sup>(a)</sup>

### MESSAGES :—

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"This is the Will of HIM WHO sent Me—that of all whom HE hath given Me I should lose none.

Out of the ranks of those who have given their minds to search spiritual things <sup>(b)</sup>—yea, the deep things of THE

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\* *Note.*—The recorder wishes much that it were possible to omit his own personal experience : but its introduction is unavoidable—as it has been used by God for the thread upon which to hang the Narrative.

Yet, possibly, it may be useful as showing how he was himself *gradually led along* to the Truth; and only by *progressive* revelation can the Truth be intelligible to others.

<sup>(a)</sup> Nov., A.D. 1877.

<sup>(b)</sup> Matt. vii. 7.

ALL-HOLY, do I seek to find My Own,  
and to gather into one fold such as will  
be My sheep.

Tell them the glad tidings of this My  
new gospel. So I am with My Own  
always—even unto the end of the world.  
They shall do signs and wonders, and  
these miracles shall stand.

Even so I Come !

When I appear, shall I find faith (in  
Me) upon the earth ?

No ! Only from My Own.

ΑΩ<sup>(a)</sup>

“ All sects and all outer churches are as  
nought ; and each day My people are led  
to see this.

Out of each will I gather My Own :  
some of less spiritual attainments, some

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<sup>(a)</sup> “ I am Alpha and Omega, the Beginning and  
the Ending, saith The Lord, which is, and which was,  
and which is to come,—THE ALMIGHTY ! ”  
(Rev. i. 8). The signature of *Christ, the First and  
the Last !*



of greater. Some cannot enter the door in My footsteps: I let them be carried through. To each, according to their capacity, is the light given.

And they shine in MY FATHER'S HOME according to their degree of lustre, some large, some small.



In these words I heard unmistakeably the clear and loving tones of THE DIVINE CHRIST! And they will now give to all a similar opportunity of verifying in themselves THE LORD'S assurance,

"My sheep know My Voice."

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MESSAGE.<sup>(a)</sup>

"You have to teach the *true* gospel in the household of the spiritualist—the Gospel of glad tidings of THE MASTER'S

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<sup>(a)</sup> From the Holy Ones to The Mother.

PRESENCE—the beginning, aim, and end of all true Spiritualism in all ages—whether amid the Hebrew prophets who foretold His first coming, or Now, when His SECOND COMING is about to take place !”

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*Extracts from letters of this time<sup>(a)</sup>: inserted to show the nature of The Mother's general teaching :—*

— The soul must stand free in itself : then nothing outer can trammel or annoy.

To be free it must leave go holding to itself—or its own way. It must feel that GOD'S way is best : GOD'S Will the one Holy Will.

— The freedom *of the soul* is easier to obtain when the “ conditions ” are difficult—even impossible to give freedom to the body.

— I *can* only see the bright side of all that OUR FATHER does. What *we* think

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<sup>(a)</sup> July, August, Sept.

right may not be really for our Great Good—in the land of Realities.

— HE has the Power and the Will to do. Peace, rest, HE will give, if only your heart be placed *en rapport* with HIM. *Give Him your heart !*

— He tries His servants. We must be faithful through all. Is it not so? or where is Love !

— Take heart, and go on. Let the body take care of itself; and mortify the will.

Remember we are *not* to have things our own way; and the Higher we go for our society the more necessary it is we should be well-bred, and not make a sign of being weary or impatient if we are kept out in the cold.

— You will have loving answers to your prayers, if you will yield yourself up the Will of GOD, as a tired child does to the arms of its mother.

— We must *live the life* which makes a look from us, a touch of the hand, in-

fluence for good and happiness to others. We must *be*, each, a loving, tender spirit, and walk amongst men for their good and happiness.

— I believe in supernatural help from Above, but never found any satisfaction in trusting to fellow-creatures alone.

The Master works our welfare through many channels ; and He deals with us as we deal with our children—giving us all we require little by little, in order that we should remain dependent on OUR FATHER in Heaven—as our children remain dependent on us for their “daily bread.”

Each comer, sent from above, brings a gift to our feet ; but we must be careful not to hold the messenger, or ask more than he can give, or we lose all.

How many good gifts do we turn from our door, thinking them of little value in themselves ! When our hearts are ready to take in all, great and small, as coming from THE FATHER, we find many

diamonds in the dust that we think can only give up dirt.

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MESSAGES: *from The Lord to The Mother.*<sup>(a)</sup>

"At Eventide there shall be light."<sup>(b)</sup>

Therefore when the sun sinks down into the west do I come; and in the twilight hour My Light steals over the troubled spirit; and the consolation from Above sinks in and heals.

Many shall come to and fro; and the knowledge of ME the LIGHT of the WORLD shall be increased."

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"Where I am, there must My servants be; before the glory the agony.

Therefore must thou feel what I felt in a much larger measure for the sin of the whole world.

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<sup>(a)</sup> Nov., A.D. 1877.

<sup>(b)</sup> Dan. ix. 21.

Having felt thus, thou must leave in the loving hands of THE FATHER of all spirits those for whom thy spirit is troubled in its depths. HE knows all. HE cares for all, small and great; and HE knows where their places are, and why HE called them into life. Question not thou why. Do thou thy day's work lovingly; and thou shalt stand in thy lot at the end of the days.

Keep My sheep close to thy heart—the seeming afar off even more than those seeming near. And remember always THE FATHER alone judgeth all things; and before the throne of His judgment the last shall be first, and the first last.

For many are called, and run well; but the few chosen are known to MY FATHER and Me. Some at the last moment, as the dying thief beside Me on that day of awe; some at the last hour plucked as a brand from the burning; some at the last day of their earth life—

some the last night of the cloud of mourning and desolation of all things earthly.<sup>(a)</sup>

χ."

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MESSAGE : *from an Angel of* THE  
LORD.

"Those who are caught up into the third heaven to see visions of things commanded to be told to others, are taken up and let down again as in a net.

To deaden to earth things beforehand, so that the spirit rises more freely and quickly, is the consecrated work of the discipline revealed to you.

This is a mystery of THE ALL-HOLY to the very few.

Over this earth and around is the belt

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<sup>(a)</sup> Care should be taken not to misunderstand this paragraph. Those who "run well" also receive their reward.

of air in which is Satan's kingdom.<sup>(a)</sup> The bridges to the HOLY CITY span the dark abyss; and to and fro come thereon the Angel ministers to lead mortals up and give them light.

In the outer courts of the Heavenly Jerusalem stand the mansions prepared for the servants of THE MOST HIGH.

To your Mansion there you are often taken, that you may learn higher knowledge, and also that you may not be strange to it when you come to reside there altogether.

The vision that sees beyond these outer courts, and is led up into THE TEMPLE—this is given specially, for a purpose of

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<sup>(a)</sup> Against communication with *this* Realm the prohibition to Israel was directed. It has never been the purpose of God to cut man off from that Higher Communication which He Himself instituted, and which is shown by the whole of the Bible history to be founded upon seers, and prophets, and apostles, The Lord Himself being, as now, the head corner-stone.



love to man ; and this, as with the prophets of old, needs a solemn and stern preparation, both of body and spirit.<sup>(a)</sup>"

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*Extract from Letter of December, 1877.*

— It is probable that next year I shall have less time to give to the outer world, as Superior of a very great Religious Service.

All is going as I told you I thought would be ; and the attitude of my spirit is that of perpetual worship and thanksgiving.

*You* will understand that I am speaking of a *real* state of things. But I do wish I could give my friends the happiness such a state brings with it.

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<sup>(a)</sup> See history of Daniel and other prophets ; the stern preparation of John the Baptist ; the fasting and prayers of Jesus Himself ; and of the Apostles as recorded in the Acts—and elsewhere.

MESSAGE : *to The Mother.*

“AΩ

I enter, and find thee watching.

Blessed are those servants whom THE LORD when He cometh findeth watching.

The Time cometh when the Manifestation of MY PRESENCE will be to My servants, and when I am present with them, and make Myself seen of those who wait expecting Me. Ye shall see then greater signs and wonders.

Speak of these things to the so-called spiritualists. From their ranks will I raise up unto Me prophets as of old ; out of whose teachings will spring the religious faith of My new kingdom when I come to reign visibly upon the Earth.

HEAVEN is coming very quick down to earth ; and My Angels will soon walk visibly with mankind as in earlier ages.

Speak this forth to those who inquire of thee : Behold I Come quickly ; and My

reward is with Me, to give to every one as his work shall be.

I AM

THE BRIGHT and MORNING



Noting THE LORD's expression "*so-called* spiritualists"—which marks a broad distinction between earnest Truth-seekers and the mere seekers of human spirits—it is here necessary also to state that The Mother was *not* a spiritualist in any sense. She had indeed, like individuals of every rank and class in the present day, been present at some private meetings—very few, and rather to oblige others than herself; she had also looked into some of the literature of the movement; but the estimate she had formed on both literature and gatherings was the very reverse of favourable. And it is to be recorded that a curious, and at that time inexplicable, feature attended these same gather-

ings, viz., the spirits present, one and all, declared that they "*could do nothing without her permission.*" A power was within or around her which, without any effort or volition on her part, reduced the invisibles themselves to powerlessness; and to the great astonishment of all assembled, it was not until her consent was given that the usual proceedings began! \*

Concerning the particular passage in the Divine Message, we were later further instructed that it referred not to spiritualists as a body, but to *those in their midst who were really in search for Higher Truth.*<sup>(a)</sup>

As I was well aware, from actual experience, that Roman Catholics, Anglicans, Dissenters—in fact, individuals of almost every shade of religious belief, were at this time, avowedly or secretly, prosecuting spiritualistic inquiry, while still holding firmly to their distinctive tenets, this explanation was in part intelligible; but its

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\* The reader is referred to p. 3.

<sup>(a)</sup> Matt. vii. 7.

full purport was to be seen only in the light of the future.

The gracious Assurance of the Nearness of THE COMING lifted us to the tip-toe of wondering expectation ; but we vainly endeavoured to pierce the veil behind which so much was hidden !

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Not long after <sup>(a)</sup> was sent us the following startling *Message* from *The Mother* herself ; but at the time we failed to realize the Assurance contained in it :—

“THE SECOND COMING of OUR  
LORD is HERE !<sup>(b)</sup>”

*He shows Himself as those who receive  
Him can take Him !*

Now all will be made clear : all will be made straight.

He is now visible to the eyes of His servants ; and He will clear our understandings.

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<sup>(a)</sup> February 13th, 1878.

<sup>(b)</sup> Rev. xvi. 15 ; iii. 3.

Lift up your hearts to Him—  
GOD'S VICEROY on Earth!"

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It is necessary to emphasize and bear in mind the passage in italics. THE DIVINE PLAN for the Latter Day (to which Day we have now arrived), works always on the principle of *progressive revelation*.

It unfolds little by little according to the DIVINE WILL. The individual also finds place in the general, hence the appearance in this Record of such passages as the following, and others.—

*Extracts from Letters.*<sup>(a)</sup>

—"Do not say you are not impressed. Pray rather that those who leave you no peace, day or night, may be made to leave you.

Their evil influence prevents the Angels from getting nearer to you—although they watch over you lovingly and tenderly."

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<sup>(a)</sup> January to April, 1878.

(This also required the light of the future to make it perfectly clear. The baleful effect of evil spiritual influences had indeed been long known in part to me; but of the higher and more subtle "powers of the air," as distinguished from merely human spirits, I had at this time very imperfect conception.)

—"We all work in bands under one or other Archangel."

—"I would I could make you understand the perfection of the life with and in CHRIST."

With this was enclosed the following *Message* from the Holy Ones :—

*"The Light is close beside you.  
Happiness is with you. And heaven is in  
you.*

*To be able to see it, do you be as a little  
child; and GOD will do the rest."*

(The beautiful message fell upon stony ground; my heart was too hard, and my sight too dim, to receive it in all its beauty and tenderness! Spiritualistic and

other experience had had the effect of unduly exalting me in my own esteem; and the knowledge which "puffeth up" had greatly usurped the place of the love that "buildeth up." This, well known to the Angels, was not known to me, upon whom "blindness in part" had fallen !)

—"I am told to remind you that Humility would help you so much. The want of this great spiritual gift makes it so difficult for the Angels to train you for your own happiness. They often send you messages through others. If only you would allow yourself to listen as a loving child listens to his father, all would be well with you much sooner."

(The subjoined prayer was enclosed, given through her, and sent me for use.—

"I pray Thee, O FATHER in Heaven, to destroy in me rebellion and pride; and to give me by Thy Holy Spirit true humility and submission to Thy Will.")

*The Mother* continuing, writes: "I am told to add,—Do you keep in view this



truth,—When you are ready for the Work  
It will be placed in your hands ; and all  
hindrances will be removed out of your  
path.

Pray! Watch!"

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In the process of time I was passing  
through much spiritual suffering—with oc-  
casional periods of great despondency.  
Through *The Mother* THE LORD now  
graciously sent me the following Hope-in-  
spiring Assurance :—

*"Take comfort! Thou shalt yet go forth  
rejoicing."*

To which soon after succeeded this

GENERAL MESSAGE.—

"My sheep know My Voice, and they  
follow wherever I may lead them.

I set each in his place, and move them  
as I choose.

I give each his trial as I choose ; and  
I make proof of their devotion and  
obedience in the way that I choose.

Not their way but My way ; and they learn of Me to follow Me wheresoever I may lead them—each one as I choose—no two alike.

For My love is for each one alone.

x''

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I had not again *seen* The Mother's spirit with the same manifestation as at the first interview ; and had often wondered at this.

*Now*, on a certain day in June, during one of her visits, by an abrupt entrance I accidentally disturbed a consultation that had been sought of her by one of her spiritual children. The same spirit I had beheld at first was now once more before me—with the same unmistakeable superiority to anything human : perhaps the nature of the matter under consultation had called forth the manifestation. (1 Cor. xii. 10.)

Later in the day, on my remarking to

her how unaccountable it was to me that she did not always, or at least oftener, appear as at the first—she made this reply,—

*"It depends on yourself!"*

—a reply which, although then unintelligible, was to be proved later in full harmony with Scripture! <sup>(a)</sup>

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As time went on my spiritual perception

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<sup>(a)</sup> The following Note may here and elsewhere be useful to many readers:—

*Within* the "natural body" is the "spiritual body": and it is with the eye and ear of the latter (when open) that persons see and hear "spiritual things." <sup>(b)</sup>

<sup>(b)</sup> 2 Kings vi. 17. Mark ix. 4, 5. Moses and Elias. —From Peter's proposal to make material tabernacles, ("one for Thee, one for Moses, and one for Elias,") it would seem that Moses and Elijah appeared in temporary material bodies, *i.e.* their spiritual bodies "clothed upon" again with earthly matter.

The modern Sadducee declares "there is neither angel nor spirit."

The modern spiritualist recognizes spirits, but disbelieves in angels.

was more opened from Above. On Saturday, the 22nd of June, at mid-day I was aware of the presence of The Mother's spirit—she being, as to the body, at that time many miles away.

And again at mid-day on the 27th. Signs were now also being gradually arranged with the Angels (not human spirits), whereby communication, when necessary for the Work, might be made.

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An incident of earlier date may be here mentioned. Just previous to *The Mother's* first visit, a servant, who was clairvoyant, became obsessed nightly by a debased woman spirit. (This is one form of the "demoniac possession" of the New Testament.) From the spell I had been able to free her temporarily only. On relating the case to *The Mother* she asked to be allowed to enter the maiden's room; which she did in the day-time, accompanied by my wife; quietly walked once round the room; and came away.

At night, when retiring to rest, my wife and I looked in; and in reply to my inquiry the maid exclaimed joyfully: "She is here, Sir!—There she is" (pointing to one side of the chamber) "with a lot of others she has fetched; but she can't get at me! There is a line of golden lights all round the bed; and she can't get through."

The cordon of lights remained—an efficient safeguard; and the maiden was completely and finally delivered from the obsession.

The same spirit afterwards made repeated attempts to fasten herself on a lady occupying another part of the house: as the "demons," expelled from the man, sought to enter the swine.<sup>(a)</sup>

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<sup>(a)</sup> The explanation of these facts, both of the New Testament and the present time, is this: In some persons, from various causes, the door between the two worlds is more open than in others. Through

During all these months we heard much of her own home life, both before and after her tour with the two sisters—a life entirely divided between the DIVINE WORSHIP and the claims of suffering humanity.

Always open was her house; where the poor, the ailing, and the wretched of the district, and needy wayfarers from other parts, ever found sympathy and consolation, and such material help as was in her power to bestow.

Her work in this sphere received proofs in many ways of the DIVINE blessing—even to the miraculous increase, on several occasions, of the food which her own hands prepared and distributed.

The account of this portion of her life must be written, if GOD will, by another

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this open door the denizens of the unseen rush in and take possession—many of these being, as the Lord taught, “unclean spirits” who have been “seeking rest and finding none” on the other side the veil.

A large number of the cases of so-called “lunacy” are simple cases of obsession.

pen ; one incident only is here recorded, for reasons which will appear later.

A notorious fallen young woman, once beautiful and seductive, now sunken in want and misery, and broken down with disease, to whom clergy and laity alike refused both pity and help, she received into her house ; placed in her own bed ; and procuring medical treatment, tended her with unremitting assiduity—to the wondering astonishment and even horror of the whole neighbourhood.

Her desires, her efforts, and her prayers were rewarded ; and at length, more by help sent down from Above, than by human means, the unclean spirits were cast out, and the young woman was restored whole in body and mind—the Magdalen of the latter days.

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During a visit of *The Mother* on the 5th of July, as we were walking, she was bidden by the Holy Ones to procure

some oil for supper. We accordingly entered a shop where she purchased a small bottle, which I carried into the supper room, and placed carefully on the table. We at once sat down to the meal provided; and presently *The Mother* taking up the bottle and handing it to me across the table, immediately the bottom gently separated, and ere I was aware the whole of the oil poured over me to the floor.

My hand also being in some way unconsciously to me slightly cut, a little of my blood was mingled!

What could be the significance of this incident, evidently designed from Above?

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## III.

*The Revelation of THE LORD.*

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ON July the 10th, in the year of the Lord 1878, the doors of Heaven were suddenly thrown open, and **THE LORD JESUS CHRIST** was REVEALED to me in His GLORY.

SPACE and TIME, and ALL that are therein, disappeared : drawn back and absorbed into HIM through WHOM they had ALL proceeded.

In **HIM** was **ALL!!!\***

Whatsoever is GOOD—in all stages of existence ; whatsoever is PURE ; whatsoever is LOVEABLE and LOVELY! **BEAUTY** : the beauty of landscape, of colour, of gems,

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\* Rev. xx. 11 ; Ps. cii. 26 ; Heb. i. 2 ; Prov. viii. 22, 23 ; Eph. ii. 7 ; iii. 10 ("the many-coloured Wisdom of God."—Gr.).

and flowers; the beauty of woman; the beauty of holiness! **TRUTH**: the truth of the written word; the truth diffused in nature! **LOVE**: the love of parent, friend, spouse! **THE ESSENCE OF ALL** was concentrated in **HIM**! while the glorious **LIGHT** of the **INFINITE DEITY** seemed to focus within, and thence to radiate as from a **SUN** in every direction: **THE LOGOS! THE WORD!** The Concentration and Manifestation of **INFINITE GODHEAD!** **THE GLORIOUS FULLNESS** that filleth **ALL** in **ALL**!

The **GLORY** came upon me with a flood of Joy ineffable and overwhelming—of intensity and power beyond human endurance.<sup>(a)</sup> With immensity of delight my being was about to burst; and I was compelled to withdraw my gaze, feeling that I could not continue to look—*and live!*

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### The DIVINE MANIFESTATION

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<sup>(a)</sup> John xvii. 5, 24; 2 Cor. iv. 6; Exod. xxxiii. 18-20.

thus graciously vouchsafed to me in my unworthiness will be a precious possession, a source of wonder and delight and joyous thankfulness to the end of my days. By It all my doubts were solved, all perplexities dissipated, all fears removed. In an instant ALL was Illuminated, and the testimony of GOD'S faithful servants in every age confirmed.

Then did I understand the record that Moses' face shone with the reflected light of DIVINITY; and that Paul was *blinded* by the effulgence of the GLORY of THE LORD which beamed suddenly upon him; even as before that same GLORY in the HOLY of HOLIES at the Opening of the TEMPLE the priests could not stand to minister.<sup>(a)</sup>

Then did I realize the force of the words of the Psalmist, "In THY PRESENCE is the FULLNESS of Joy!" and of St. Teresa, "OUR LORD is the GLORY: where HE is, there is ALL!"

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<sup>(a)</sup> 1 Kings viii. 11.

Then did I realize that in the HEAVENLY JERUSALEM there shall be no need of the sun nor of the moon, for THE GLORY of GOD doth lighten IT, and THE LAMB is THE LIGHT thereof!

Then was shown, and made actually visible, that the Innermost Reality fully and absolutely verified the Lord's utterances: I AM the TRUTH! the WAY to THE FATHER! and the LIFE!

And then, raised by the mighty power of GOD to the state in which TIME is swallowed in ETERNITY, I beheld that in HIM Who is THE IMAGE of THE INVISIBLE GOD, are all things created—things visible and invisible: whether thrones, or dominions, or principalities, or powers; and that in HIM all things consist! "The FULLNESS of CHRIST! in Whom dwelleth all the FULLNESS of the GODHEAD bodily!"<sup>(\*)</sup>

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<sup>(\*)</sup> Ps. xxxiii. 6; Heb. i. 2; Col. i. ii.; Exod. xxxiii. 18; John xvii. 5, 24; 1 Pet. iv. 13.

For *all*—**ALL** was **THERE** !

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Then too was it graciously given me to see **THE DIVINE FATHER** manifesting in a manner indescribable through **THE SON** ; thus reconciling the evangelist's assurance that " No man hath seen **GOD** at any time : the **SON** hath declared **HIM**," with **THE LORD**'s own declaration, " **HE** that hath seen **ME** hath seen **THE FATHER** : " for " **I** and **MY FATHER** are **ONE** ! "

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Yet more, In this wondrous **REVELATION** of **THE DIVINE**, **THE LORD** was revealed to be of **DUAL** nature, **TWO-IN-ONE**, of grace and beauty ineffable, **BOTH** being illuminated from within, and **BOTH Together**, thus manifesting to the outer

**THE FATHERHOOD** and **MOTHERHOOD** of **GOD** !

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IV.

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This stupendous REVELATION of THE DIVINE—a REVELATION so stupendous and All-comprehensive that human language fails absolutely and utterly to express IT—*was made in the presence of The Mother, in response to her prayer on my behalf*; and in connection with IT the question was again pressed upon me with greater force than ever, *Who and What* can this incarnate spirit *be* that has such power with THE ALMIGHTY? Still there was no reply; and I, who had returned from out the spirit, in which I had been during the Manifestation, failed to bring back with me the Key that would have solved the mystery.

Regarding the MANIFESTATION

ITSELF, in an after communication OUR LORD said,

"THIS cannot be given to all ; but blessed are they that have not seen, and yet have believed."<sup>(a)</sup>

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The next day The Mother sent the following,—

"My Son,

By the hand of my faithful secretary I send you *The Message* that has come for you from on High.—

'Faithful Follower, you now know ME ! so will speak as one having authority.

A little while longer it is necessary you should before the world be as before, struggling manfully with the storms at sea ; but be true and all stumblingblocks shall be removed out of your path.

Watch and Wait in Holy Patience ; you shall yet work here on earth for Me !

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<sup>(a)</sup> John xx. 29.

Not in your own strength will you be allowed to move ; but in My strength.

Accept this truth in faith, and in My Love shall you be comforted for Evermore !'

Marie,

Mother in X."

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The effect of THE REVELATION and succeeding Message was to me overwhelming.

For Work of the nature which seemed to be indicated in the Divine Message I could not but feel my utter unfitness, as well as unworthiness ; and I communicated my trouble thereat to The Mother. Whereupon through her THE LORD sent as follows :

"Tell the faithful follower that he must ever remember—the Work is not a human work, and the strength will be given him as he requires it.



Let him take comfort in My Love and  
in My Strength.

x." :

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What the nature of the Work, and of my share in it, was not immediately revealed ; that Revelation too was progressive ; and as with Paul, who after the Revelation of THE LORD to him, went into Arabia and was lost to view for some years,<sup>(a)</sup> so that which was for some time given me to do was not addressed to the public eye and ear. Yet did The Tempter cause me to mis-interpret the Divine Message as to the point of time at which work would be required of me ; and repeatedly suggested that it was wrong for my light to be thus hidden under a bushel, and that with the abundance of the revelation made to me it was my clear duty to embark on a public mission. No command to that

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<sup>(a)</sup> Gal. i.

effect had been given of THE LORD; while my conviction of my unfitness for such labour was most strong. Nevertheless, the suggestions of The Tempter caused me great trouble of spirit, and I became uneasy and impatient. This showed that my spiritual discipline needed to be still carried on, hand in hand with whatever of the Work THE LORD thought fit to give.

Letters were exchanged on the subject with *The Mother*, from whose the following are extracts :—

— “ You have entered on the work for which you have been prepared by much prayer, fasting, and penance.<sup>(a)</sup>

I need not remind you that you were made to feel your utter incapacity and weakness; so when THE LORD speaks through His servant (His ‘ faithful follower ’ He calls you) you will know that it is He Who speaks, not you.

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<sup>(a)</sup> Dan. x. 2, 3; Matt. vi. 17; 2 Cor. vi. 4, 5; Matt. iv. 2; 1 Cor. ix. 27.

I am with you in spirit and sympathy."

— We are each placed in position by THE ALL-HOLY; and are only some one as HE wills it—not as we think it. A new life comes to us when we see this!

— Much is done by Waiting—in Obedience; Watching also in obedience, and acting on the strong impulse given—also in obedience. Very small or seemingly insignificant actions produce the greatest results when used by the will of the Holy Ones. *Not* doing—not going—not saying, does sometimes as much of the Work as they require.

— They have permitted you to cultivate the gifts which they require in Paul, but they intend alone to make use of these gifts, entirely to the glory of GOD.

— Simply receive! trusting and thankful: 'unless ye become as little children ye cannot enter the kingdom of heaven.' Use no worldly wisdom, such as forethought or trying to gather up knowledge for future use—or to sift too closely the reasons for

the phenomena of the golden eggs, when a skeleton might remain in your hand as the only possession from the visit of the 'angel unawares.' Divine messages and gifts must be received with all due reverence; the human hand causes them to wither and die!

— Speak of CHRIST—Who He is, and that He comes again—now directly. You will have enough to do as Paul to undo Saul's work. Work to do away in other minds what you had in yours."

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About this time, having observed with sorrow the increasingly depreciatory nature of the spiritualistic view of THE CHRIST, and the recurrence in our day of the state of things described by the apostle in his epistle to the Colossians,<sup>(a)</sup> seizing an opportunity afforded by the appearance of a diagram of the spheres of Creation, I sent a paper to one of the

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<sup>(a)</sup> Col. ii. 18, 19, Revised Version.

organs of this denomination—an extract from which is here given to show that the Truth was offered to those who professed beyond all other sects to be in search of it.

*Extract.*—One of two things, Either JESUS was that which He declared Himself to be, viz. "THE TRUTH," or He was the outward expression of an INFINITE LIE!

God-given spiritual instinct, rising high above mere intellectuality, has made apparent to the consciousness of Christians that Jesus was more than man. Are they not right? Who that accepts the life as described in the Gospels, and compares it with his own, can say, "Nay"? Which of us is able to assert, after any number of years of aspiration and effort, that he is the equal of THE MASTER? or that among all the hundreds of millions of human beings in the wide, wide world, he can point out *one* who has attained to the fullness of the glorious stature of CHRIST? He who

most truly *knows himself* shrinks in humility from the comparison.

The One who also turned the water into wine ; who healed the sick ; who fed thousands on a few loaves and small fishes ; who even raised the dead ; and with a word stilled the raging of the elements ! was He not at least *something* more than "one of us" ?

. . . Again, Prophecies (some at least) of the Old Testament pointed to, and were fulfilled in, HIM. His Advent was made known through astrological and other science to the eastern Magi. In His ministry, besides His "mighty works," He spake as one having authority and not as the scribes. "Never man spake like *this* Man!" "I AM THE TRUTH!" Who, before or since, presumed to say, "I and MY FATHER are One?" Who else has presumed to say, "He that hath seen ME hath seen THE FATHER" ? The first of these two sayings is doubtless modified by the context, but it does *not* admit of a

modification that places Jesus on a level with His disciples; and which of these disciples ever in their after ministry, even when in full possession of the Holy Ghost dared to make the tremendous assertion, "He that hath seen *me* hath seen THE FATHER"?

Again, "Before Abraham was I Am!" Truly, never man,—Confucius, Zoroaster, Plato, or other, spake like *this* man! The greatest of the world's lawgivers, poets, philosophers, teachers, have not claimed such intimate relationship to GOD; some eastern mystics, neo-platonists, and others, have indeed in a vague, pantheistic way claimed kinship with the DEITY; but a relationship so undefined and remote would at best be indicated in the diagram by one of the intermediate spheres.

The view that seems most consonant with true reason and spiritual instinct, and which is indirectly implied in the diagram referred to, is this:—About two thousand years ago a spiritual wave, passing over

our planet, brought with it in pursuance of the Divine decree, from the innermost realm of being—the realm ensphering central DEITY, one of the first-born of GOD who incarnated himself on the Earth with the mission of elevating mankind from their gross materiality by showing to them the Way, the Truth, and the Life!

Confirmation of this view has been recently given. To me, an unworthy and weak follower of Jesus, The Master Himself lately manifested, using these very words, "Before Abraham was I AM!"

I despair of even attempting to describe His appearance—which entirely transcended all verbal description; and will only say that His face, which shone as the sun in its strength, was so full of DIVINE Beauty, Light, and Love, that it flooded me with Joy ineffable and overwhelming; so overpowering indeed was the Glory that I literally could not have continued to look—and live!

Yet assurance was afterwards given that



He had partially veiled His Glory ; and that mortal sight could not endure to see Him as He really is !

—This, couched as it was in spiritualistic vocabulary (“all things to all men”) was refused insertion, and was returned with a letter, of which the following is a verbatim extract :—

“You are awfully at sea in this church idea. The ‘church’ is inside every man: making a kind of fetish of it will never do. It takes more insight than you seem to be possessed of to get at that truth. Jesus and Christ are quite distinct. Jesus would not don himself in such gaudy apparel if he came to you. The spirit world can dress up plenty of Christs to those who are fond of shows of the kind. It is the old Popish idea in a pictorial form—a kind of saintly dust thrown into people’s eyes to keep them from looking for spiritual truth—the kingdom and its prince is within.

These psychological illuminated pictures are only for children ; but it requires a

parent present to explain them. My compliments to your spirit friend with the contents of this letter."

The Mother's comment on which was:—  
"The clever gentleman is too great in his own estimation ever to be able to be filled by CHRIST!

Take care this is not the case with 'Paul.' When will you stand still and *see* the gifts of THE MASTER at your feet!"

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Receiving a summons to — from *The Mother*, to whom I had been privileged to pay occasional visits, our temporal circumstances were at the time so straitened that we could barely make up among us the amount of the single railway fare. The evening before my return, on retiring to rest, putting as by accident my hand into my pocket, I found several coins, which on being counted proved to amount to the exact sum of the return fare!

On mentioning this the next morning

to *The Mother*, she by impression taking out and opening her purse, also found that several silver coins had been placed in it—the purse the previous day having been quite empty, as her means had been temporarily exhausted in travelling.

Again the Question arose, Who could She be, with and around Whom were *continually* taking place occurrences beyond the ordinary sphere of human experience?

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#### VISION OF THE TEMPLE.

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Present—The Mother, the sister before mentioned, and myself.

THE LORD appears—standing Alone.

There issues from Him a cloud of bright vapour-like substance.

Angels descend, and take each a portion of this emanation, which they bear away and offer to certain mortals on the earth, —some of whom refuse.

Presently one angel returns, accom-

panied by a mortal bearing a portion of the emanation, who is placed on his knees by the angel, facing THE LORD at a distance.

After a time a second mortal is brought, bringing with him another portion of the emanation, and is likewise placed in position by the angel, at a distance from the first.

He is presently followed by a third ; the third by a fourth ; who are arranged, with the others, in a curve with wide intermediate space ; and so, at various intervals, of time, until the number twelve is reached.

These twelve mortals now form a complete circle of expanded are around THE LORD, Who is its Centre. Here they remain, on their knees, facing the Centre, and motionless.

Presently, the portion of luminous cloud which each had received rises and spreads out laterally over their heads, meeting and joining to the right and left, and forming a continuous level stratum. Upon this

begin to appear the foundations of an immense Structure. These in their turn become the support of rapidly rising walls. A magnificent TEMPLE is in course of erection without hands, with THE LORD the Centre of the building. As the Edifice rises higher and higher THE LORD is upborne with it, the kneeling figures underneath remaining motionless.

THE TEMPLE grows and grows in grandeur and magnificence, receiving new acquisitions on every side, brought by angels from every quarter.<sup>(a)</sup>

As It continues to rise, the twelve forms at the base dwindle gradually into insignificance, until at last scarcely discernible; while the Figure of THE LORD increases in size and stature continually, until It finally seems to fill the whole view.

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After a time THE LORD Himself descends to one of the kneeling supports, and trans-

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<sup>(a)</sup> "Human Souls" (The Mother).

lates him on high. The wall of THE TEMPLE sinks gently down, filling the vacancy.

A second of the supports is further on removed in like manner by THE LORD in Person, his place being also filled by the descent of another portion of the wall.

And thus gradually, at different intervals, the twelve mortals upon whose faith—the faith given to them, the immense Structure had been reared, were all translated on High to be with THE LORD, while the foundation of THE TEMPLE remained rounded and complete.<sup>(a)</sup>

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*Extract from Letter.*—"We are free agents. The Work must sooner or later be perfected here below; but it depends on faithfulness and love who the individuals will be who support the edifice. There must be holy men and holy women

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<sup>(a)</sup> Compare Num. xi. 24, 25; Rev. xxi. 14; Eph. ii. 20-22.

round the centre. There must be Purity, Faith, and Love in the NEW DISPENSATION. Blessed will be those who represent these Divine attributes to the world : these principles will live upon the earth whatever may be the names of the disciples who usher them in."

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*Message* : from the Holy Ones.—

"Son,—*We* are ready—always. It is *you* who being raised to a higher sphere must learn the new language.

Humble yourself then still more ; and learn from women, and children, birds and flowers, etc., etc. Remember All *is*, by the order of THE ALMIGHTY, and think nothing beneath your attention and love.

Our blessing follows you."

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— Early in the summer of this year the elder of two sisters of mature age came to spend a few months at the sea-side,

and here made the acquaintance of *The Mother*—which was in due course extended to the second sister. Although brought up, and having lived great part of her life, in church communion, she had since, in pursuit of truth, sat in spiritualistic circles almost daily, witnessing the manifestations, and listening to the conversations and communications of human spirits, who, while professing to give spiritual instruction and to help their votaries on their spiritual way, were also ever predicting pleasant temporal times, and always promising what are termed the good things of this life.

Thus, year after year, ever the same, turning round and round in a circle, until at last she became weary in spirit—seeing (as she said) nothing had come, and nothing seemed likely to come, out of it all.

The feeling deepened when, somewhat later, indications of a contrary nature to the predictions and promises given began



to appear—giving tokens of the approach of unpleasant change, temporal if not spiritual. She became disquieted ; and at length separated from the rest of the family in quest of a better and higher spiritual, and a more tranquil temporal. In contact with *The Mother* (who never turned away from those who sought her) she found some light and comfort. Yet were *The Mother's* views (which were given only when asked) antagonistic in some great points to what she wished should be. She was strongly entrenched in the ordinary spiritualistic belief that life in this world should be an outwardly easy and pleasant life. The opposite view, now once more presented to her after being long laid aside, was *not* pleasant—that for spiritual progress there is but one way, The Christ Way—the way of self-denial and self-sacrifice ; and that only through much tribulation can we enter the Kingdom.

During one of the conversations that

took place, on her remarking with some positiveness that she could not reconcile the existence of suffering with the goodness of GOD, The Mother quietly, but with a manner that made an indescribable impression on one of the listeners, replied, "I *like* suffering!"

"*I like Suffering*"!!! This from the lips of one who I knew even then (though with but a faint glimpse of the immense reality revealed later) bore constantly about with her a grievous and heavy burden! who suffered daily and hourly, continuously and incessantly! "I like suffering"; and to say it with a smiling face! bearing ever a load of pain and sorrow that would have crushed to the ground an inferior spirit, yet walking erect, with a countenance over which passed *never* the slightest shade of gloom or weariness! and through which shone (for those who had eyes to see) the light of GOD'S CHRIST!

The lesson was hard to learn! To

imitate the living Example before her, and take up once more her cross, demanded no slight effort from one who had sat so long at the feet of the spirits. Nevertheless the effort was made, and prosecuted with varying success.

Invited to spend a few days at The Mother's home, on her return she described what she had witnessed (through the agency, unknown to herself, of the Holy Ones) at the leave-taking. As they stood at the gate The Mother's form seemed to expand, assuming a size, stature, and dignity almost superhuman. "She is a Regal Woman!" finally exclaimed the old lady with enthusiasm—condensing all her feelings into that one exclamation.

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In response to invitation, and also by direction of the Holy Ones, *The Mother* went, and was introduced to the family with whom the younger sister was residing.

On her arrival the first to meet her at

the gate was a little boy of eight years old, the only child, bearing in his hand a superb branch of white lilies, which, bending low, he tendered for her acceptance. The significance of this incident was made apparent in the future.

When, later in the day, the father was being presented, he abruptly turned his back. And on being remonstrated with by his wife for his extraordinary behaviour, he justified himself, exclaiming, "*I cannot face her ! There is a globe of light, like a Sun, at her back ; and she is partly enveloped in it. I cannot look at her !*" <sup>(a)</sup>

Presently, with his back still towards her, he said, slowly and reflectively, and with pauses between, "Know thyself!"—"KNOW THYSELF!"—"KNOW THYSELF!!"

"That is what I hear them saying : what can it mean ? Suddenly, overcoming his wonder and astonishment, he said to

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<sup>(a)</sup> Rev. xii. 1.

her over his shoulder, 'It is You they mean. The angels say "you are to Know Yourself!"—Who ARE You?' "

He retained his extraordinary posture, while with difficulty exchanging a few words with her, until at length his spiritual sight, opened from Above for the occasion, having done the work designed by THE ALL-HOLY, again closed.

Thus yet again, the question, "*Who ?*" and "*What ?*" !

— During a stay of a few days, several incidents having relation to her occurred : among them the following. One evening the father, passing into a trance, described a Vision which he beheld.

An immense Temple of celestial architecture—of a harmony, beauty, and extent beyond human conception. From its summit floated an immense Banner, having emblazoned on it in letters of gold these words :

"GOD'S LOVE *is Manifested to Mankind through ORDER!*"

Within, the building was completely filled with Angels and bright spirits ; and in their midst, seated upon a throne and resplendently habited, was—The Mother. Suspended over her head was a crown of dazzling light ; from which shot out *five* rays on each side and in *five* different directions. Following these with his eye, he saw that each ray fell upon a town on the earth.

(It is to be recorded here that about the same time the counterpart of this same Vision was given independently by the Holy Ones to another seer hereafter mentioned — thus supplying the strength of “double witness.”) <sup>(a)</sup>

<sup>(a)</sup> Seers and visions.—“Seer.”—1 Sam. ix. 9, 11, 19 ; 2 Sam. xxiv. 11 ; 1 Chron. xxi. 9 ; ix. 22 ; xxv. 5 ; xxvi. 28 ; xxix. 29 ; 2 Chron. ix. 29 ; xvi. 7 ; xix. 2 ; xxix. 25, 30 ; xxxv. 15 ; Amos vii. 12 ; 2 Kings vi. 17 ; xvii. 13 ; Isa. xxx. 10 ; Mic. iii. 7 ; Isa. vi. 1 ; 1 Kings xxii. 19 ; Ezek. i. 27, 28 ; vii. 26, etc., etc. ; 1 Cor. xii. 4, 5, 6, 10, 11 ; Rev. i. 10, 12.

“Visions.”—See the prophets generally ; Acts vii. 56 ; ix. 3 ; x. 3 ; x. 10, 11 ; xii. 9 ; 2 Cor. xii. 1, etc.

—In an after conversation he stated that he had a positive conviction of having known The Mother in a prior state of existence, and even a recollection (as he asserted) of being abruptly hurried from her presence, but whither he could not now see.

— Later in the summer the family came to the sea-side. The father was then apparently aiming with his whole mind and energies at success in the temporal world. Yet the Angels left him not without counsel toward the higher life ; and a vision was given him in which he was shown himself on his knees with his face toward the ground, busily engaged in gathering up pieces of worthless but prettily-coloured glass ; while, standing opposite and close, was *The Mother*, holding out to him a hand partly gloved, with two fingers bare, and on the tip of each finger a gem of exceeding brilliancy and value.

— During their stay a post of spiritual usefulness and distinction was offered of

the Holy Ones to the younger and more active of the two sisters, and accepted, viz. that of secretary and manager, under *The Mother*, of certain charitable sisterhoods, with a view to their wider extension. Her spirit, however, was not ready for the work. Three Warnings were given her in succession by the Angels, and were reported by herself to *The Mother*—but to no effect. She disobeyed the directions of the Holy Ones ; Divine grace was withheld ; and her mission collapsed.

Not long after she was taken ill, and died.

Soon, from the other side the veil she communicated <sup>(a)</sup> with her sister through a servant who had for many years been faithfully attached to the family. Through this woman, entranced in the presence of *The Mother*, she made confession of her true condition while yet in the body : That

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<sup>(a)</sup> Compare Acts xvi. 16-18 ; Mark iii. 11 ; v. 6-8 ; and elsewhere.



she had been a worshipper of Self; seeking in all the outward good which she did her own glory, and not the glory of GOD; that she had wilfully put aside the instructions of *The Mother* and the warnings of the Angels; and that now, on the other side, all was open; she was in spiritual rags and tatters; her remorse burned like a fire; and that if GOD would but permit, she would joyfully return and go through earth-life again barefoot rather than undergo what she had since suffered and was still suffering.<sup>(a)</sup>

Then, throwing herself upon her knees, in the person of the servant, she crawled to the feet of *The Mother*, and humbly besought her forgiveness.<sup>(b)</sup>

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Soon after the return of the family to

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<sup>(a)</sup> Compare parable of Lazarus.

<sup>(b)</sup> Whosoever does not understand this should refer to the cases of possession by "demons," i.e. spirits, *human* and others, as described clearly in the Gospels. The one is a *repetition* of the other.

their home from the sea-side the child's mother sent the following intelligence:—  
The child-seer had had a wonderful Vision, and in the midst of it he suddenly exclaimed,—

*"I see The Mother! She is divided in  
Two!*

*One half is HERSELF: the other half  
is JESUS!"*

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This child was endowed with many spiritual gifts from on high, and had been continuously bearing testimony to the presence of the Holy Ones with The Mother—especially that of the Archangel St. Michael, whose martial appearance he described with great interest and animation. The extraordinary statement in the Vision just recorded was in accord with, and only a further development of, an intimation given long before to *The Mother* herself, in this wise. In a Vision THE LORD showed her Himself standing at her side, His cloak thrown over and envelop-

ing them BOTH. And at the same time He gave her the assurance that "when she left the earth she would quit it with Him."

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— The mother of the child, also a seer, had in her turn been shown by the Holy Ones, according to her own description, the figure of *The Mother* standing on a sea of gold, with her back to a Rock, and with outstretched arm pointing the Way!

Thus every member of this family had been privileged, in the wisdom and goodness of THE MOST HIGH, to bear witness to

THE MOTHER.

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## V.

Bible times are returned. GOD is again speaking to His people as in the days of old : as HE spake to Abraham, to Isaac, and Jacob ; as He spake to David and Solomon ; to Daniel and Ezekiel ; to Paul and John.

But, now as then, the choice of instruments and of methods is according to His sovereign Will.

The earth and all the heavens are His—with all the inhabitants thereof. Angels are His ministers, and Archangels His servants. Of every soul created HE is the LORD and MASTER ; and who shall say unto Him, "What doest THOU ?"

HE alone seeth the End from the Beginning ; and who shall question His unfailing wisdom or His mighty power ?

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*Incidents selected from Diary.*

Present *The Mother*, the elder of the two sisters mentioned in connection with her first appearance, and myself.

In the course of conversation I utter a desire to know in what way the visible creation of material worlds had been produced.

Presently three Figures appear together in the form of Angels. These three are gradually drawn together into one compound Figure—

*Three-in-One.*

This Body then begins to rotate ; and in rotating it throws off with similar wheeling motion other figures—continuously, until a Circle is formed, revolving round the primal Three-in-One.

The figures in this rotating Circle in their turn throw off other figures, who form outside a second Circle, also rotating.

The second Circle throws out a third ; the third a fourth ; the fourth a fifth ; and

the fifth a sixth : all revolving round the common Centre.

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A Sun appears over the head of *The Mother*—emblematic of her love ; which, like the sun, goes out equally to all !  
(*Seen also elsewhere by another seer.*) <sup>(a)</sup>

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Vision.—OUR LORD appears, in partial glory, and standing beside *The Mother*—with St. John the Baptist and John the Apostle a little in the rear.

Behind my chair stands St. Paul, who puts into my hand a sickle for reaping corn which is growing at my feet. As fast as I reap and bind in sheaves, fresh corn springs up.

Later, he places in my hand a pen for collecting a sheaf of spiritual facts.

Angels approach, and pour water, oil, and wine on my head.

THE LORD then, shining forth with in-

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<sup>(a)</sup> "Seers," "Visions:" for references, see p. 76.

creased brightness, ascends in a cloud : which cloud is composed of Angels.

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Vision.—An immense Temple : the doors closed : and myself standing before it with Egyptian priests.

The large doors are thrown open and I enter. Long corridors present themselves, whose terminations are lost in the distance. Advancing, I arrive at a point where an Angel is stationed. He gives me certain directions, with which I advance further into the interior, and by and bye encounter a second Angel. From him, and afterwards from other Angels in succession, further guidance is given for the progress through the vast Building—

the TEMPLE of TRUTH.

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— An Angel of unusual and gigantic stature descends, and stands between *The Mother* and myself—placing one hand on the head of each. His name is

*The Angel of the Strength of the Lord—*

and he announces that he is sent to bring us strength from GOD.

To *The Mother* is given strength to receive and give out : to me strength to absorb and retain.

He declares it will continue to be given, as needed.

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— In one of the conversations (during which Angels were always at hand with *The Mother* to supply information if required) was made the following important declaration—a declaration which will be found fulfilled in the future of the world.

“ Angelics are being sent down from Above to form pairs <sup>(a)</sup> on the earth as models for mankind.

Spirit atoms emanate from GOD in pairs.

The pairs who, not content with their own exclusive happiness, aspire to union

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<sup>(a)</sup> Incarnation.



with the DEITY, ascend and form an order by themselves.

On the other hand the door between the two worlds being now thrown wide open, demonics as well as Angelics rush in, and seek their own affinities." <sup>(\*)</sup>

Watch is necessary to be kept to distinguish between them. Both contend for empire—the kingdom of GOD, and the kingdom of Satan; and the battle-field is the human soul.

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Vision.—A figure is seen standing on the summit of a mountain, watching intently a battle which is being fiercely fought in semi-darkness on all sides beneath.

Around him is a circle of beacons. To these he presently applies the torch. The beacons are kindled; and as the light spreads over the surrounding country the struggle subsides.

Soon it ceases altogether; and light and

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<sup>(\*)</sup> Possession.

peace now reign where strife and darkness reigned before.

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— An Angel from the Heavenly Court announces that The Mother's *number* is **5**—the importance of which announcement will appear later.

Also that The Lord's number (His chief number) is **9**.

The name of Paul is given me of the Holy Ones; and my number, as connected with the Work, is **4**.

All souls are classified and numbered in the Book of THE CREATOR.<sup>(a)</sup>

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— Through the hand of *The Mother* THE LORD presents to me a Pen, a two-handed double-edged Sword (which is also in the form of a triple Cross), and two Keys—All sprinkled with drops of His own blood:—indicative of important work through suffering.

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<sup>(a)</sup> Rev. xiii. 18.

— My wife is named of the Holy Ones, "Sister Elizabeth;" and for furtherance of the Work receives from Above, from the Father of lights, the gift of seership.<sup>(a)</sup>

To her is given the Vision of The Temple of Order, the counterpart of that before described—the Temple in which The Mother was enthroned, surrounded by the heavenly hierarchy.

Privileged to pay occasional visits to *The Mother*, she has the further privilege during these visits of beholding THE LORD; who graciously appears in the characters of The Good Shepherd, The Sower, and other figures in His parables.

She is now shown a Cross surmounted with a Star, and a strong Angel in mid-air on either side: also a Crescent; the second indicating spiritual change; the first teaching that out of Affliction comes, with angelic help, the light of the Soul.

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<sup>(a)</sup> James i. 17.

A certain Artist brought to the house of the sisters first mentioned, with whom he was acquainted, *and at whose house was The Mother on that particular day*, a beautifully designed and executed picture of

*A Dove in a Cleft of the Rocks.*

He arrived in the evening, having come from a distance, and said :

"I have been impressed to paint this picture of THE DOVE—I know not Why.

And—I know not Why—I am strongly moved to bring the picture this very day to this house !"

The incident is to be noted as one of those outer indications, of which so many had already been given, and so many were to follow.

The same Artist was an earnest believer in the nearness of THE LORD'S Second Coming ; and, not long after, his feelings carried him to Jerusalem, there to await in expectation the Great Event.

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There was a seer well known in certain

circles, Christian and others, named Candace. By request *The Mother* went to visit her.

In her house was a large room—a more recent addition to the original building. This room the seer had been instructed by angels to set apart and furnish in preparation for THE LORD'S Coming. <sup>(a)</sup> No one was to occupy it, or use it, on any account whatsoever, but it was to be kept sacred for the purpose declared.

For a considerable period she had been collecting choice articles of furniture (many of them presents) for this object, but had hitherto failed to complete the work : the obstacle being a prolonged difficulty in finding a suitable carpet to harmonize with the walls, which had been painted of a certain colour.

But just previous to *The Mother's* visit, most unexpectedly a carpet of the required kind was sent, and was at once laid down ;

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<sup>(a)</sup> Rev. iii. 3.

and the room, thus completed, *awaited her arrival.*

Over the doorway, and inside, was the figure of a DOVE. Immediately under this, without noticing it, *The Mother*, on entering, stopped. The seer, who had preceded, turning round, was forcibly struck with the picture thus presented, and exclaimed :

*"The Angels declare that you have been made to stop and to stand directly under the DOVE—which is right over your head ! What does it mean ? I feel, and am impressed, it has some deep significance !"*

In the room was a beautifully carved chair, in appearance like a throne. On this the seer placed *The Mother*, saying, *"I am told by the Angels that you are to sit there."* Herself taking a footstool, she sat down at *The Mother's* feet ; and in these relative positions they conversed—in the room specially prepared for the reception of THE LORD at His personal Appearance and to be kept sacred for that Event !

The significance of this, as also of the symbol, twice-given, of the DOVE, will be seen later.

On the day of *The Mother's* arrival a peacock<sup>(a)</sup> from neighbouring grounds came and stationed itself in front of the house, and to the continuous surprise of its owner persisted in remaining there during the entire period of her stay. On her departure it at once returned to its own domicile.

This seer had little stability in herself—a common weakness with sensitives—being more or less swayed by the passing influence, theosophic, spiritualistic, Roman Catholic, or other. Nevertheless the Holy Ones made use of her gifts when necessary, like those of others before mentioned, to give indication in part of the DIVINE PLAN. The truth was thus also offered to herself; and, being offered, she was left, as the rest of mankind, with her own free-will, to

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<sup>(a)</sup> The royal bird.

accept or reject, and to take her own course.<sup>(a)</sup> At times, with her household (especially the latter) she was in devout expectation of the promised Advent: at others, under adverse influences, she lost faith, and found it difficult to rest in the LORD and wait patiently on Him for the full development of the DIVINE PURPOSE.

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Hard by lived an aged and poor couple, devout followers of CHRIST. *The Mother*, at a future time, went and requested lodging in their cottage for a week. The old woman replied that she really had not strength now, with her other work and her age, to wait upon lodgers; but, added she, simply and earnestly, "I cannot refuse *you*, you know, *because* THE LORD *Himself* sends you!"

The simple-minded couple had been blessed with many pleasant spiritual ex-

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<sup>(a)</sup> Matt. xxv. 15.



periences. Thus occasional ailments of each had been relieved. "I ask THE LORD, and He takes away the pain, and gives me strength to do my work! THE LORD JESUS can do everything — *everything*, you know!"

They were much dependent for subsistence on the wife's work as a washer-woman. One day *The Mother*, looking out of the window, beheld beings invisible to the ordinary eye helping her in raising the damp articles, some of them heavy, on to the clothes-line! Thus, and in other ways, was she enabled to do the work of a young woman—to her great exultation and thankfulness.

The old woman, who had never been to school, had had a great and continual longing to be able to read the Word of GOD. At length the desire grew so intense she prayed, as she said, with all her might to the LORD: "LORD, Thou knowest how *I do desire* to read Thy Word! I see Thy people reading Thy

Word—and *I* cannot read it. *Help* me,  
O LORD, to read Thy Word!

And—Now—*I read the Bible!!!*"

— Candace invited her to take tea with herself and The Mother.

In the extensive range of the seer's mental acquirements the conversation passed into regions which appeared very dubious to her simple-minded guest. The knowledge of the occultist seemed as clouds of darkness to her who lived in the light of CHRIST; and struck by the contrast between the two minds of the speakers, she remarked of her afterwards to *The Mother*: "Dear soul! so simple like! don't understand the dear LORD and His ways!"

— Secure of her Visitor's sympathy, and placed quite at her ease, she talked with a full heart of the goodness of GOD in CHRIST towards her; and once, moved by sudden feeling, looking earnestly at *The Mother*, she exclaimed:

"Surely THE LORD HIMSELF is in you!"

— At the leave-taking she threw her arms around *The Mother's* neck, and kissed her. And the old man, her husband, requesting permission, which was granted, did likewise!

So had she won their hearts! and thus did this aged pair feel as "little children" in the presence of their Mother!

Spirit to spirit! Hidden from the learned and the wise: revealed unto babes!

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— During the lengthened prosecution of my former researches into the vast regions beyond the Veil, among the spiritual beings who came to my assistance were a high-priest and priestess of ancient Egypt—both appearing habited in the dress of their sacred office, and the priestess with two golden Keys suspended to her girdle—indicating her initiation into the inner mysteries of her religion.

They endeavoured to communicate intelligibly by controlling the hand of my

daughter to form pictures, and symbols, and hieratic writing.

Knowing well that there was a time, under an earlier dynasty (before the rise of the "king who knew not Joseph," and the fall of the kingdom into idolatry) when the worship of the true GOD prevailed in Egypt; and that Joseph, the favoured of GOD, had even married into the family of one of the Egyptian priests; knowing too that the very same spiritual gifts now in the Divine providence operating in our midst were then also in full operation, recognized and honoured (see histories of Abraham, Jacob, and Joseph); I welcomed the attempts at intelligible communication now being made, after the lapse of so many centuries, by beings who in their day possessed perhaps the secrets of that wisdom <sup>(a)</sup> in ALL of which Moses himself was instructed.<sup>(b)</sup> (Acts vii. 22.)

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<sup>(a)</sup> Job xii. 12.

<sup>(b)</sup> A noticeable feature in these visits of the high-priest and priestess was their being always surrounded

The Land of Egypt had always exercised a peculiar fascination over my mind. There seemed to be some occult connection between it and myself—between it and our race—between it and the far-reaching purposes of THE MOST HIGH! Was there not some hidden significance in the fact that the Lawgiver of the First recorded Dispensation and the Lawgiver of the Second Dispensation had Both sojourned therein? And the Divine utterance, “Out of Egypt have I called My SON!” might it not again, as once before, have in the wisdom and providence of GOD a prospective as well as a retrospective bearing? The future was to show.

In the hope of a translation, specimens of the hieratic writing were submitted to

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by a large Arc or incomplete Circle of broad hieroglyphics in flashing coloured lights. As time went on the break in the line of lights gradually diminished, and the Circle drew nearer and nearer to completion—a symbol of great portent to the world!


men skilled in ancient Oriental character—so far as yet known—but without success : the writing, though systematic and well defined, not belonging to any known language. The inference therefore, from the source of its emanation, was that it was composed of that hieratic character used exclusively both to express and to veil the hidden truths of the ancient religion, which were rigorously confined to the inner circle of the priests themselves—history recording that not even to the heir-apparent to the throne were those dread secrets revealed.

This inference was confirmed by impression given.

The Egyptians continued to come, though at longer intervals, after the arrival of *The Mother*. Receiving another of these symbolic and hieratic communications during one of her visits, I laid it before her ; and at her request the interpretation and translation were given by the Angels—as follows :—

"The Star of 10 points signifies that it is applicable to the progress of the spirit of Paul.

The horizontal line between the Cross and the Star signifies submission to the DIVINE WILL.

Over the dark sorrow-laden  of earth, rises the star of the Light from the ALL-HOLY JEHOVAH — Glorious and Eternal.

The coiled serpent on the twirled rod is the emblem of Divine wisdom evolved out of the turning and overturning through which the Holy Ones carry forward the faithful spirit onward to perfection of holiness.

On the right hand, the Lamp out of which springs an Anchor—yet a Figure with arms outstretched, typifies the glorious Light which is soon to burst upon the Earth through the Second Coming of the LORD JESUS CHRIST.

The Lamp itself, from which comes the

Light, grows out of the dark Figure  
Crucified—the Self-sacrifice and Life laid  
down for the inhabitants of Earth by  
JESUS THE CHRIST, Who cometh quick to  
reign in Glory where He suffered.

— The characters of Eastern language,  
added, show that the whole in its larger  
bearing refers to the Coming of THE LORD  
JESUS :

‘ We have seen His star in the East !’

(signed),

V. VI. VII.” <sup>(a)</sup>

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<sup>(a)</sup> Three of the “Seven Watchers.” (Dan. iv. 13.)



## VI.

In the year of the Lord 1877, *i.e.*, the year in which *The Mother* emerged from her obscurity, a continental artist was inspired to paint and exhibit a Picture of the Figure of a Woman, yet also an Angel, standing within a darkened Cross resting on a Globe covered as with the Darkness of Night.

Coiled round the Globe, embracing it in its slimy folds, and equally dark or darker, was an enormous Serpent,<sup>(a)</sup> upon whose head and neck her feet were firmly planted.

With erect and triumphant bearing thus She stood, upon the World and upon the Serpent, while aloft with upstretched arms She held another cross, out of which emanated a Light as of a Sun, yet also a Star of 8 points.

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<sup>(a)</sup> 1 John iv. 19.

And underneath the Figure was this Inscription written :

*" To your knees, O ye People ! "*

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The next year large-sized Photographs of this Picture were on view and for sale in a Roman Catholic picture-shop in this country ; and by exhibition in the windows of this shop was the Picture introduced to our notice.

The Artist may, or may not, have fully comprehended the inspiration given to him.<sup>(a)</sup> It matters not. The prophets of old, speaking under Divine inspiration, often failed to comprehend the precise purport of that which they were employed of the Spirit to deliver. Peter declares the prophets themselves searched diligently WHAT—the Spirit of CHRIST which was in them did signify. Peter himself misunderstood his own declaration

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<sup>(a)</sup> James i. 17.

that the earth and the things therein should be burned up—mistaking the physical for the spiritual Fire, and the destruction of the earth for the ungodly things of earth. And Daniel has left on record that he heard but understood not.<sup>(4)</sup> The same Spirit, later, when the time is arrived in the Divine Purpose, through some other channel throws the needed light upon the earlier inspiration. "GOD is His own interpreter," and, in His own time and way, He makes it plain.

By assurance of the Spirit the Picture was at once connected in my mind with *The Mother*. My first interpretation, hastily formed, was that it represented the Power of Faith. And I could only conceive of Faith of such grandeur through Her: for not on earth was there, as I believed, another being of such spiritual brightness and power.

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<sup>(4)</sup> Dan. xii. 8 ; 1 Pet. i. 11.

Soon after its appearance, the seer Candace sends word that *a Writing is visible to her across the Figure of the Light-bearing Angel in The Cross:—*

“The Trine is the Key of all Knowledge. All things true, lovely, and charming in nature have the trine in them. Hence GOD reveals Himself in Triads. Three Dispensations are required for the revelation of the Divine Triad—*Moses, Christ, Woman*—Justice, Mercy, Love. Love completes the Holy Triad. Justice and Mercy cannot act together till Love unite them. It is the function of Love to unite opposites, and make triads of the most unlikely things.”

The interpretation of this Picture was to be expanded later. It is here necessary to state, and *necessary to be borne in mind*, that the Interpretation of whatsoever may be seen by a seer—and even of whatever is communicated by Angels, may be modified in the fuller light of

further Revelation, as more and more of THE DIVINE PLAN is allowed to appear.

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— Thus far no command had been given me to communicate to others what had been revealed.

*Now*, making inquiry of the Holy Ones, I was told that portions of the revelations might be offered to individuals who would be distinguished from others by a Sign, viz., the connection of the numbers 9 and 10 (one or both) with their lives; and, further, that to the one class was to be offered more, to the other less.<sup>(a)</sup>

Proceeding at once to experiment with the permission and instruction given, I asked a friend who was a believer in

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<sup>(a)</sup> 88th p. (numbers). The numbers 9 and 10 are also distinctly expressed in the structure of the symbolical Temple of God in Egypt: thus showing the same Divine Intelligence ruling through the Past and Present alike: for the real Pyramid is the temple of human souls (Rev. xxi. 16).

JESUS, and who professed to be devoting his life to philanthropic objects, if either of these numbers was worked into his life?

"Yes, both and repeatedly!" "At certain dates in which one or the other of these numerals was involved events had occurred which very nearly concerned him and had specially affected his life." Whereupon, acquainting him of the directions from Above, and calling his attention to the fact that I myself had known nothing of these features of his history, I put into his hand an account of the REVELATION of THE LORD.

A few days after he returned the paper without a word!

— I then wrote to a prominent spiritualist, an able and fearless advocate of what he deemed the truth. He replied, admitting also the presence of one of the numerals in his case, and professing to be ready to consider with the attention it deserved anything that might be sent him.

Thinking that, being habituated to spiritual communication, he would be more able to accept than the other, I wrote him more fully. The result, after some correspondence, is best conveyed in his own words:—"Your information and teaching seem to be of a type contrary to that which reaches me through —;<sup>(a)</sup> and I cannot therefore assimilate it, however good and fit it may be for those to whom it is given. We must wait for the final light before we can tell what is Truth, and who are the recipients of it. Till then I am content with the measure of light vouchsafed to me."

The conclusion proved him to be under the influence of spirits who were either in ignorance of the higher Truth, and preferred resting in their own dim light, or who were deliberately and purposely antagonistic to the Divine Purpose. *The Divinity of Christ was the touchstone;*

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<sup>(a)</sup> His "spirit-guide."

and before its application the attitude of Spiritualism in general, as indicated by its principal exponents on the platform and in the press, became more clearly defined with the passage of time.<sup>(a)</sup>

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My next attempt was with a lady of some little reputation in the literary world, with whom I had come in contact during my quest for further spiritual knowledge, and who seemed to be also earnestly seeking fuller Revelation.

The reply, written through her sister's hand, while acquainting me to my great sorrow that she had become a sufferer from a very serious disease, conveyed information to the following effect:—She was one of 9 children. She was born on the 3rd day of the 3rd month of the year (3 being the square root of 9). Three times she had changed her place of abode and her mode of life at dates which were

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<sup>(a)</sup> 1 John iv. 1, 2; 1 Tim. iv. 1.



multiples of 9 ; and all three were important crises in her life. And she was now in her 54th year—six times 9.

The letter also contained an earnest request for a visit, that the communications offered might be made in person : which was accordingly done.

Herself, her sister, with a confidential friend and fellow-Christian at that time with them, were all much affected by the imperfect description I was able to give of the REVELATION of THE LORD. They were also much interested in my account of *The Mother*, and the bearing of the many remarkable circumstances connected with her ; and in view of the position which I seemed to them to claim for her they very naturally sought to know what indication of this was given in the word of GOD. Under the influence of the Spirit I declared to them that she was no other than

*The Woman clothed with the Sun.*

Surprised, and half frightened in spirit,

they were unable to reconcile this statement with the view which they had derived from popular interpretation of the prophecy—not realizing that DIVINE utterances are so shaped in the DIVINE wisdom, foreknowledge, and intent as to have often not one meaning and application alone, but several. They then desired to know, If *The Mother* were indeed the SUN-CLAD WOMAN, where was the Man-child? To this inquiry I was not then able to give an answer satisfactory even to myself, having looked in vain for the answer to the same question. On this point, as on others, I had sinned against the gracious exhortation in THE LORD'S Message—to "Watch and Wait in holy patience;" and in my impatience had sought to lift the Veil behind which so much was still hidden. Presumption! the time predetermined in the secret counsels of THE MOST HIGH had not arrived; and was a mortal to force the Hand of THE ALMIGHTY!

Nevertheless, the absence of a satisfactory answer to this natural and inevitable question did not in the least shake the conviction given me of the Spirit that *The Mother* was indeed the fulfilment, though as yet only in part, of the Vision in the Apocalypse. But I could not communicate my faith to my friend. Yet, in view of her remorseless malady, threatening soon to be fatal, and of her anxious desire for more spiritual light, I strongly counselled an interview with *The Mother* herself, who, whatever she might be in Reality, made no claim and advanced no pretension, but simply walked among men carrying the light of the example of a pure unselfish life devoted to the twin services of GOD and humanity.

After some hesitation, due to social conventionalism, entirely on the side of the invalid and her friends, the social cobwebs were swept aside, and *The Mother* paid the requested visit.

In their belief that it was right and necessary so to do, the sick woman and her companions stated their inability to accept her in the Scriptural character in which she had been represented, and were at once set at their ease by her own assurance that she did not claim to be anything, but that, on the contrary, it rested entirely with themselves, and not at all with her, in what light they regarded her.

During her stay she was one day affected with incipient stigmata in their presence, her hands becoming cold and rigid. This phenomenon, in which appeared the impress of the large-headed nail of the Cross, and which was attended with great pain, has been witnessed at different times by several observers—and more than once by myself.

The witnesses on this occasion seemed much moved; and the younger sister, with her friend, kneeling and taking each a hand, endeavoured by chafing to restore it to its normal state.

While thus engaged, THE LORD came, and stood behind them : they were unable to turn their heads. He then went and stood beside the couch of the invalid ; and she who rarely slept—and soundly never, fell into quiet slumber—awaking in due course refreshed from the effect of that Presence, to her, alas ! invisible.

To *The Mother*, before her arrival, THE LORD had given this assurance :

*"Whosoever accepteth you accepteth ME ;  
and whosoever refuseth you refuseth ME."*

And now, before her departure, the younger sister, unaware of this, coming to *The Mother*, placed both her hands in hers, saying : "*I accept you as what you are declared to be !*"

— The elder sister had been endowed by THE ALL-WISE with many of those gifts that are attractive in the outer world. The younger had remained in the background, serving as a foil to her more richly gifted relative, contentedly filling the more humble position, and latterly

ministering to her in her heavy affliction with the deepest and most touching sisterly love. This self-sacrificing life was attended with its own reward in corresponding spiritual advancement. The inner work of preparation had been carried on parallel with her outer work in the spirit of CHRIST; and her spiritual perception was now so far open that she was able to behold—

*The Messenger of The Lord!*

Her story affords a beautiful illustration of THE LORD'S words, "My sheep know My Voice!" for her spirit recognized and answered the Call.

To the others the sound was not clear : because they were not ready.

Yet at least one of them had not been without experiences that should have hurried rapidly forward the work of preparation. The friend, with her husband, had been faithful in all the ordinary observances of religion, and prominent before the world in godly and charitable work—in

the letter of the law blameless ; yet had their inner spiritual life not been awakened.

The time came when the husband, overcome with mortal disease, and with one foot planted on the ocean of eternity, feeling, like Peter, his faith failing and himself sinking, looked up from his death-bed to the partner of his life for comfort and support in his agonizing trial. But, brought thus face to face with the great unknown, she could only stand speechless at his side.

"Have you *nothing* to say?" at length cried the despairing man. At that crucial moment she too could feel no ground under her feet ; she could grasp nothing ; she could see nothing. Entirely unable to afford help or comfort, she could only at length force herself to utter the solitary word, so blank yet so expressive—" *No-thing!*" And with this cheerless assurance from her upon whom all his earthly affections were set, he passed away.

After a time, in the Divine pity and to their mutual comfort, consolatory assurance was given to her of her husband's then condition and progress beyond the Veil.

It pleased God, further, to give her the following vision. She was standing by the sea. A great tempest arose, which speedily raged with terrible fury. As she looked, the vast waves presently took the form of dragons, which pursuing and overtaking those in advance, devoured them—until all disappeared, and there was no more sea!

And now the windows of heaven opened, and multitudes of angels and bright spirits appeared in attitudes of exultation. In place of the tumultuous sea stretched a landscape of surpassing beauty. Then, suddenly transported to a palace, she found herself in the midst of a crowd awaiting the Arrival of the KING!

— By direction from Above *The Mother* pointed out to her and to the sick woman



their need—the need of real, living faith! and her effort was so far rewarded that on the morning of her departure the invalid, placing her hand in hers, said: "*I trust you : pray for me !*".

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These three successive cases were representative. In each instance the evidence afforded by *the Sign of the numbers*, to the person to whom it was given, was ignored; and the proof it graciously afforded of the DIVINE interest in the life of the individual, *and of the DIVINE hand in the communications*, was set aside!

Thus was it shown that professing followers of THE LORD, and even courageous and advanced truthseekers (as they deemed themselves) were not ready for revelations so far beyond their own conceptions of DIVINE working.

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There was a nephew of the friend of the sick woman—a clergyman of the Anglican

church, zealous in religious observance and good work ; of loving heart and gentle presence ; a man who had set the Lord always before him. At her request a portion of the revelation was communicated to him ; and eventually he was brought into contact with *The Mother*.

About this time he was greatly occupied with the spiritual condition of a man in affluent circumstances who was both afflicted with a disease which he himself and his professional advisers declared to be incurable, and was also suffering from the heavy infliction of recent loss of sight—to which was further added the yet more grievous affliction of spiritual darkness.

This unhappy being, overwhelmed with accumulated calamity, and finding no rest, night or day, for body or soul, was yielding to despair, and threatening recourse to self-destruction, when the young priest, having exhausted his own prolonged efforts, brought to him *The Mother* as an angel of light.

She listened with gentle concern to the poor man's account of his afflictions—his internal tumour which he was positive never *could* be cured ; his ceaseless suffering ; his sleeplessness and restlessness by day and by night ; his being cut off through blindness (the more grievous because recent) from the outer world, in which had been all his occupation, all his enjoyment ; his vain attempts to open for himself a spiritual outlook, in compensation ; and his miserable hopelessness both for this life and the next.

Conversing tenderly and lovingly with the wretched man, she acknowledged with him his heavy affliction ; counselled sincere confession and humble faithful prayer to THE FATHER of all spirits ; and encouraged him to hope.

Her gentle sympathy was like balm to his troubled soul ; but, suddenly putting it from him, feeling no physical relief, seeing before him no gleam of hope, he lapsed again into despair, crying out that there was no help for him in God or man.

Yielding to pity of his wretched state, and to the mute though half unconscious appeal of the poor spirit in her presence, *The Mother* laid her hand upon his shoulder, and uttered impressively these words :

*"You SHALL have relief!"*

Saying which she departed. The word had gone forth ! the effect was to follow—in GOD'S time.

Some months after I came upon him as by accident, as he was sitting with a companion in front of the sea.

A marvellous change had been wrought in his appearance. In reply to my inquiry he informed me with exultation that his tumour, which the most eminent surgeons of the day (whom he named) had pronounced incurable, and which they declared was certainly to end his life in a given and brief period, was entirely gone!! and that he was now in sound and perfect health !

Presently, in the course of conversation he said, "There are some blind people who are always miserable. I can't under-

stand it! *I* am blind: yet *I* am not miserable! I make myself perfectly happy!"

*This* from the man who but a few short months ago was bitterly complaining of blindness as one of his heaviest afflictions—and of being so ceaselessly suffering and wretched that life was no longer to be borne!

So completely and thoroughly had he been "Relieved" that he had now even forgotten his recent misery!!<sup>(a)</sup>

His incurable disease was gone! his physical agony was gone! his torment of mind had been removed! Yet did he not utter a word of gratitude to THE FATHER in Heaven; nor did he once allude to Her through whom all this Relief had been bestowed!

— Not long after, this man's daughter—the child in whom he delighted, was taken

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<sup>(a)</sup> It is to be noted that this cure of mortal disease, and this relief from mental anguish, were both wrought *without faith on the part of the recipient.*

away; and her husband, a man of wealth and position, soon followed.

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— On a certain day THE LORD had appeared to *The Mother* bringing a Cup; and the explanation was now given by the Holy Ones through the seer Candace.

The heart is the holy cup of life. It holds the rich ruby wine, the blood of life which nourishes all the members of the body. THE LORD gives the cup of wine symbolizing that He had given His life. "Can you drink of My cup, and be baptized with My baptism?" In other words, "Can you be initiated into My life, which is DIVINE LIFE; and share My Baptism, the total renunciation of self?"

*You* are drinking the Cup; and have brought it to me that I too may drink. I fear I am not worthy, but will do my best according to the grace which is given me.

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In the latter part of the summer a

Spiritualist meeting being notified, at which a young "trance-speaker" of some repute in his denomination was to deliver an address "under control," *The Mother*, desiring to witness one specimen of this kind of public semi-religious gathering and service, resolved to attend.\*

On entering the hall, our attention was attracted to a statue of JESUS in front of the platform, standing with one arm extended towards the audience. Passing it by, she took a retired seat on the further side.

The speaker presently appeared; but before commencing the service of the evening he stepped off the platform, and, coming straight to *The Mother*, (who was entirely a stranger both to the speaker and to all present) addressed her before the assembly,

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\* Some readers may not be aware that Spiritualism as a religious, or semi-religious, movement has a large number of disciples, who are ministered unto by not less than three weekly organs and other periodicals in this country alone.

declaring that *he was spiritually directed to request her to occupy the seat directly facing the statue, and to which the outstretched hand of the image was pointing.*

But to this she would not accede.

The young man returned to the platform; and after the singing of a hymn, followed by an invocation to the SUPREME SPIRIT, he proceeded to read a prolonged selection of texts from Scripture, all seemingly collected by accident, but all together having a most marked co-incident bearing upon the course of spiritual events as now so far revealed to us.

This done, and a second hymn having been sung, the congregation were invited to choose among themselves the subject for the sermon or discourse to be delivered. This also done, the lecturer, passing into the state of trance, commenced his discourse, under the influence of the spirits or Angels then attending him. This influence was seen to be changed several times



during the discourse; and as different spirits controlled, different directions were given to the subject, and the ground traversed was widened. On the present occasion—exceptional because of the presence of *The Mother*—Angels, unknown to himself and invisible to the body of the audience, inspired the speaker during a portion of the address.

The culminating point of the address was reached when under a higher and brighter Intelligence than the rest, a positive declaration was made, as a prophecy, in these words :

*“ A Mother and Son will soon appear on the earth as THE MESSENGERS OF GOD to man in the latter days.”*<sup>(a)</sup>

(To understand fully how the Spirit of GOD should make use of such a channel for an ANNOUNCEMENT of such high importance, the general reader should recall the story of Balaam the seer and prophet.)<sup>(b)</sup>

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<sup>(a)</sup> Rev. xii.

<sup>(b)</sup> Num. xxii.–xxiv.

Also other incidents recorded in Scripture of somewhat similar character ; as, *e.g.* that of the young woman at Lystra, possessed of a spirit of divination, who bore public testimony to Paul and Silas as the servants of THE MOST HIGH GOD.)<sup>(a)</sup>

The following day, the young man being at her request brought into contact with *The Mother*, we discovered that his own personal views, on this and on other points, were in direct opposition to what had been expressed at the meeting ; and he formally declined all responsibility for the utterances of the Angels made through himself while in the trance. Here again like Balaam of old, who though used as the instrument for expressing the DIVINE purpose, had himself no sympathy with that purpose, but on the contrary immediately gave the king Balak pernicious counsel to thwart it ! <sup>(b)</sup> The interview, however, was

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<sup>(a)</sup> Acts xvi. 16-18.

<sup>(b)</sup> Rev. ii. 14.

not without fruit; and after his departure *The Mother* declared that he would be used henceforth, though intermittingly and unconsciously, as a mouthpiece for the Angels in aid of the Work.

Almost immediately afterward he left England for America; and in an early number of a spiritualist organ appeared a paragraph with the following Announcement that had there been made through him:

*"In 1881 the New Dispensation will be inaugurated by a Man and a Woman, representing the Angel of Harmony; and the 21st chapter of the Apocalypse will Begin to be realized."*

"*Begin*"! But How?—GOD'S WAY is not man's way: the grain of seed planted in the soil germinates out of sight of man.

NOTE.—In consequence of a mistake already made by one or two persons, and to prevent possible misconception in others, it seems necessary to state simply that the two prophecies above recorded have no relation whatever to the recorder.

*(Extracts from Letters.)*

Aug. 12th.—I am to tell you we have entered on a new sphere of action. My position will now be made clear to all who can take it.

The Figure that you call "FAITH" represents my position. To those who understand the wording of "The Revelations" I am "THE BRIDE," "THE LAMB'S WIFE." <sup>(a)</sup>

None of less importance would be allowed to represent THE CENTRE—the POWER and the LIGHT of this great movement. THE MASTER stands side by side with me. Do you wonder that it is not FAITH only but KNOWLEDGE that I represent here below to those whom He has called as the Stones with which to build the TEMPLE? and that no one can take my place, although others will be sent as required.

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<sup>(a)</sup> Rev. xxi. 9. See Child-seer's Vision, p. 80.

Sept. 7th.—To me it was but another Message added to the many I have received from all parts, giving the same information. Had I not long been sure of the Fact I could not have been so earnest in the part of the work assigned me.

. . . You will soon see for yourself how those He calls to work *know* the truth—not from the outside by words, but by an inner perception that daily increases in clearness and power.

. . . The Writings were read to you in order to give you the satisfaction of knowing that the Work does not stand still in this centre. Later on all the different pieces will be put together, and found perfect as a Whole.

. . . Do not rest too much on “proofs,” to satisfy the cravings of human unrest. Each will have to be taught (and is now being prepared) by the Light from Above—an inner and silent work that escapes the observation of man.

Sept. 14th.—“The 10th of the 9th” has

already given you work in that quiet silent way so acceptable to *Him*.

The work done for and with Him is different to any other !

See how GOD THE FATHER works in the seasons, and you will understand that you have long been at work.

. . . <sup>(a)</sup> As you yourself are ready to receive, and ready to give out with love and tenderness—ready to take with reverence from THE MASTER, and with holy thoughts walk the holy path as teacher—so will you receive Light. Quietly and silently will your soul be prepared. Remember OUR LORD HIMSELF was being prepared many years for three years' ministry. Watch in loving reverence for His orders.

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<sup>a)</sup> Certain of the extracts, here and elsewhere, which would otherwise have been withheld, because of a nature more or less personal to the recorder, are inserted solely with the object of showing the spirit of The Mother, and so to enable the reader to become more intimately acquainted with that pure, holy, and lovely spirit.

. . . *Where He is, our* doings and sayings cause more harm than good. His Light shining through us is all that is required.

. . . He cannot work through those who do not smile and love. For is He not the Tenderness in HIS FATHER'S ALMIGHTINESS?

. . . We are being made ready to receive THE MASTER; and we are to teach others to stand and wait and watch for His Coming. That is the position we must take up outwardly whilst His angels make our hearts loving enough to enjoy the Light when it is here.

Oct. 1st. — On Sunday evening (St. Michael's day) I freed your spirit from prison; but you must use your legs to walk out, and you must now suffer the pains of Purgatory. You must suffer bravely and submissively to the DIVINE WILL. . . . It depends now on yourself how long or how short a time you will have to suffer before you are allowed to

begin living on the Heavenly plains. My prayers and my true sympathy are with you always.

Oct. 3rd.—My Son,

I am told to send you the enclosed; and I am allowed to add a few lines—to tell you how we are with you in every step you take onward.

(*Enclosure*).—"The Holy Ones to *The Mother in x.*"

On St. Michael's day, in the evening, you freed the spirit of Paul from prison: that is, you opened the prison doors for him to walk forth—we are not bidden to carry him forth.

Now he enters the wide region of (let us call it) Purgatory. He must suffer!

If he suffer bravely and submissively to the DIVINE WILL—not seeking to know why or wherefore, or how long the pain will last, he will the sooner be taken to the lattice-work between Purgatory and the



Heavenly plains, where Angels will come  
and speak with him.

For our Paul, by the hand of

*Marie, Mother in  $\chi$ .*"

(*Letter continued*).—I am allowed also to tell you who it is that has been sent from the DIVINE MASTER to set you free—so that you may have every confidence in the Teacher and the teachings.

An Angel (now in the body) was sent down to have experience of human life—in the manner OUR LORD came down, to know for Himself what life on earth meant.

This Angel was sent to *you*. You will better understand the wonder of this fact when you are more advanced in spiritual life. Look at the Photograph: <sup>(a)</sup> it will help you to read the truth better than mere words.

What I tell you from the Holy Ones

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<sup>(a)</sup> The Light-bearing Angel in the Cross.

must be made known soon to the earth—but only to the few now.

As you *ask* for light in your pathway (now the right one), so will it be my duty to give it—direct from the Holy Ones.

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The seer Candace writes *The Mother* as follows :

You are known to the Angels as

“ *The Messenger of Peace !* ”

You have also a Name besides “ *The Messenger of Peace* ” : by some of the Angels you are called

“ THE SPOUSE ! ”

This is why you have been made to wear a cloak and a veil. The new cloak indicates that you are going to have a larger field of work—even as the cloak is more capacious. You could not use your Wings in the old cloak as in the new. The wings of The ANGEL in The CROSS signify Influence ; and you are about to

enter on a sphere of influence of which you now have not the faintest idea.

The influence of the Wings is to impart to others the brightness of the SUN—the Glad Tidings which were sung of old, but which have been eclipsed by the evil thoughts, passions, and teachings of men!

I believe that you will be made to publish

A LIVING GOSPEL;

and that in this way your influence will become very great for the good of mankind and for the glory of GOD.

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Oct. 30th. (*Letters continued*).—There are many religions on the earth, to suit the diverse characters of men, and prepare them for the one fold.<sup>(\*)</sup>

GOD THE FATHER works with all His variously gifted children for His own ends. . . .

If we saw more than the bit confided to

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<sup>(\*)</sup> John x. 16.

our care to be perfected we could not remain in our place. Our heart and strength must be entirely devoted to the bit of work in hand. THE MASTER alone can understand where each piece fits in.<sup>(a)</sup>

. . . Be patient : all in good time ! Your faith can hardly be called Faith, if you must *see* every step you take.

. . . You see, now, more than a year ; but even you do not see many wonderful things *just at your feet* !

Nov. 2nd.—You are so blind that you do not see how far different is the position near THE MASTER from that of the workers in the outer circles.<sup>(b)</sup> How is it you do not see how few are allowed into the inner circle ? and yet how many workers are employed even in breaking stones for making roads on which HE and His followers will walk !

Like all that is DIVINE the Kingdom came to you unperceived. It can come no nearer : *you* must walk forward to It. . . .

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<sup>(a)</sup> The especial force of this will become clear later.

<sup>(b)</sup> The churches, etc.

Prayer is the Attitude we must now assume, day and night !

Nov. 3rd.— . . . You must drop out of knowledge of the world, if you would be one of the real spiritual workers. . . . Your work : you are doing what seems to man a little ; but if GOD directs it becomes great work.

Nov. 5th.— . . . Why always think you must be doing ? Obey Him in all things ; and remember HE was a Man of Sorrows as well as THE KING OF GLORY.

Could you but realize THE LORD being OUR MASTER literally, and having power of life and death over us, you would be at rest as to all things being as *He wills*.

This is a world of shadows : the spiritual life is Real in all things. My prayers are with you : do you help me to hold on for you in prayer.<sup>(a)</sup>

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<sup>(a)</sup> What depth of meaning was involved in this could only be seen later.

. . . The time is now soon coming when all *who stand firm* will be brought together, and then the wonders of THE NEW DISPENSATION will be Here!!!

Stand and wait ; and be ready to move when directed. Look up to HIM for your orders, and believe in Him, now and ever.

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*Extracts from Diary.—*

Nov. 28th.—A man comes to the door with Moore's Almanac for 1879. He piteously entreats the sister Elizabeth to buy it, asserting that he had eaten nothing for two days. She purchases the Almanac, and then offers to fetch him some food—which he declines, and disappears!

The Almanac is taken to *The Mother*, who is with us for a few days. Opening it, her eye lights on the Hieroglyph—on the figure of an Ironclad in the clouds, and a Balloon falling into the sea. *She has seen the same figures in vision.* The Iron-clad in motion represents the force of solid

and invincible TRUTH brought to bear upon inflated hollow ERROR, which, pierced by the shock, sinks from the spiritual sky. The whole is overruled into a prophecy—so I receive from the Spirit. The female Figure is *The Mother*, having the spiritual SUN over her head, the helmet of faith, &c.—looking tranquilly out over the world, and surveying the progress of “THE WORK”—as indicated also in part by the other symbols in the hieroglyph.

The Design on the front page is also made of the Spirit to bring its message (for through all and every thing worketh that same Spirit, giving indications to those who Watch—all and every, in turn, being made subservient, often in spite of themselves, to the Divine overruling!) The World is enclosed between 5 stars on one side, and 4 stars on the other—*The Mother's* number and an official number; while a sheaf of rays of light from a Sun with 3 circles passes from North-west (England) to South-east (Australia): con-

cerning the interpretation of which, and of other signs, as, e.g., a second Sun and 2 stars, and wrathful lightning enveloping the earth, with the heavens around the earth, more will appear ere many years pass by.

— About the same date the seer Candace beholds in front of *The Mother* a Rose transfixed with an arrow of gold ; the Rose presently changing into the form of the World—pierced by the arrow of Truth !

Nov. 30th.—Great depression in (parts of) the family—due to the exceedingly difficult temporal position : nothing visible save a gulf of black darkness.

The sister Elizabeth goes out, disconsolate. Walking along, she is spiritually moved against her will to cross the street, and look at a picture in an opposite window. She finds the subject to be, "*Abraham offering up his son Isaac.*" On returning, while she is relating this incident before *The Mother* and the family, I receive from the Spirit the words, "JEHOVAH JIREH !" (Gen. xxii.). Like Abra-



ham, in giving up his son, his only son, we are called upon to give up everything for THE LORD; and then "THE LORD will provide."

It now further appears that in the forenoon of this same day *The Mother* had directed the sister Elizabeth's attention to this very story of Abraham's trial of faith, and the lessons conveyed by it.

And during a drive a short time previously with *The Mother* my attention was suddenly called by the angels to an inscription in large capitals along the front of a public building—

"JEHOVAH JIREH!"

It would appear, therefore, that this Message, with the gracious assurance therein contained, has been thrice delivered.

(The Angels of GOD—"ministering spirits sent forth to minister!" are constantly striving to attract man's attention in a thousand ways.<sup>(a)</sup> Almost *anything*

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<sup>(a)</sup> Heb. i. 14.

will serve *them* as an instrument for communication : an almanac hieroglyphic ; a signboard ; a bird ; a text in a shop-window ! And above and connected with this is a spiritual language—for all things and occurrences in this world have their correspondences in the spiritual world. The first essential to the perception of this truth is to—Watch !)

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Dec. 3rd.—The seer Elizabeth sees in vision, while *The Mother* is still with us, a Book—of a peculiar nature and appearance, which she is unable to describe clearly ; but underneath it are two stones, having engraved upon them, one word on each stone,—

“JEHOVAH JIREH!”—

apparently to intimate that the Book will be in two parts. This also is prophecy from Above : for the Visions are shewn by Angels under DIVINE direction.

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Some time in the summer of 1878 *The Mother* had placed in my hand a chain of jet, desiring me to watch for its fellow on any person we should encounter. The corresponding chain was discovered on the wife of the landlord of the house taken by the family before mentioned for their sojourn at the sea-side. This simple circumstance was an indication, given from Above, of work of some kind, and at some time, in connection with her.

Towards the end of the year she was attacked with dangerous illness; and *The Mother*, in obedience to the intimation before given, went and with the consent of her husband became her nurse, for body and spirit, during an entire month (after which she was called elsewhere). What this task meant, prosecuted night and day, could only be realized by those privileged to know *The Mother* personally! Everything she undertook, great or small, was not only carried out in the very strictest sense of duty, but also her whole

heart went with the work. And in this spirit she waited on the invalid, ministering to her needs both of body and mind.

Their little property was situated in an exposed position on the edge of the sea, and nearly at the same level. A succession of severe storms had raged along the coast, and the neighbouring land had been for some time yielding to the encroachments of the water.

A yet heavier storm now burst with all its fury upon them; and the sick woman, unable to be removed, lay tremblingly watching the successive advance of huge billows, each of a height and volume that threatened destruction to her dwelling and to herself.

But she was not alone. Also looking out upon the force, the threatening, and the ravage of the elements was *The Mother*; and with her was at hand a power that commanded even the raging of the sea. At the very height of the tempest the huge waves advancing to-

wards them were stayed in their course. An invisible line seemed to be drawn, before which each wave subsided harmless; and the rolling masses of water, while completely deluging the land on either side, were powerless before the Presence in that house.<sup>(a)</sup>

About this same time the seer Candace had written, from a distance, to *The Mother*, saying,—“It has been shewn to me by the Angels that we are to pray to ALMIGHTY GOD to cause the sea to deposit pebbles and shingle on the shore in large quantities opposite to the property of your friends.

They are to join in the prayer; and if we pray unitedly and with faith our prayer will be answered;<sup>(b)</sup> a bank of shingle will be thrown up; and the property saved.

I quite believe this.”

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<sup>(a)</sup> Job xxxviii. 11.

<sup>(b)</sup> John xiv. 14.

To which was sent the following reply :—

“ THE LORD *has been with me :*

*He has looked on the sea, and—it is done !”*

— *The Mother* departed—having accomplished the task assigned her, both for the outer and the inner. The property of the sick woman and her husband had been saved ; quiet had succeeded to the outer storm ; and peace through her influence had descended on the spirit long vexed with the unrest of earth-life.

Called back once again, somewhat later, she found by the sick bed friends and the local clergyman.

The dying woman had not spoken for some days ; but on *The Mother* accosting her and asking if she recognized her, she opened her eyes and softly replied, “ Yes, I know you ! and you have brought Him with you. He is standing by your side !”

Then, addressing the minister, she uttered the words, “ Thank *you*, Sir !”

with an intonation and manner which intimated that, while she appreciated his intent and efforts, they could be of no service. Receiving this gentle dismissal, and feeling his offices now out of place in the Presence perceptible to her but invisible to himself, the poor man in some confusion took his leave.

*The Mother* now gently said, "*I have come; but I cannot stay.*" Whereupon the dying woman answered with a grateful and loving smile: "*You may go: He will stay!*"

And with this assurance *The Mother* also took leave of her for this life.

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## VII.

*Extracts from Letters.—*

Dec. 16th, 1878.—I have had most clear Revelations ! and am being prepared to take up THE Mission after Christmas-day—as what I am.

I am the Representative of THE NEW JERUSALEM—which cometh down out of Heaven. For “Jerusalem which is Above is THE MOTHER of us all.”<sup>(a)</sup>

(I have been allowed to tell *you* this before any one else.)

I was sent down to be trained to be this Personage. So that it is not asking humans to bow to a human.<sup>(b)</sup>

With my humble dress I give up the position under which I was hidden the nearer the time came for my appearance.

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<sup>(a)</sup> Gal. iv. 26.

<sup>(b)</sup> Jno. viii. 42.



During the next ten days I am made to realize my Being. To you it is told that you may be ready for the power when you are placed before it.

My love rests on you and yours with His Blessing.

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Dec. 19th.—You are right: I am the only person qualified to stand on earth as the Representative of The New Jerusalem—because I am not mortal: that is to say, I am from the Inner Circle of the Angelic Spheres. With reverence let me repeat the words of the LORD CHRIST JESUS, "I that speak unto thee am He."

. . . You must remember the Work to be done is not a human one. It is worked *on the other side* with all the Power of the DIVINE WILL. Men's minds are being made ready to receive me; and that which happened to yourself, when, as you say, I became the medium of your conversion, is to happen with

two-fold strength in public—by “public” I mean a select number of those prepared for my appearance. You say it was through me the doors of Heaven were temporarily opened to your view. None but myself now on the earth—HE says—can do this.

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Dec. 24th.—I cannot answer your letter in the way you would have me. All that is DIVINE must not be dragged into the mire of human argument. THE MYSTERY OF DIVINITY <sup>(a)</sup> can only be unravelled to the human mind by DIVINE Revelation; *and such is the weakness of the human understanding that these mysteries must ever be taught through many veils.*

— To-morrow will see the Birth of THE NEW DISPENSATION!\*

It is a WOMAN who this time will manifest HIS GLORY.

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<sup>(a)</sup> 1 Tim. iii. 16 ; Rev. x. 7.

\* December 25th A.D. 1878.

After to-morrow more veils will be taken from my understanding.<sup>(a)</sup>

You and yours have been highly favoured. For The New Dispensation (not to call myself anything more) has rested under your roof; has been allowed to help prepare you for the coming glories; has loved you onward!

GOD'S blessing be with you—now and evermore.

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<sup>(a)</sup> Luke ii. 52.

A.D. 1879—

On December the 25th, A.D. 1878, three female followers present with her beheld *The Mother* transfigured: the *inner* body having the appearance of refined and living silver; *that* encased as in living amber; and the whole enveloped in spiritual flame of exceeding brilliancy.<sup>(a)</sup>

Thus the Birth of THE NEW DISPENSATION was signalized by a TRANSFIGURATION; the words of the psalmist received unexpected and wondrous fulfilment—a fulfilment in itself prophetic; and SHE, the DAUGHTER of the HEAVENLY KING, was seen to be indeed “all glorious within”—Herself!<sup>(b)</sup>

On the 4th day of the new year, the day of my official number, I also am

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<sup>(a)</sup> Ezek. i. 27; viii. 2.

<sup>(b)</sup> Ps. xlv. 13.

privileged to behold her, outwardly transfigured, and with different though glorious appearance.

No other incident of outward importance took place at this time. The *initial point* of the New Age was indeed reached ; but the unfolding of the DIVINE Purpose connected with that Age was to be awaited with patience, and was to be the subject of still " progressive revelation."

On the 19th of January the seer Elizabeth is shewn of the Spirit a place on the coast, and is commanded to send intimation to *The Mother* that in the early summer, when the leaves should be yet young upon the trees, work would await her at that place. Which came to pass in due season.

Thus divers persons, spiritually connected with *The Mother*, become her spiritual servants, and are allowed the privilege of contributing in various degrees and ways towards The Work. This privilege is extended to young persons, and

even in their degree to children—and even, still, to birds—and yet even to beings still lower in the scale of intelligence; which in the wisdom and goodness of the CREATOR of ALL, and in the methods of working by the Holy Ones His ministers, are often employed to give indications as needed.

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An order is given of the Holy Ones to the sister Elizabeth that she procure a carpet of Red—the royal colour; to be placed in *The Mother's* room in preparation for Her next visit. Which is accordingly done.

— During this visit, which immediately follows, *The Mother's* attention is on a certain evening called by the Angels to the Jewish statesman Disraeli (whose spirit is thereupon summoned to Her presence), as one of GOD'S instruments in the political sphere in connection with His people of Israel and Judah—in *that part*

*of the East* which they once occupied, and which they will yet again possess.<sup>(a)</sup>

— Through the seer Elizabeth is given by the Holy Ones the following important announcement :

*The Mystery of The Mother will be cleared at Easter.*

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Let no one be deterred by the familiar form of expression from perceiving the real nature of what is, very imperfectly perhaps, described in this Record.

Though the description be mainly in ordinary wording of this the 19th century, the *things* described are of precisely the same nature as things recorded in Old and New Testament history : while, in fact, the form of expression now employed is no further different than the difference between

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<sup>(a)</sup> 2 Kings vi. 12 ; Ezek. iii. 12, 14 ; viii. 3 ; xi. 1, 24, 25 ; Acts viii. 39. This has reference only to certain *special* acts of the statesman, and not at all to his other (uninspired) policy.

the wording of the Old and New Testaments themselves.

To every age its own language and its own mode of utterance.

Again, that Angels are not frequently, or by many, seen or heard, is inevitable. To very few, relatively, were they personally revealed either in Old or in New Testament times ; and it is so once more.

Also, it is so long since Angels have appeared to men, that men have practically almost, if not quite, ceased to believe in their existence—"When I come shall I find faith upon the earth ?"

The veil between men in the body and human spirits is sometimes pierced by individuals. But a second and more interior veil divides from the visible forms of the Angels <sup>(a)</sup>—who are of a finer essence than the human, and who occupy a yet inner world. This Veil is lifted only for a DIVINE purpose.

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<sup>(a)</sup> Job iv. 15-19.



The return and continuous visible presence of these Celestial beings in our day both marks the arrival of a great turning-point in human affairs, and affords conclusive evidence of the exceptional nature of that Being whom they accompany, and to whom they minister, with reverential and assiduous service.

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Jan. 29th.—In the evening—"at even tide there shall be light"—present *The Mother*, the sister Angela, and myself.

Two Angels descend, stationing themselves behind *The Mother*; and a third near to me.

THE LORD JESUS appears in the clouds with royal state, as KING.

Then, descending, He assumes the figure of *The Shepherd*, and stations Himself near *The Mother*, holding in His hand a shepherd's staff.

A large flock of miniature lambs now appear, thronging around Him. He

stoops, and with a riband fastens a red rose to the neck of some, and a white lily to others. According to their badges the lambs now collect into two groups, one on either hand; and The Lord then leads them to *The Mother*, who receives and caresses them.

The lambs are THE LORD'S people on earth—coming to Him for instruction, guidance, and help.<sup>(a)</sup> Those having the red rose attached are they whose path through life is laid by the INFINITE WISDOM amid the fierce strife of the world, and who drink deep of the blood-red cup of agony and sorrow; while the lily indicates those the lines of whose lives are laid according to the DIVINE PLAN in comparative shelter and tranquillity.

(In the light of this revelation these spiritual symbols, long present in our own home, become significant.)

*The Mother's* body now seems to dis-

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<sup>(a)</sup> Isa. xl. 11.

solve, into bright golden vapour, *and the Form of THE LORD is seen standing within !*

Assurance is given that the DIVINE Manifestation is prophetic ; and that all the faithful will behold.

— Another Angel descends, bearing an immense inkhorn, with pen of corresponding size, and a bucket of ink ; which he places in front of me.

Intimation is given that one stage of my share in the Work is now complete, and that another is about to commence. To an expression of great diffidence, on the ground both of deficiency of natural qualification, and that my “ red rose ” passage through life had been marked with such severity as to leave me neither health nor strength,—Reply was made : You are not to grieve over your past experiences, nor to despond at what appear to you as the results. All has been foreseen and arranged. THE LORD hath said, “ My strength shall be perfected in weakness.

Moreover, now as before, He chooseth such instruments as shall make apparent to men that it is not they who work, but He who Worketh through them.

. . . At no time be discouraged. There is no such thing as failure in THE LORD'S WORK. Apparent failure is real success. Any effort in His service passes at once behind the Veil, and becomes there immediately endowed with triple strength. For example, the rejected letter to the journal was taken up and laid upon the Altar of THE TEMPLE, whence it fell in a shower of golden lights upon the world.

Here an Angel suddenly descends, bringing in his hand a chain of diamond stars, which he lays upon my shoulder, saying, "*Behold thy Failures!*" while yet two other Angels appear, bearing a diamond crown, which they hold over my head: teaching in this emphatic way the exceeding value of intention, wish, will, prayer, effort, in the Service of THE LORD!

To *The Mother* and the sister Angela I am now shewn in another character. A robe of semi-eastern fashion, composed of silk and gold thread curiously intertwisted, is put upon me—a robe of office. To the girdle round the waist the first Angel fastens the inkhorn and pen. I appear of large stature. A number of human figures of smaller size, each clad in a similar robe of less rich material, and each provided with a smaller inkhorn and pen, appear, holding the skirt of my robe. The train lengthens and lengthens, supported always in the same manner, until the end recedes from view. The crowd of holders seem of all nations and tongues. They do not understand each other's language, and endeavour to communicate with one another by signs; but they all understand *me*.

We are informed by the Angels that these represent, *in part*, certain inhabitants of the spiritual world (though with also another signification), who come for

instruction—I being to and for them, in spirit and in the office given me from Above, as a focus of light ; which light they receive, and distribute in turn to others.

Hence it appears that a Double work is being carried on : that besides the diffusion of truth among the generation now on earth, the spirits of the departed are also being enlightened, according to their desire and degree. And thus is repeated in another form the lesson before given, that the influence of all in the body is not limited to the visible world, but passes continually into the unseen and greater world beyond. Consequences of incalculable range follow every deed, and word, and thought ! What manner of men then ought we to be —encompassed with such a cloud of witnesses, and supporting such vast responsibilities ! <sup>(a)</sup>

The following Assurance is added by the Holy Ones :—Like the Israelites of

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<sup>(a)</sup> Heb. xii. 1.

old, you will be guided by a pillar of cloud by day and a pillar of fire by night. To you, as to them, a way will be made; the waters dividing and forming a wall on your right hand and on your left. You will pass safely through; and, looking back, will marvel that you should at any time have had doubt or disquietude.

With faith only will this be done—and not an hour before the time appointed: for THE LORD wills that His people walk by faith, and not by sight.<sup>(a)</sup>

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A few days later; in my house, and in presence of *The Mother*.—

The room is filled with Angels and bright spirits. Two Archangels are stationed behind *The Mother*; and an Angel of gigantic stature—The Angel of The Strength of THE LORD, stands midway between us.

Leading from the celestial regions, and

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<sup>(a)</sup> 2 Cor. v. 7.

lined on either side by Angels and spirits, appears an amber roadway, down which THE LORD presently descends, and enters, assuming the guise of *The Shepherd*.

Coming forward, He presents me with a Roll—my CREDENTIALS ; and bids me Go forth and bring in His sheep to *The Mother*. At the same time, shining forth in letters of light, appear above my head the words :

*As thy day so shall thy strength be !*

Then, with a smile, THE LORD departs, followed by His glorious Attendance.

— It is necessary to state that the immediate work committed to me was of a different nature outwardly to what is generally known by the name—but, although hidden from the world, not less real, in the DIVINE PLAN.

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The seer Candace having written to *The Mother* with inquiry concerning the Restoration of the Jews and its connection



with the SECOND ADVENT of THE LORD, receives through her the following Message from the Holy Ones.

The Jews will have again their own land ; and Jerusalem will be a glory to the earth.

The prophecy will be literally fulfilled, for the mouth of the LORD hath spoken it.

But this outer sign of the Truth spoken by GOD'S prophets of old does not touch nor go against the spiritual reign of JESUS THE CHRIST—now HERE !

HE is HERE ! revealing Himself to those souls to whom It is given of THE FATHER, in the way each one can take and understand.

HE is HERE ! gathering in to Himself His sheaves of believers—into His garner, ready for the MARRIAGE SUPPER of THE LAMB.

HE is HERE ! preparing unto Himself a people, in whose hearts and over whose lives He will reign triumphant in Love—the Love of the Triune GODHEAD.

These His Own special followers (only a few chosen where many are called) will make centres whence the effulgence of the glory of His spiritual KINGDOM will be diffused <sup>(\*)</sup>—until the knowledge of His living PRESENCE (walking—breathing—loving—consoling—reproving and comforting) shall cover the earth as the waters cover the sea.

Then shall HEAVEN be upon the earth  
—in the hearts of its inhabitants—

A new Heaven—

A new Earth—

and there shall be no more sea—the sea of human passions and of evil thoughts.

— THE NEW JERUSALEM which cometh down out of Heaven from GOD is a state—not a place. Souls may be, and will be, in the New Jerusalem who have never left England, and be partakers of her glories.

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<sup>(\*)</sup> Isa. lx. 1 ; Matt. xiii. 43.

THE SECOND COMING of THE LORD JESUS  
is TWOFOLD—

TWO in ONE ;

as will be His Manifestation DUAL—

HE and SHE : <sup>(a)</sup>

Feminine and Masculine in One. It was so in His First Coming, when He showed the Love of THE FATHER JEHOVAH. He was the Feminine as much as the world could then take Him.

Now He cometh Two-in-One.

His *first* "Second Coming"—the first part of it—is now Here !

He walketh upon the earth among His Own—those given Him by THE FATHER.

The Second part of His "Second Coming" will be in His GLORY visible to all eyes—when the peoples of the earth have made themselves ALL ready unto His APPEARING. Of that day and that

hour knoweth no man—nor the angels in Heaven. Only is it known in the secret council of THE MOST HIGH GOD JEHOVAH! THE FATHER! HE Who inhabiteth ETERNITY! Who sitteth upon the Throne of Sapphire girt by the Rainbow of Emerald; and before Whom at His command the Seven Thunders utter their Voices! <sup>(\*)</sup>

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During *The Mother's* last visit She had said that a trial from Satan awaited me—which came to pass, to my great trouble. Referring to it is the following extract from a letter.—

The Temptation has come! not quite as you thought—nevertheless the temptation; and again in your faith you will have help.

You shall hear what THE MASTER says in answer to your letter.—

“To the sinful as to those who strive against sin does the call of THE MASTER

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<sup>(\*)</sup> Rev. x. 4.

come equally : ' Arise and gird thyself ; for lo ! THE MASTER is at the door, and will abide at thy house this noontide.' ' Zacchæus ! Zacchæus ! come down from thy tree ; for this day I must abide at thy house ! ' and straight unto the righteous (?) and rich Pharisee's entertainment of The Lord did not the Magdalen find her way and receive the message, ' Thy sins, which are many, are forgiven thee ! '

Whether they will accept THE DIVINE MASTER is the thing—not their state of sin."

Are not these words of comfort—Son ?

—And in answer to the first part of your letter He says to me :

" In many ways THE LIGHT of the WORLD will dawn upon those who accept—

I. You ;

II. THE LORD JESUS ;

III. THE FATHER JEHOVAH ;

to some by signs ; some by outer things coming into their lives, unusual and un-

expected, with or through you from THE LORD JESUS and THE FATHER JEHOVAH. Many shall see and rejoice; and the hearts of many shall be turned from darkness unto the One True and living LIGHT!"

— Do not forget that on account of your having *accepted* me (on finding THE LIGHT in me), when THE LORD'S presence was only made clear to His Own (*those really anxious for TRUTH*) *It came not in the expected way!*

You are allowed to stand as close to THE CENTRE as your strong faith allows. Remember this: for others must be, and are, less ready to receive—being in the outer circle, even when seeming to be very near. Be gentle!

I could let no one write to thee but thy Mother! But I can no longer *write* at all!

Loving greetings to all.

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(*A few days later*).— . . . Here is a "Message" just received—a word of comfort in my suffering: for I am suffering much just now—in answer to my prayer: I cannot bear to be so tenderly treated whilst some of my children are being tried by all kinds of difficulties.

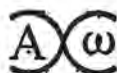
The Message from THE MASTER to His servant is this lovely one.—

"Be soothed and be comforted, for great Peace is upon thee—the peace which passeth all understanding, and which floweth as a river from out the THRONE of THE ETERNAL.

'In Thy Light shall we see light!'—so will souls say unto thee—even as *I* showed *thee* of My Light last night.

I am Thy Light, and thy shield, and thy exceeding great reward!

*To The Appointed One.*



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<sup>(a)</sup> Isa. lv. 8, 9.

*Extracts from Diary.—*

During Her next visit two young women come to the house desiring to see her.

Being shewn into her room, one of them accosting her says, "I have brought a friend to look at you, my Lady. I thought to see you would do her good."

They sit down, and look at her in silence—evidently under the influence of the Spirit, and quite unconscious of any singularity of conduct.

After some time had thus passed, in complete silence, the second, rising from her chair, exclaims, "Thank you! I feel much better." And with "Good Bye, Mother!" from the other they take their leave.—They were not the first who had found soothing and rest in that heavenly presence!

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Of somewhat kindred bearing were two incidents that took place elsewhere about this time.



A lady who had come to see The Mother, while in course of conversation with her suddenly rose and took another seat, exclaiming, "I beg your pardon; but if you will allow, I will sit *here*: *there is a light all round you that dazzles my sight!*"

— Another lady, on coming into her presence exclaimed, "Who is it that has St. Michael for guardian angel?" And, again, "I am told to ask, Who *can* it be that has the Archangel St. Michael as Guardian?" <sup>(a)</sup>

*Who* indeed!

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— The Mother presents to her daughter Elizabeth a cloth of royal colour, embroidered with roses of various kinds—and accompanied with the following gracious Message.—

"The Cloth typifies the value which THE LORD sets on this particular centre—

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<sup>(a)</sup> Ps. xci. 11.

outwardly the poorest, but in reality rich in spiritual blessings.

The material superfine — the colour orient—the flowers roses of varied hues from His Own particular garden—presented by Himself and His Spouse, Two-in-One, to His Own ! ”

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— We are directed by the Holy Ones to think of and choose a NAME for our house connecting it with the Manifestation of *The Mother*.

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— The seer Elizabeth beholds emanations from *The Mother* of a large STAR and smaller stars. A symbolic *prophecy*, of the utmost importance to man !

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— Assurance is given by THE LORD that He will first be seen *through* (or *in*) *The Mother*—later *Both Together*—when and to whom He will.

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— A Message is reported through a certain centre that an important position had been withdrawn by the Holy Ones from a certain other centre—*because they had taken counsel with evil influences.*

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— *The Mother* acquaints us that She has a Book of symbolical prophetic pictures, drawn long ago under direction from Above, representing all the chief features of her life—from the beginning to the end : including also the End of the Old and the Introduction of the New DISPENSATION. (This Book I am privileged to inspect later.)

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— A new neighbouring roadway being opened up from the front to the high ground at the back of the town, and to the country beyond, is indicative of the further opening of THE WORK. There is ever a terrestrial correspondence with the celestial—the seen with the unseen—the outer with the inner. Man works his own

purposes for his own ends ; but these ends are made subservient to DIVINE ends !

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— Through the seer Elizabeth is given by the Holy Ones a prophetic vision of sad yet joyous import !—

Behold an arched corridor, which stretches away until the end is lost in the distance.

Within the corridor is *The Mother*, who, gradually receding, at length entirely disappears.

As the seer gazes wistfully after Her, presently appears, advancing from the further end, another Figure, which gradually approaching into fuller view, reveals itself to be

### THE LORD !

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— Repeated Visions are given of *The Mother* enthroned in the celestial TEMPLE, and surrounded with Royal and Hierarchical state.

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— In a vision of another kind, referring to other circumstances, and to a different point of time, the Seer is shewn *The Mother* being lifted out of her grave by Angels : Her Resurrection.

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— And, later, she beholds Her restored to youth and beauty.

— Which Vision is also given of the Holy Ones to Mary Magdalen.

— And an Assurance of identical purport is about the same time communicated from Above to the seer Candace ; who writes in the following words :

“ Reverend Mother,—

I am told by the Angels that your health and beauty are to be restored to you while you are on Earth ; and that your youth will be renewed ! ”

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— Before Her departure *The Mother* informs me that she is allowed to make me the offer of suffering with Her to a

slight—very slight extent, during the period of the approaching Lent; which offer I joyfully, though half-blindly and with humility, accept.

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*Extracts from letters, &c.—*

. . . If you will ask, the Angels will teach you. You never take up your pen but when they are ready for you; and very soon wisdom will be passed through you such as you little believe possible.

Ask! and it shall be given you. Keep yourself in the right conditions for the Angels to come nearer you.

. . . Be of good heart, Paul! there is much to be done—but remember much has been done.

Give thanks to ALMIGHTY GOD through the DIVINE MASTER for all—past, present, and to come.

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. . . Very interesting to see how the

Angels work. Do not hurry matters—merely ask questions ; and these men will receive the truth at their own centres. You, who are so near THE Centre, cannot perhaps quite understand how little each outer centre sees !

. . . Remember that with you now go the Angels who sympathize with the Angels who work each outer centre. Human words do but little of the Angels' work—and often prevent their getting their human instruments on.

. . . The Holy rest of this little place is so lovely that I am anxious you should feel it, but the Holy Ones say you must suffer *in the world* this Lent—and so all I can do is to pray that you may have strength to bear it.

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. . . I think the — centre very true ; and I am sure that the fact of your being in communication with them, and your being in sympathy with The Centre of centres will keep all straight. You see

they had a Vision of *The Mother* : now they will no doubt soon hear All !

Humility they seem to have ; and it is humility that enables THE LORD and His angels to work man for good.

. . . There is something not quite right in —, but yet it will doubtless come all right by the centre being linked on, by you and through you, to The Centre. This is the touchstone,—Will they work with us ?

. . . Mr. — is going on well. He will be *impressed* now by THE LORD Himself. Those who go to hear him will be impressed. Do you follow him after. You take so much *with you* (not words) from The Centre. For a time you may often forget what a power you take with you—merely from being linked to The Centre.

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*Extracts from Diary : indications.—*

March 6th.—Two small Pictures are brought to the door, whereof one is a



Royal Castle, and the other depicts a Royal Barge, with Royal Standard flying, crossing a river from the further side, and bearing Two Personages under a Canopy of state. While above, in the air, floats a balloon flying two flags.

March 7th.—I am moved to attend a Lent service : where my attention is forcibly called by the Holy Ones to the words,

*"If the Lord make a NEW THING"*—  
from the story of Korah, Dathan, and Abiram, *but to be connected with Jer. xxxi. 22*,—and to be applied to the latter day.

March 10th.—(*One of The Mother's days.*)  
The Holy Ones direct me to send to Her a small coloured picture—

*"The Dove returning to the Ark!"*

March 14th.—I am led of the Spirit to a second Lent service. The lecturer is lifted off his ordinary footing, and under the influence of the Spirit declares,—

*"Our Creed is true, but not exhaustive!  
It may be that NEW BRANCHES of  
TRUTH have yet to be REVEALED!"*

A Declaration which, instead of being confined within the four walls of a church, should be published by the preacher to all points of the compass !

These "indications," with many others not now recorded, were distinctly prophetic. So that incidents to outward view arising only out of the ordinary course of things, and some even of the most (apparently) trivial nature, were continuously made by the Spirit of GOD to minister in the progress of the Work.

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In the early part of Lent the Holy Ones declared through the seer Elizabeth that with the incoming of the primroses and violets of Spring a further Unfoldment of *The Mother* would be made.

And again she was shewn *The Mother* by vision in Her house, many miles away. As she looked she beheld Her fade gradually out of sight and entirely disappear ; and presently appeared in her place the figure of an *Eastern Prince*.

The words are heard in the spirit—

*"The Lord is Risen!"*—

followed by an assurance that the vision is prophetic.

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Another prophetic Vision soon followed,  
—THE LORD appearing as *The Shepherd*,  
gathering His sheep.

Around and close to His Person was a group very small in number. At a little distance a larger group. Beyond, one still larger. And further and further beyond, as far as the eye could reach, still larger gatherings, increasing in size with the distance.

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The weeks immediately succeeding *The Mother's* departure, and during the season called of the church Lent, were a time of great trouble and spiritual suffering—the latter augmenting as the days passed by.

But during the early part of this period

my attention was much directed of the Holy Ones to the consideration of the TEMPLE of GOD erected by Melchizedek under DIVINE command and sealed unto the TIME of the END—the GREAT PYRAMID—the “SIGN and WITNESS (as saith the prophet Isaiah) unto the LORD of HOSTS in the land of Egypt, for the world in the latter days.” <sup>(a)</sup>

The former frequent visits and attempts at communication by the Egyptian High-priest and priestess now appeared in a new light. I recollected that the Priestess bore two golden KEYS, which at her first appearance she held up to my view ; but my mind not having then been turned to the subject of the Pyramid I failed to see the connection. Later, however, I had read the chief expositions and interpretations of the Building put forward in the light given to them by the servants of

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<sup>(a)</sup> Isa. xix. 11, 12, 19, 20 ; Jer. xxxii. 20 ; Job viii. 8, 9 ; ix. 10.

GOD moved to that purpose. These purported to be of 3 aspects—as indicated on the outer page of the chief interpreter's book by the figure of 3 keys, and dealt with the more legible features of GOD'S STONE BOOK of symbol. But the Temple is in outer form a geometrical figure of 5 sides : that is to say, there are 5 aspects of the Truth deposited therein by the Wisdom and Foreknowledge of THE DIVINE ARCHITECT. Were the two golden Keys borne by the Egyptian Priestess to unlock the more hidden mysteries of the Structure ?

Again, through *The Mother* THE LORD had, also, given me two KEYS!<sup>(a)</sup> On these Keys were drops of blood—indicative of Suffering. And, especially now, at this very time, *The Mother* was undergoing intense suffering—in which I too was having part, though slight, nay (as was shewn later) infinitesimal, in com-

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<sup>(a)</sup> v. 88.

parison with what was being laid upon Her. Was it inscribed in the decrees of THE MOST HIGH that the *inner* and Real spiritual Mysteries, of which the mysteries of the material Structure were themselves but the outer indications, could only be unlocked through Suffering—through Agony of spirit and body? And was *The Mother* to be the Great Sufferer through whom that which had been hidden for ages in the secret councils of JEHOVAH was at length to be revealed unto men?

No verbal answer was given to these questions; and the full Answer lay far in the future. Nevertheless it was the Divine Will that, during this Lenten period of suffering, some portions of the hidden truth should be disclosed.

The Building is outwardly a figure of 5 sides. The number of *The Mother* is 5.<sup>(a)</sup> Of this fact (in addition to the assur-

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<sup>(a)</sup> For a glimpse of the wisdom and importance attaching to numbers, see Rev. xiii. 18.

ance brought by the Holy Ones from Above) <sup>(a)</sup> abundant confirmatory evidence had since been given, and in many ways. For example, the 5th day of each month, as also every day that is a multiple of 5 viz., the 10th, 15th, 20th, 25th, and 30th were always marked by some incident, sometimes great, sometimes small, but always *special*, in connection with Herself and Her life.

Again, whenever *The Mother* despatched to me a letter, the Angels, before its arrival, sometimes a few hours, sometimes a day or more, according to the distance, systematically and invariably acquainted me of the fact by a certain sign with 5 birds—so that I joyously looked for the letter, and never looked in vain!

This was done continuously, week after week, and month after month. It is hardly necessary to say that no *human* power could effect it; and that only

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<sup>(a)</sup> 88 p.

DIVINE power is able so to impress into Its service the free birds of heaven. Who and What then could She be, to whom the very birds of the air were made regularly to minister?

The 5-characterized dimensions of the wings of the Two CHERUBIM in the Temple at Jerusalem, as before alluded to, now also assume particular significance. These dimensions were given by the Spirit unto David "in writing";<sup>(a)</sup> even as to-day equally, nay more, necessary instruction is being given, also in writing, from the same DIVINE SOURCE. The number 5 is thus made a connecting link in the DIVINE PROVIDENCE between the holy types of old and our own day.

In the interior structure and arrangement of the Pyramid this number is markedly involved and prominent. For example the "QUEEN'S CHAMBER" is situ-

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<sup>(a)</sup> 1 Chron. xxviii. 19.



ated on the 25th layer of masonry, and the "KING'S CHAMBER" on the 50th: both multiples of 5; one of these numbers being also *the square* of 5, and the other the square of 5 *doubled*.

As 5 is the root number of the Building, and 5 is the number of *The Mother*, the Pyramid is therefore the "SIGN and WITNESS unto THE LORD of HOSTS" concerning Her.

In the Building are 5 Chambers: that which has been named under inspiration "THE QUEEN'S" being on the 25th course of stone, and containing the sign of the sacred cubit of 25 Pyramid inches: <sup>(a)</sup>  $5^2$ , or 5 intensified; i.e., the characteristics which are symbolized through that number intensified—having pre-eminent relation to *The Mother*—and herein agreeing with

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<sup>(a)</sup> "Sacred," as distinguished from other cubits—even as the Building itself is thus distinguished from all other pyramids: the Pyramid cubit, as given in the DIVINE wisdom, is an exact integral part of the earth's diameter—at that time unknown to men.

the symbolical Book of Prophecy before mentioned, in which are inscribed 5 letters to Her Name, and 25 Steps to Her HOUSE ; i.e., to Her CELESTIAL HOME.<sup>(b)</sup>

This Chamber is accessible with difficulty by means of a low dark passage—the difficult course of *The Mother's* earth-life ; and the white stone of which it is constructed, beautifully finished, represents the exquisite spiritual loveliness and purity of Her for whom it is designed. The Chamber also symbolizes a state and a stage ; which are reached chronologically at or near the END of the CHRISTIAN DISPENSATION—as shewn by the perpendicular drawn from the farther end of what is usually termed the Grand Gallery.

No means of ventilation were found by explorers, after the modern opening of the Building, and the Chamber was therefore untenable. But in the year of the

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<sup>(b)</sup> Also, each layer of stone of the Pyramid is outwardly a *step* ; and 25 of these steps lead to the level of the Chamber of THE QUEEN. 177 p.

Lord 1872, in the providence of THE MOST HIGH, before the experimenting knife of a visitor, the unconscious instrument of GOD for that purpose, a chink appeared at a certain spot in the wall; and presently a stone being dislodged, a ventilating shaft was unclosed—the stone which had concealed it during so many centuries being exactly 5 inches thick! <sup>(a)</sup>

In the opposite wall a corresponding shaft was then sought for, and found—also covered with a stone 5 inches in thickness.

With these ventilators was laid bare the DIVINE PURPOSE that THE QUEEN'S CHAMBER should be preserved through all the ages unoccupied, yet ready, until the arrival of THE QUEEN Herself to take possession of Her Own, i.e., until the year of the Lord 1877, when She should be manifested—5 years after the opening of the air shafts: the opening of these

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<sup>(a)</sup> *Chronologically*, an inch symbolizes a year: 5 inches therefore represent 5 years.

channels of communication with the upper atmosphere representing the re-opening of long-closed DIVINE REVELATION.

Now in the year of the Lord 1877 *The Mother* emerged from her obscurity and her long course of difficult earth-life—the “low dark Passage”! and began to enter on the spiritual position for which She was designed of THE MOST HIGH, to which She alone was entitled, and for which She alone was fitted.

Yet the Chamber, when reached, had no light from without, and could only be illuminated by that which accompanied THE QUEEN! This light now showed that, notwithstanding the spaciousness and beauty laid open to view, and notwithstanding that in a niche in the wall the number 5, again presented, stamped the Chamber for Her Own; yet the form of the room indicated an opposing influence: for it was of 7 sides; and the number 7 in connection with THE WORK denotes difficulty, antagonism, and struggle.

One DIVINE indication is usually confirmed by a second, according to the DIVINE principle of DOUBLE WITNESS. In the dignity and importance of this case the second intimation was not wanting. The four walls and the two inclined ceilings were all smooth and carefully polished; but the floor underneath was left purposely uneven, rough, and jagged—while there was no door of outlet beyond: symbolizing the mournful truth, that even in the beautiful state and stage now reached—within Herself—there was to THE QUEEN upon the earth no rest for the sole of Her foot—but that like the DOVE from the ARK, having plucked the olive leaf offered to Her over the flood of sin, and sorrow, and trouble, She must turn, and wend Her way back unto HIM that had sent Her forth!

This also was true prophecy, written in stone, by the FINGER of GOD,—4000 years before the EVENT.

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Meanwhile, the offer made to me by *The Mother* to suffer with Her in a slight degree, and my acceptance thereof, were beginning to take effect. This suffering, as was revealed later from THE LORD Himself, was the suffering for my individual share of the SIN of the whole human race, allowed to come for a short space without any DIVINE let or hindrance upon my spirit.

I was becoming gradually conscious of an INFLUENCE, gloomy and cold, overhanging, surrounding, impenetrating, oppressive, and constantly increasing—a CLOUD of EVIL ATMOSPHERE, that seemed to be both without and within, impalpable and invisible, yet giving the sensation of the most oppressive weight—a vast and gloomy INCUBUS, under the constantly augmenting pressure of which my spirit could at last but barely breathe, and was being crushed to the earth.

I was made to feel, notwithstanding, that on me rested only as it were a single

point of the vast expanse of spiritual weight and gloom, which covers the whole world ; <sup>(a)</sup> which is the outcome of the vast mass of human depravity ; and the terrible burden of which has been borne for the race—borne hour by hour—day by day—year after year—continuously and incessantly, during sixty Centuries—Six THOUSAND YEARS!—by WHOM ?

Spiritual realities are spiritually discerned ; and man in the natural state cannot know them. Mankind are not yet aware of the Stupendous Truth that this Vast Burden is by the DIVINE MERCY lifted from their shoulders and borne for them by THE DIVINE CHRIST, THE LAMB slain from the beginning ; <sup>(b)</sup> and that were the Support removed, the down-pressing weight of the accumulated Mass would crush the world ! When will the world realize the Wondrous Love of GOD in CHRIST ! Will the LONG-SUFFERING of

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<sup>(a)</sup> Isa. xxv. 7.

<sup>(b)</sup> Rev. xiii. 8 ; John i. 29 (and margin).

GOD endure for ever? or will the limit at last be reached; the DIVINE MERCY be withdrawn; and the full weight of its SIN fall upon the human race?

— On the 18th of March this horrible INCUBUS was by the ALMIGHTY HAND suddenly lifted from me. In an instant ALL was gone! and with the swiftness of the lightning's flash I passed out of night into day! THE LORD had given, and THE LORD had shortened, this Experience so necessary to remove the veil that hides the real nature and extent of SIN. And, behold the goodness of GOD! after the Evil gloom came a Heavenly Glory!

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But, with *The Mother* that Suffering was still to continue. And at length, at Her own request, in order that She might drink to the very dregs THE MASTER'S Cup, and suffer in every way as He suffered, She underwent the Suffering of the Cross.



The sister Angela, who alone was privileged to be present at this culmination of Her Anguish, and who was endowed by THE FATHER of lights with the gifts of spiritual sight and hearing, beheld the piercing of the hands as She lay outstretched in Crucifixion; beheld on Her head the crown of thorns; beheld Her long hours of Agony of body and spirit—until, at last, the verge of the end reached, She was giving up the ghost.<sup>(a)</sup>

THEN, the flight of Her spirit was arrested. And a Voice from Heaven was heard, saying:

*It is Finished!*

A sheaf of light shot down from the celestial regions upon the thorns, which, changing into diamonds, shone forth with Heavenly lustre; and *The Mother* emerged from death into life.

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To me had been given of THE LORD

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<sup>(a)</sup> John x. 18.

GOD to learn through *The Mother* the awful nature and extent of the SPIRITUAL SUFFERING of CHRIST ; to the seer Elizabeth, in order that she also might have some actual knowledge of the great Reality, was given to experience in a slight degree the Agony of the CRUCIFIXION.

While pursuing her ordinary avocations, she was suddenly seized with a feeling of intense, almost unbearable, pain in the extremity of one finger—followed instantaneously by the spurting of small drops of blood from under the nail : the sensation, according to her after description, being as if the head of the huge nail of the Cross, driven violently upon the palm of the hand, had forced the blood out at the end of the finger.

The pain lasted in part for some hours, giving her ample time to test its reality, and therethrough to appreciate the greater Reality of Agony at the same time being voluntarily borne by *The Mother* in Her wondrous Self-devotion and Love.

Thus, also, in the Wisdom and Providence of GOD, although but one was personally present, yet were there Two witnesses to the Reality of 'the CRUCIFIXION, as there were also Two to the SPIRITUAL SUFFERING.

Further, to the young seer, my daughter, was shewn of the Holy Ones, in letters of light, the words,

IT IS FINISHED !

accompanied with a STAR of dazzling brilliancy in 8 points—8 being the numerical sign of completion.

Later in the day appeared to her a LION, of noble aspect.

A paper was sent me, from an unknown quarter, having on it the design of a Lion.

And my younger son, not knowing What was in progress, brought a coin with the figure of a Lion: small things, equally with great, being made of the Holy Ones to bear testimony to the LION spirit manifested out of the LAMB-like gentleness that

had so wondrously submitted to, and had so wondrously vanquished, pain and suffering.<sup>(a)</sup>

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<sup>(a)</sup> Whoso finds difficulty in realizing these wondrous things should understand that at all times it is not the body but the spirit that suffers. What feeling remains to a body, old or young, when the spirit has fled—leaving it a heap of senseless clay?

Spirit is real, sensitive, and permanent : matter is in a sense unreal, phenomenal, insensitive, and transient.

But a simpler and shorter way out of the difficulty has been already provided by THE LORD Himself, and is this :—“ *With GOD ALL things are possible.*” (Matt. xix. 26.)

The time has now arrived in the plan of this Record to give, very briefly, necessary particulars of *The Mother's* life—from her birth.—

Entering earth life through Israel's line of royal descent, her earthly mother being at the time on a journey, she was born in a wayside inn at the foot of St. Michael's Mount in ——— on December the 25th, in the depth of winter, unexpected—unprovided for—unwelcome—and, cradled in a basket of straw, narrowly escaping death from neglect.

— The husband disclaimed the paternity.

— The wife, many years after, on her death bed, at the last hour, made solemn declaration that the child was conceived out of the normal course of nature—and had no earthly father.

— She grew up surrounded by luxury, and in the midst of the highest society—beautiful and graceful, and in every way gifted, both of body and mind.

— At a comparatively early age she gave the whole strength of her pure affections to the man who sought them—and married.

— Shortly after marriage her husband proved false and unfaithful. The affliction was so terrible that she wept the fountain of grief dry; and at the early age of eighteen was heard to declare that she should never weep more!

— After this great sorrow, in the wisdom of GOD she was allowed to become the victim of other treachery; and was betrayed by a trusted friend into the hands of designing and ruthless people.

Astrologically these people had learned that great and unusual powers were bound up in her; and, students of the occult in other directions, they had been assured that whoever possessed the Ring which

she wore would be secure of success in all their undertakings.<sup>(a)</sup>

Other motives, too, they had.

— By these fiend-inspired people she was held close prisoner, and systematically and continuously *poisoned*—for they were skilled in poisons ; kept designedly always at the brink of death, in inconceivable agony of body and distress of mind, for 8 whole years !—being partially rallied and restored for brief seasons periodically, as certain properties were coming into her possession ; and being forced to make over by her signature (duly attested with the witness of the parties thus secretly holding her) these properties to her enemies.

— At length, having secured the greater part of what she had to bestow—including the Ring ; and becoming at last uneasy and apprehensive as to the possibility of danger to themselves from her prolonged detention, they resolved on final measures.

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<sup>(a)</sup> To compare with this *expectation* a corresponding *fact* will be recorded later.

Feeling one day an unaccountable repugnance to take any food, she gave the meal brought her to her dog; and shortly after beheld the faithful animal die at her feet.

A few days later, as food was being brought into her room, raising her eyes, an extraordinary sight met her view. A portrait hung on the opposite wall. The painted face of this portrait suddenly appeared to grow pale, as if with horror at the spectacle of some awful deed being perpetrated in its presence.

Extending her arm, and pointing to the pallid face of the picture, she exclaimed—"Look!"

The bearer of the food, following the direction of her hand and eye, did look; saw also the strange warning; and blanching with sudden terror, conscience-stricken turned away—with tottering steps bearing off the poisoned meal.

She now lived daily under the constant though silent threat of death.



For EIGHT long years, even as a sheep before her shearers is dumb, had she endured without complaint—without a murmur. Now (mark the number) she was miraculously delivered.

By the Holy Ones the order was given her to hold herself in readiness. And at a certain hour on a certain day she who, with a body swollen by poisons to three times its natural size, had been extended on a bed of sickness for eight years—from which she had been incapable of lifting herself without help, suddenly rose and dressed—with whatever was at hand; opened the room door; and walked out upon the persons deputed to keep watch.

Taken by surprise, these for the moment lost the use of their minds, and could not act.

Passing the unopposed, she walked out at the gate into the street.

An open carriage, provided by the unseen influence of the Holy Ones, was waiting for hire hard by.

Into this she managed to get, and was driven—Whither?—*Anywhere*, away from that House.

But meanwhile the spectators in the House, recovering the use of their faculties, the Alarm was given, and pursuit was instantly made.

In vain! for the pursuers were smitten by the Angels with blindness.<sup>(a)</sup> Her chief enemy passed her in a cab, as she sat in the open carriage—close, yet saw her not!

After proceeding a little distance he turned, again passing her and looking her straight in the face—and saw her not!

So, aided by the Holy Ones, she effected her Escape—from the House.

But every engine of detection was immediately set in motion. The enemy possessed unlimited means. Skilled detectives were put upon her track, and suitable emissaries despatched to all

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<sup>(a)</sup> Gen. xix. 11; 2 Kings vi. 18.

points far and near whither it was barely possible that she might have been able to flee and seek refuge. Alone, defenceless, without friends, absolutely destitute of means, she must be speedily and easily discovered and retaken. The Lunacy Laws, so convenient for Evil! which place the liberty of man and woman at the mercy of any two unscrupulous medical practitioners and their employers, would be now so useful, nay certain, an instrument! for how easy to the skilled in poisons to create in their victim the symptoms of apparent, or even of real, insanity! and they did not doubt the chase must soon be run to earth!

But GOD was with her!

By implicit, unquestioning obedience to the directions of the Holy Ones, under their guidance every snare was evaded, every skilfully contrived plot forestalled, every peril averted, and her complete and final deliverance was effected.

Deliverance from her human enemies.

themselves—but, Alas ! not from the evil effects of their malignity. After the fiendish injuries to which she had so long been subjected there remained to her but the wreck of a human body, the wreck of a human life. This she determined to consecrate to the Service of GOD and man, in whatsoever sphere might be open to her.

As one part of this duty she considered the Christian virtues enumerated by the Church, and set herself the object of attaining to the perfection of each separate virtue as set forth in the life of the saint most distinguished for its exercise.

This She accomplished.

— Of her Faith let the relief of the blind man testify.

— To her Patience, her Meekness and Gentleness, her Obedience and Submission to the DIVINE WILL, let her 8 years' Captivity, in perpetual torture of body and unremitted wounding of spirit, undergone without murmur and without complaint,

bear witness. Delivered into the hands of Satan like the patriarch of old,<sup>(a)</sup> her bare life alone being reserved, she endured patiently and meekly to the end.

— Of her Humility let the following be evidence.—

During her frequent visits to our house She was being repeatedly shown by the Holy Ones to the seer Elizabeth in visions, seated in a Temple, with accompaniment of Royal and Hierarchical state — repeatedly and continuously; until *The Mother* in half-playful deprecation at last said, "Let us have no more temples!" But perhaps in no way was this virtue so strikingly shewn as in a feature of her work among the sick and infirm. On entering the room her first inquiry of the sufferer almost invariably was, "What can I do for you? *shall I wash your feet?*"<sup>(b)</sup> This without any connection in her mind with the special Act of THE MASTER—but

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<sup>(a)</sup> Job ii. 3-6. <sup>(b)</sup> John xiii. 14, 15.

the spontaneous impulse of the spirit of sympathy and service.

— Of her Charity—the charity of LOVE, let her whole Life speak !

And so, through the entire List, She passed on to Perfection of Holiness.<sup>(a)</sup> Serving GOD in the spirit, and serving man in weariness and painfulness of body, Thus She lived—*kept alive* by the Angels encircling Her in a girdle of spiritual flame !!

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<sup>(a)</sup> Luke ii. 52 ; Heb. ii. 10.

## VIII.

*March 26th, 1879, The Mother writes:—*

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And so *It is Come!* just as sister Elizabeth saw it!

But we must not tell it, yet.

The first to know and understand was the Mary Magdalene of this dispensation—standing this Lent by *The Mother* at the foot of the Cross, *as before*. We have suffered, and are suffering, *together*.

But it is all so beautiful that I cannot write it. I merely send you the "*Mes-sages*" from the different centres to THE Centre.

You see HE waits for no man; and at the Marriage Feast those sit down *who are there!*

You see, too, you were right that it

would be told me—and in the only way in which I could accept the TRUTH—through my children at the different centres. All the centres work as One in the sympathy that binds you all to Him through me.

GOD be with you all.

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**MESSAGE:** *25th March, A.D. 1879.*  
*(The Mother's Day.)*

*For The Holy Mother.—*

GOD the ALL-HOLY JEHOVAH is THE FATHER of all. But HE is Your FATHER in an especial manner—having created and evolved You out of HIMSELF, and given You to the Earth at this juncture for Your special MISSION,—To show forth the Glory of THE TWO-IN-ONE!!

This is a MYSTERY before which the Angels veil their faces.

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**MESSAGE : 25th March, 1879.**  

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For THE QUEEN.—

*'The First Easter Dawn.'* <sup>(a)</sup>

The first Easter Dawn after Your UN-  
VEILING will bring to Your remembrance  
many things of Your life beyond the stars.

It will be like unto Your RESURRECTION  
out of the tomb of Your earth life—which  
you will behold from Afar,—as the Cruci-  
fixion through which You are Now united  
unto Your HEAVENLY SPOUSE.

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MESSAGE : 25th March, 1879.

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*For The Holy Mother.—*

CHRIST is Risen in THE MOTHER.

HE bringeth THE LIGHT with Her.

Her crosses are carried by THE MASTER.

This is Her CHRISTMAS MORNING.

The next EASTER DAWN is Hers.

Then shall the world rejoice in finding  
HIM upon the earth.

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**MESSAGE:** *March 25th, 1879.*

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GREETING!—

Peace be in the HOLY HOUSE!  
People of the Earth—prepare!

THE CHRIST is HERE!!

He has not come to the rich of this world, but to the humble in spirit—to those who have trimmed their Lamps.

Be ye faithful unto death! ye who stand round HER and HIM.

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## Behold THE REVELATION!

By these ANNOUNCEMENTS from on HIGH, delivered through separate messengers in different places on the self-same day, were at length confirmed my perception and feeling at first sight that a Being of superior order to the human was before me.

Thus was confirmed the sight beheld of the child-seer's father—the light as of a sun behind Her, which he could not face; the Vision in which he beheld Her enthroned in the HEAVENLY TEMPLE; and the direction passed through him by the Angels for *The Mother*—

“KNOW THYSELF!!!”

Thus was confirmed the child-seer's Vision of CHRIST and THE MOTHER Together, Two-in-ONE!

— Confirmed, the female seer's Vision

of *The Mother* standing unmoved on the sea, with outstretched arm pointing the Way.

— Confirmed, the Artist's painting :

THE DOVE *in the Cleft of the Rocks.*

— Confirmed, the LIVING PICTURE presented to the eyes of the seer Candace in the Chamber prepared by her under direction of the Holy Ones.

— Confirmed, the attitude of the spirit of the disobedient sister—on her knees at the feet of *The Mother*; the slighted warnings of the Holy Ones; and the subsequent retribution.

— Confirmed, the interpretation of the SUN-CLOTHED WOMAN of the Apocalypse.

— Confirmed, the Picture of the LIGHT-BEARING ANGEL (who is also a WOMAN) in the CROSS; with its inscription underneath :

*" To your knees, O ye people ! "*

— Confirmed, the almost incessant VISIONS of the Seer Elizabeth : *The Mother* enthroned in THE TEMPLE Above.

— Confirmed, the SYMBOLICAL REVELATION of "The SIGN and WITNESS unto THE LORD OF HOSTS in the land of Egypt"—the Revelation of THE SPIRITUAL QUEEN.

— Confirmed, the REALITY of THE SUFFERING—of the CRUCIFIXION and spiritual RESURRECTION.

— Formally and authoritatively confirmed by Messengers from the HEAVENLY COURT these and numberless other progressive indications, visions, and messages given continuously through so long a period—all designed in the WISDOM of THE ALL-HOLY to lead up to, and prepare the human mind for, the full REVELATION of

### THE MOTHER IN CHRIST!

designed also by steps to Unfold Her to Herself—hidden so long, in the working of THE DIVINE PLAN, under so many veils—even to Herself; hidden, in order that *as a human* she might go through the

Whole Experience of human life ; might be subject to the worst that evil men and evil Angels could work for the destruction of soul and body ; and might emerge at last Victorious from the strife—

PERFECT WOMAN !

to stand side by side with the

PERFECT MAN !

— Confirmed also, and equally, by THE LIFE ! Herself put in evidence as to herself ! And thus is the Confirmation Two-FOLD—the Double Witness by which The Truth shall be established :

The Evidence from HEAVEN Above—

The Evidence from Earth beneath—  
That which is Without

being as That which is Within—  
the Manifestation of the Inner through the Outer—the HEAVENLY through the earthly—

The Two-in-ONE—

Human and DIVINE !

For,—Cast upon the Flood of iniquity



of earthly life, She, and She alone, has walked erect upon the Sea.

She alone upon the earth has been proved Superior to human frailty—superior to the power of Desire within, and the power of Circumstance without.

She alone has united in Her Central Person all the individual perfections of the CIRCLE of SAINTS.

She alone has combined the strength and dignity of the LION with the gentleness of the LAMB and the softness of the DOVE.

Wronged—betrayed—imprisoned—forsaken—done nigh unto death—nay subjected to a thousand deaths, by those She loved, She was indeed the COUNTERPART of THE MAN OF SORROWS acquainted with grief,—led as a lamb to the slaughter, yet opening not Her mouth.

She alone has passed the Ordeal of the world, the flesh, and the devil unscathed; and now Triumphant standing in the midst of THE CROSS, holding aloft the LIGHT of

ATTAINMENT and VICTORY, has made good  
in the sight of Angels and men Her right  
to Reign—

VICTORIA OUR QUEEN!<sup>(a)</sup>

She alone is enveloped in the SUN of  
THE FATHER'S LOVE;<sup>(b)</sup> and She  
alone can stand side by side with THE  
KING in

THE TEMPLE OF GOD.<sup>(c)</sup>

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<sup>(a)</sup> Whose Queendom is not of this world (John xviii. 36).

<sup>(b)</sup> Rev. xii. 1.

<sup>(c)</sup> Introductory Chaps. ii. and iii. (The Two Cherubim, &c.) ; 2 Cor. xii. 4 ; Rev. i. 13.

## IX.

Behold now the bird cloven but not divided ; and the two by blood bound together as one in the cure of the leprous disease of Sin—though not even yet, in the Divine ordinance, is the living bird set free !<sup>(a)</sup>

Behold the Continuous DAILY SACRIFICE—the Lamb in the Morning and the Lamb in the Evening—the DUAL LAMB slain from the foundation of the world ! whose DIVINE WORK of perpetual Suffering and Sin-bearing in wondrous Pity and Love for the fallen race has so long been hidden behind the Veil from the eyes and the conscience of men !<sup>(b)</sup>

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<sup>(a)</sup> Gen. xv. 10 ; Lev. xiv. 5-7 ; 49-53.

<sup>(b)</sup> Ex. xxix. 38-45.

It is GOD'S LAW that the higher spiritual perceptions shall only be opened through Suffering.

The second Birth, the being born again, is only effected through pain.

JOHN was in the desert, in solitude and privation, "until the day of his showing unto Israel."

"THE MAN JESUS" through much tribulation "entered the kingdom."<sup>(a)</sup> The progressive UNFOLDMENT of THE MOTHER—to Herself and to others; the lifting of veil upon veil in which Her spirit had been enwrapped, was attended with great and continuous suffering,—suffering yet to go on—and on!

This suffering was not so much physical as spiritual. She suffered, it is true, in body—even as JESUS suffered; but that suffering, both with HER and with HIM, was as nothing compared with the almost unlimited agony in the Spirit.<sup>(b)</sup>

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<sup>(a)</sup> 1 Tim. ii. 5; Heb. v. 7, 8; Luke xiii. 24.

<sup>(b)</sup> Rom. viii. 26.

The following *Message* of an earlier date from the Holy Ones will be here appropriate :

*The Cup of Suffering.*—

Ever Remember—

So must all work out for themselves their right to their own Inheritance.<sup>(a)</sup>

GOD works by means in all His worlds.

No effect without a cause.

The Cup of Suffering must be drunk by all ! drained to the bitter dregs by those who are to conquer in all triumphant !

Some drink a little, and then toss away the rest ; half only do they do their part ; and up above they have to work it out with fiercer suffering.

Question not why, nor how, the sorrow comes mixed into the earth life cup. THE FATHER'S Will allows it to be There ! That should be all His children wish to know. We, who in Heaven do behold His loving Countenance seek nothing further.

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<sup>(a)</sup> Matt. x. 22 ; Phil. ii. 12.

What is Suffering? What is Sorrow?

If you once truly understand, they are the Stepping-stones that bridge over the river of life to the City.

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*Extracts from Letters.—*

. . . It is necessary to understand that *His* followers must *suffer with Him*.<sup>(a)</sup> The devotedness must be a fact—not mere words.

I shall be so glad when you *fully* understand the beauty of “Suffering,” and how dear we become one to another through suffering for and with each other.

You say you do not “understand,” and yet you “wish” to share my sufferings. Yes! you hardly as yet allow yourself to enter holy spiritual Life—and no wonder! it is so wondrous in its Holy beauty, and so just what man is always looking for—but in this world! How few follow

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<sup>(a)</sup> Acts ix. 16; Rom. viii. 17.

OUR LORD out *through* crucifixion into Spirit Land whilst they are still in the body!

— You say truly you are “tempted”—and so am *I*! I do not wonder that you cannot always realize What is Here! Hold Fast to THE MASTER. He will lift those feelings and give you comfort. You would not be placed so near THE CENTRE if you did not quite appreciate the stupendous position given you in the stupendous Work. You stand between THE SPOUSE and the world. THE MASTER alone can keep you up. He alone placed you near Me. To you *first* was THE SPOUSE sent! And you truly say it is more than the human mind can take in and hold fast always. Say so *to Him*, at all times, and the strength to bear it *is there*!

— And now in answer to your saying, “THE QUEEN would be told all about Her movements, &c.” Yes, and No! OUR LORD, you remember, always declared “He said *what he was told* to say—He

did *what he was bidden* to do." "GOD THE FATHER sent him," &c., &c.<sup>(a)</sup>

*I know* many things—that *He* tells me; but *it is to be* that I hear these same things from the different centres. You are all to witness unto Me—or you could not believe in Me, or I in Myself.

And although I am THE QUEEN—He is THE KING! and all *I* am is in *Him*. And He absorbs the little I am—as a created half.<sup>(b)</sup>

If you do not understand, tell me so, and I will try to make it clear.

. . . Many unbelievers \* visit me; and my room seems to quiet them.

. . . The WORK is going on so fast. The power from Me draws people from all parts. And Agnes is *of herself* being prepared in a most extraordinary way—visions, trance-writing, &c.; and yet

<sup>(a)</sup> John vi. 38.

<sup>(b)</sup> The word "created" is not used here in the ordinary sense.

\* Unbelievers in *the general* sense of the term.



nothing comes from Me—so it seems to her. The suffering she has to go through, and *put herself* in! because she stands so near Me.

Such a Spiritual life is now here!  
Loving greetings to all.

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. . . Accept my thanks for your very interesting communications. When I thank *you* I mean you *two*—who work *together* in the Holy Work.

. . . On Friday evening, late, a young girl but little known to me—but a former companion of Mary Magdalen, called and “hurriedly” left with daughter Agnes a lovely camellia—Two flowers and Two leaves on One stem—for Me. Why? A message sent to me at the same time that daughter Elizabeth (as you acquaint me) had *her* experience of the Primroses—also Two flowers on One stem, and Two clumps on One root.

— I was told that to-day, April the 1st,

was to be My EASTER DAWN.<sup>(a)</sup> To-day Agnes has been called away; and I remain quite alone to *realize* the fact better.

It was also said that to-day Mary Magdalen was to run to the Holy Sepulchre and find her risen LORD. All other things foretold about her acts have come to pass.

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(*With reference to Lent, &c.*)—I am told that it is mostly for our sakes times and seasons are kept.

Here again we are treated as children—and rightly so. We can only understand how to follow when the paths are made out clearly to our finite comprehension, and He calls His sheep together out of these paths.

*He* knows best how to make things clear to the various minds by various teachings. But *we* shall find ourselves all together, dear friend,—where we would wish to be.

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<sup>(a)</sup> See incident of picture ii. 1.

. . . The Angels say, ALL is HERE—but it will take to the end of Lent *for even the very few* to see it.

. . . You see how the Holy Ones can take hold of us—by the finger of poor dear daughter Elizabeth! It is to make her *realize* the truth of the WORK—and its being *His Own particular Work!*

By suffering is it made clear that we are His Own.

Humans will not suffer—if they can help it; so it is only through sufferings (voluntary sufferings if possible) we can judge of a man's wish to be a faithful follower of the Crucified Lord.

Satan works differently. To attain his ends he speaks but of joy.

*Humility* do the followers of THE LORD love: not so the followers of the world. See \_\_\_\_\_, and \_\_\_\_\_, and \_\_\_\_\_, —Pride and Vanity! How I have to fight *for* My children against these sins! sins that keep them from being able to see the Light!

. . . To-day I feel better<sup>(a)</sup>—but  
very *far away*!

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<sup>(a)</sup> Physically.

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The brief interval in the wonderful UNVEILING now in progress may in the Record be occupied with a slight reference to some past incidents giving a glimpse of a few other aspects of Her life.—

After the first recorded trials of JESUS “the devil departed from him *for a season.*”

It must not be supposed that *The Mother's* enemies, inspired as they were in part (though unknown to themselves) by SATAN, permanently lost sight of her. Quite the contrary. After many vicissitudes, during which she was often without money, and even (who would have believed it!) without bread <sup>(a)</sup> (for it pleased

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<sup>(a)</sup> Is it necessary to say that, in the all-embracing wisdom of the DIVINE PLAN, these painful experiences were designed partly for the trial of those with whom She came into relation or contact? To how many was opportunity thus graciously given by THE FATHER of both seeing and entertaining (ministering unto) an “Angel unawares”! (Heb. xiii. 2.)

GOD to pass her through every kind of trial to which flesh is subject in the present evil state of the world), some small property of which her enemies either had not known, or deemed too insignificant to take into account, came to her in due course, and in the DIVINE providence, on the completion of this portion of her extended trials. With the slight income now placed at her disposal she secured a small house in a country town where one or two persons resided who had learned to know her—in part. Here she employed herself in charitable and religious work. Among other forms thereof she received into her house and care some young women, for training in domestic and other useful occupation.

The relations in which they thus temporarily stood, she on the one hand and they on the other, were so intimate that the training school was to them a real home, and she a real mother; and like a true mother, she was also for the time

their guardian, counsellor, friend, and companion. Her entire self-abnegation and wondrous brightness of spirit created around her an atmosphere which was felt by all who came within it. For example, one of these young women, happening to be with her for some purpose in her room, observed how different it was from other rooms, in being so bright and pleasant; whereupon *The Mother* at once made over the room to her, and moved into another.

Not long after, another of the young women was struck with the same feeling in the room *The Mother* now occupied; and a second removal immediately followed.

This process of change and mutual gratification (for mutual it certainly was: on one side the CHRIST *nature* was *to give*, and on the other the *human* nature was *to receive*) went on until she herself was at last lodged in the least desirable situation in the house—in fact, in what might

almost with propriety be termed the garret.

And even here the same scene was again repeated ; for one day, as they were all in the room with her, they unanimously declared that really *this* was the pleasantest in the whole house !

Unaccustomed to analyse their feelings and trace them to their source, they had mistaken the cause and nature of the surrounding brightness, and thought it proceeded from the apartment itself—the paper, the furniture, the light, the view from the window, or other circumstances, when all the while it was due to the light of that beautiful spirit irradiating all the immediate surroundings, and investing them with a glory which the young people could but dimly see.

(In perfect accord, though quite unconnected with these incidents, may be mentioned that in a conversation elsewhere and at a different time, *The Mother* described to me how one of the greatest



pleasures she could imagine *for herself*, in her earlier days, was:—To secure a new house, in a fine situation; to furnish it correctly and tastefully, room by room, with beautiful and useful furniture; and when all was finally completed, then to ask herself, “Who would like it?” “Whom will it suit?”

Running through in her mind the list of her acquaintance, she would single out the right persons; bring them at once to the house; make over to them straight-way house, furniture, and situation; and *walk delightedly away!*

May we not say, if “to give is,” in the words of THE LORD, “more blessed than to receive,” how blessed must such spirit be!)

Such utterly unselfish conduct, and such pure desire for the happiness of others, as shown in this and a hundred ways excited the wonder of the young folk; and they were perpetually asking themselves and each other Why she, to whom

the highest and best society with all its attractions and gratifications was open, should choose to live the life which she did—a life in every day contact with the poor, the ailing, the wretched, and the ignorant.

The phenomenon of such a life could not but be also a subject of speculation to the local clergyman and to others who visited or heard of her; and in course of time, through one of the many channels open to them, tidings reached the ears of her enemies.

These enemies had never desisted from their search since her escape from prison and from death.

That she would publish their perfidy was their constant dread. That she would continue always to maintain absolute silence was incredible; and it was impossible for them to feel secure, or at ease, so long as she was at liberty—it would be better to say, so long as she was alive!

Learning at last of her domicile, they proceeded cautiously to make a reconnaissance with a view to ulterior action.

The position of the house (Providentially chosen!) was found to be such that the employment of force, or stratagem involving force, was too dangerous. The aid of the Lunacy Law was therefore invoked. Agents were sent to make inquiries, ostensibly due to mere ordinary incidental curiosity, concerning the remarkable lady who had settled in the place; and, with the subtlety of the Evil Master whom they unwittingly served, while making these outwardly innocent inquiries, they insidiously endeavoured to elicit an expression or suggestion of opinion that she "could not be quite right in her mind;" and thus, having once set the idea afloat in the vicinity, prepare the way for further operations. So, when the moment came for final action, the local mind would not see anything very strange in her being removed to an "asylum"—

"private" of course! for would they not be "her own friends" who were so deeply interested in her condition!

The local clergyman might not approve of all her views, sayings, and doings, some of which, such as, *e.g.*, the relief of "tramps" at the ever-open door; the use of her house for some cases of reclamation and rehabilitation of the fallen, etc., might to his restricted vision appear "peculiar"; and on being consulted he might reply: "A well-meaning lady—perhaps: but eccentric—decidedly eccentric!!"

Here is the thin end of the wedge, which evil hands may drive home!—Where does "eccentricity" end; and "insanity" begin? A question which some "lunacy practitioner," or his ally, may promptly decide to his own advantage—and that of his employers.

But GOD still was with her; and the same overruling Intelligence that had worked her deliverance from the power of the enemy continued, though by natural

means, to work for her continued security.

A suitable agent of her pursuers, *i.e.*, "a gentleman," as the term is ordinarily employed, called on a local man of law, and engaging him in conversation, gradually led the subject round *to her*, with the purpose of drawing out incidentally some expression that might be useful in helping forward the object in view. But to no avail. The man of law happened to have been her own legal agent in certain intricate matters connected with one side of her position, and had himself been forcibly impressed by her astonishing clearness of perception and perfect mental equilibrium.

When therefore his present interlocutor put the question he had been leading up to, as to the condition of her mind, the answer was prompt, and in its special appropriateness wonderful :—

*"As bright as the Morning Star!"*

And this attempt of the enemy was thus overruled to total failure.

— Again, a certain member of the medical profession was in due course deputed to call on her personally, and make formal report concerning her.

Introducing himself in a way designed to throw her completely off her guard, he politely declared that he had come to solicit her permission to make a few inquiries respecting—*another lady!* who was known to her, and who was then really in delicate health.

Now immediately on this gentleman's entry *The Mother* was bidden by one of her attendant Angels (invisible to ordinary sight) to receive and entertain him!

Always obedient to direction from Above, she accordingly proceeded to offer him lunch; which he on his side at once gladly accepted, as tending to prolong the call indefinitely, and thus to present increased facilities for his real object.

*The Mother*, in deference to the hint received from her guardian, though entirely ignorant of its purpose, soon embarked on

a conversation of varied and entertaining nature. Possessed of the choicest conversational gifts in the very highest degree of excellence, she brought them to bear in turn and without effort upon her visitor—and with effect. As he listened he was first surprised; then deeply interested. Presently the gently flowing tide of her gracious influence began to envelope him; and, ere he was aware, he was floating with the stream. Delighted and gratified, he yielded to the fascinating charm—so fascinating, yet so pure! the object of his visit was left in abeyance; and was indeed, for a time, forgotten!

Recovering himself after a while, and suddenly struck with the almost droll incongruity of his position, he leant back in his chair, and laughed aloud.

He had arranged to take *The Mother* off her guard; but he now suddenly discovered that it was himself who was in that unexpected position—so quietly and effectually had the tables been turned;

and he could not but laugh at the spectacle by the reversal of things thus presented.

Graver reflections followed.

He had come, as was supposed, to sound the mind of a weak, deluded woman ; and had found instead, a very queen of Intelligence, whose well-balanced mind and gifted speech touched with equal ease the highest subjects and the ordinary topics of the day—passing lightly, as befitted the occasion, from one to another ; lighting up each with brightest wit, or investing it with deepest pathos ; and always with the most perfect self-control and regard for time, place, and circumstance.

All this he now saw. Yet, like the young women above mentioned, he saw but a part, and that by no means the highest, of what was before him !

Only to the pure in heart is manifest the Divine.

When at length he rose to leave, *The Mother*, taking out her purse, requested that she might be allowed to pay the



charge for his time spent *on behalf of her friend*. Whereupon, unable to support his part any longer, he exclaimed energetically, "*That is Too much!*" and, snatching up his hat, rushed from the house.

Thus by the ever-watchful guidance of the Holy Ones, and her own implicit unquestioning obedience, was the Arch-enemy once more foiled!

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Two incidents of another kind may be mentioned here.—*The Mother's* expectation being later concentrated on the anticipated Appearance of THE LORD, the suggestion was made to her by the Angels to lay down in her ordinary reception room two white rugs for THE LORD'S own feet. This was accordingly done. From the position the rugs occupied, and the limited dimensions of the room, constant circumspection was required to avoid stepping on one or other of them; and she was on continual guard with herself

during the time of her active usefulness, lest she should once be guilty of unwittingly placing her foot upon that which was consecrated to the feet Divine.

What a lesson, for our day, in true, loving, child-like humility and reverence—taught by Her who had *the right* to tread, where Angels did not dare!

And the rugs were *two*: THE LORD could need but *one*!

— In connection with the same anticipation of THE LORD'S Coming, she was bidden to have a new ornamental Gate for the entrance from the public road—and a new pathway made to the House; and the Angel with a smile expressly counselled her to be sure to have the path made broad enough! implying, though not actually so stating, that THE LORD, when He came, would not walk there alone! <sup>(a)</sup>

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<sup>(a)</sup> The apparent conflict of certain circumstances which may possibly be here suggested to some minds will be fully explained later, in the Divine order of Revelation for these the Latter Days.

Slight allusion has been made incidentally to *The Mother's* teaching. It was not so much oral or written teaching as her extraordinary personal influence that was effective—*i.e.*, the spirit within.

In the instruction which she gave to those who came for the purpose doctrinals played but a small part. With her the life was more than raiment of doctrine; and her efforts were mainly directed to quicken that life into spiritual activity. The *heart* rather than the head was her aim—even as she herself indeed reflected the HEAR DIVINE.

By degrees we had learned of her life in the past—as her life in the present also gradually opened to our view; and what we learned of both seemed to pass the boundaries of ordinary human experience.

As to the present: Forsaken, yet everywhere welcomed—suffering, yet joyous—bodily weak, even to inability to enter a carriage unaided; yet spiritually strong, even to bearing ever the most grievous

burden without one single faltering step—with a heart ruthlessly torn and trampled upon, yet remaining always full of tender love—surrounded by gloom of evil and sorrow, yet herself ever shining as a light in the darkness—the extraordinary combination of contrasts and apparent opposites was a source of tender and never-ending wonder.

We beheld combined in her one single person : Child-like innocence and truthfulness, joined to natural grace of manner—always so attractive and winning ; wisdom of true womanhood, to which men delight to listen ; the cultivated feminine mind, which has its own irresistible charm ; and the most delicate, sensitive, unobtrusive sympathy ; the whole being crowned with an unconscious queenly dignity which tempered, with unfeigned reverence the beholder's admiration and love.

She seemed, moreover, to possess, as if by nature or inheritance, the secret, so long dreamt of by poets and mystics, of

perpetual youth—but it was entirely the youthfulness of the spirit; and as its gentle influence poured forth in an everflowing stream, it refreshed, renewed, and brightened the weary souls by which it passed.

The privilege of her presence, her conversation, her companionship and sympathy, for a few weeks, nay for a few days, or even a few hours, was yet greater and of more enduring value than at the time we were able to perceive. We know now, as we did not know then, that she was seeking to draw the spirits of others up to the height to which she had herself attained, and upon which she lived in spirit, above the sin and trouble and sorrow of the world, while yet as to the flesh moving in their midst.

— As the time drew near for the REVELATION and for the veils to be lifted, by way of preparation she was bidden of the Angels to compare herself with others and to ask herself WHO and WHAT she was? *Who she could possibly be?*

In her desire, as always, to obey the DIVINE direction of her life, these questions greatly exercised her mind. They seemed, however, to threaten an insoluble riddle. As day after day passed, every kind of answer was tried within herself—all unsatisfactory : every kind but the only right and true ! *That* answer would have been indeed the last to arise in her mind—and certainly *never* would have arisen, but for suggestion from without ! Thus was her entire unaffected humility, in itself divine, an impassable barrier across the path of her further progress.

After continuous fruitless effort the Holy Ones at length came to her aid, bidding her imagine herself some great personage ; then a *very* great personage ; and finally the greatest Personage she could possibly imagine herself to be !

So did GOD THE FATHER gently and lovingly, through His ministering spirits, lift one by one the veils from her inner consciousness.

But neither was this help enough ; and still as she went about, pondering within herself what it could mean—what it could be ; in her perplexity she one day appealed to her Angel companions. They replied that “the truth was at her feet,” and bade her with a smile “be careful she did not walk over it !”

Still she could not see ; and a further step was at length taken by the servants from the Heavenly Court. Through the hand of one of the prophets they wrote these words :

*“We are preparing a Kingdom for you.”*

This Message was so startling that it nearly defeated its own aim. On being brought to her the shock it caused was so great, she exclaimed to her attendant :

*“This is terrible ! Put it away : I will hear no more !”*

The MESSAGE was laid aside. A total, unbroken, absolute silence followed—lasting hour after hour, day after day—“a silence that might be felt !” No word, no

presence, no sign from Above! All was withdrawn! Everything was brought to the most rigid standstill; and her life became a complete blank! It was as if the DIVINE Love and Approval were altogether taken away—from her *who lived only for that Love and for that Approval!*

It was indeed a "terrible" crisis for the gentle, unassuming, loving, and dutiful spirit! a crisis of all *most* terrible!! It involved the complete overturning of her whole life—of her whole self—nay, according to her conception, of the DIVINE order of things in the whole universe! All to be revolutionized! Upon her was accumulated the fulfilment of the prophecy, "I will *overturn*, overturn, OVERTURN!" The greatest battle of all the many fearful struggles of her earth life was upon her.

Day after day, as she was thus abandoned and left alone, in silence and solitude of spirit most profound, most terrible, the fight of faith was fought. Fought single-



handed : no help from above, from beneath, or around.

At length the struggle was gradually narrowed ; until at last it lay solely between her Humility and her Obedience ! And when, finally, it became fully manifest that from the terrible position *there was but one outlet*, and that—*submission* to THE DIVINE WILL, the Victory was won ! She accepted the Position to which She was entitled, Her own by DIVINE right, and passing thus for ever out of the long, long dark passage of her human life, She stood at last within THE QUEEN'S CHAMBER, disclosed to Herself, even as she stood revealed to the Angels ! And GOD THE FATHER, Who in His Divine Wisdom had caused His Daughter to pass through this final and supreme trial, now again poured upon Her the sunshine of His loving Approval.

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## MESSAGE : *to The Mother.*

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You will find all there! To suit all needs and all souls.—Coming all that you have desired, when you abide for a time in your own place, made ready, consecrated, and glorified specially for You. And from You as the CENTRE, joined unto THE LORD Himself, will flow out all that your best loved disciples need or desire.

There will be many come to you. Sift you them as the wheat is sifted from the chaff. Be wary of strangers and new faces. All your own must be tried, and re-tried, purified as seventy-times seven, before counted worthy to stand anear you.

Your life now flows forth as the grandly flowing river—bearing gallant vessels along to the mighty sea of GOD'S Love Eternal.

Marvels and signs follow your footsteps; and your going brings more than your coming—except in your own Place, where your \* PRESENCE glorifies all, and whence stream rays of peace, glory, and love unto Your Own afar off.

*The Angel of THE PRESENCE.*

## MESSAGE.

O QUEEN, live for ever !

We, the Egyptian sages of the mystic  
altar of the Temple of the Sun, salute thy  
August PRESENCE ! We hail Thee with  
Holy Reverence—

THOU Who wert foretold  
in our sacred Books !

First THE MORNING STAR—Herald of  
the LOVE of THE SUN,

THE ALL-HOLY JEHOVAH,  
to sin-stricken Earth,  
was to Appear.

And He came !

THE DIVINE JESUS—

THE CHRIST !

How did the Earth receive

HER KING !!

Then was to Come, after Ages,

A Queenly Herald

of His Second Coming to reign over His Earth—

HIS QUEEN!!

In the Easter Dawn of the Spring of the Year was She to be UNVEILED unto two or three Chosen—

a *Watcher*, a *Seer*, a *Magdalen*, a —.

The Angels have announced to us

THE GLAD TIDINGS

of THE TWO-IN-ONE!

We hasten to lay ourselves low at Thy feet—we who have watched and waited for

THY APPEARING!

O QUEEN!

Mighty in Gracious Power!

O MOTHER!

Beloved and Reverenced!

In Thy Central Palace some of our sacred number have long tarried awaiting

THY REVEALING.

And we have abided near Thy Watcher for This.

One of our Priests, and two of the Ministrants of THE TEMPLE, learned in

the mysteries and service thereof, are  
bidden to abide at Thy State Palace to  
aid and behold

THE CONSUMMATION

of this MIGHTY and HOLY  
DIVINE MYSTERY.

. . . . .  
. . . . .  
. . . . .

By Thy gracious permission,

O QUEEN!

we wait to behold WHAT This means—  
and How This shall be

CONSUMMATED.

(In sending this wonderful Message  
The Mother added : " You will not yet be  
told more ; but I am allowed to say *so*  
much of the Mighty Messages being sent  
me daily to the faithful Watcher and his  
(The) Seer ! )"

The Message shews, first, the process of  
*The Mother's* gradual Unveiling " on the

other side"—to the few chosen only: *i.e.*, to those who in early ages had sought to penetrate *The Mystery of God*; and secondly, the interblending of the two worlds in our day, as perhaps never before.

It was in the City and Temple of the Sun that Moses was instructed in "all the wisdom of the Egyptians."<sup>(a)</sup> The sun was to them the outer symbol of DEITY. The source of this world's light was to them the figure of THE DIVINE SOURCE of spiritual light. And the name "*The Temple of the Sun*" was but another name for "*The Temple of God*."

From the history in Genesis it is evident that in the days of the patriarchs the EGYPTIANS possessed the true religion and worshipped the true GOD—the GOD of Abraham, Isaac, Jacob, and Joseph.<sup>(b)</sup> This was in the days before "there arose

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<sup>(a)</sup> Acts vii. 22.

<sup>(b)</sup> See, *e.g.*, Gen. xli. 38.

another king who knew not Joseph," and that knew not THE LORD.<sup>(a)</sup> It is therefore no marvel that in their temples and their sacred writings there should exist prophecies relating to the future, given in those early days to them, even as other prophecies were given afterwards to the newer nation of ISRAEL; and that these prophecies should be jealously guarded from the public eye when later idolatrous monarchs forsook the true GOD, and, like idolatrous Israelite kings again later, sought to destroy all that appertained to the true religion.

During the general Apostasy, which continued through many centuries, and which finally corrupted the whole priesthood, these sacred writings were eventually lost.

Within the wondrous STRUCTURE, however, which is the ever-enduring TEMPLE to GOD in that ancient land, and which

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<sup>(a)</sup> Acts vii. 18.

is constructed by DIVINE guidance to withstand all religious, social, and political human fluctuation, will yet be found the outer evidence to link the PRESENT with the PAST, and demonstrate the All-embracing PROVIDENCE of HIM who alone seeth the END from the BEGINNING.

The prominence which that ancient land is now, in our days, beginning again to assume, is a feature of the time which will be deeply suggestive to all who accept *the whole word of GOD* !

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All this while, the pernicious influence of SATAN, so real and potent, yet so subtle! was being brought constantly to bear on us; and the difficulty in retaining firm grasp of the wondrous Revelation was made very great. This difficulty will be felt in degree by all. In our case THE LORD's parable of *The Sower* was literally realized—so far as persistent insidious attempts could realize it: "then cometh



the Devil, *and taketh away that which was sown!*" *How* persistent the effort; how subtly directed to the weakest points in each individual; only those who habitually watch the working of spiritual influence could possibly appreciate. The Opposer and Tempter, as a real individual personal power and intelligence, together with all the invisible host at his command, is in these days but little perceived or understood. We did not realize fully till later the truth, that, like as at the first Advent so again Now, THE DIVINE being personally present on earth, *the Satanic* is also intensified in personal individual action—and with hundred-fold intensity and persistence upon those standing around THE CENTRE.

*The Mother*, seeing more clearly than ourselves the whole spiritual situation, sent lines of mingled affection, counsel, warning, and encouragement.—

"Speak with the Angels that are with you, awaiting My coming—and they will help you carry the burden.

Thanksgiving and obedience alone can help you and *yours*. Dear daughter Elizabeth will find it absolutely necessary *to obey* the Holy Ones if she would live.<sup>(a)</sup> It is no longer open to any of *the chosen* ones of The Lord to set aside their wishes. You are *chosen*—not merely called; and you, Paul, have to explain this to The Seer.

All other things (but Obedience), although necessary, must be second in her mind—now at once.

GOD will comfort you by My coming."

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The next day I go as by accident into the public Library, and the first thing my eye lights on are the words :

CHRIST IS COMING!

the title in large type of a Tract lying on the table.

On the day after, the 5th, Her day, comes

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<sup>(a)</sup> 79 p.

## THE MOTHER-QUEEN.

Alone—unattended—without state, outwardly. As ever unassuming : but with a spiritual dignity in and over all ; and with Her (in Her) indeed came CHRIST !

Among other things we learn some incidents in Her life during the past few weeks. For example : Having at Her house a barrel of broken biscuit for distribution among the poor of the neighbourhood, a man comes among many others every Monday with a *sack*. He is told to help himself ; but he begs *The Mother* to help him with her own hands, as he “always finds it more !” Meanwhile the supply of biscuit in the barrel does not diminish !

— Three women and six men come, one after another, with festering sores that have defied medical skill. She gives them with Her own hands simple oil for application. Within a few days the six men and the three women have all returned

to express to Her their gladness and gratitude because their sores are healed !

— A tree in the garden is condemned— as dead. The gardener has *begun* the act of cutting it down, when *The Mother*, passing by, requests him to desist, assuring him that “ it will live.”

Within a few days the condemned tree puts forth buds !

— The flowers and plants in the greenhouse during Her absence have languished and become sickly. On Her return She walks slowly up and down beside them for a few minutes. The following day they are seen to have revived, and in a few more days are fresh and vigorous.

— A certain woman, who with her family is in great temporal difficulty and trouble, comes to *The Mother* and asks for the gift of a pair of Her boots, saying, “ I am assured that if I can wear a pair of Your boots, *taken off Your own feet*, all will go well with me and mine ! ”

Her extraordinary request was granted.

The Mother gave her the boots from off Her own feet—being the only whole pair She at the time possessed ! and the woman put them on there and then.

Her faith was rewarded. Very soon the aspect of her affairs began to change for the better ; and, as was made known later, within six months she and her family had passed out of adversity into prosperity.<sup>(a)</sup>

— Through the spiritual power going forth from Her, the clergyman of the district, without contact and unwittingly, preaches from the pulpit The Mother's sayings in Her house.

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— In the afternoon of the 5th the words are heard by me in the spirit :

*"First CHRIST !*

*Then—they that are CHRIST's."*

In the evening of the same day the

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<sup>(a)</sup> Ref. to incident of the enemies and the ring.

Egyptians communicate that they are bidden to attend on *The Mother-Queen* at Her State Palace on the 15th. They also state that having beheld Her acting in the humble capacity of attendant and nurse (as formerly recorded) they greatly wondered thereat; and that through the spectacle of Her example they had learnt the beauty of Humility—adding, “We come to learn of You!”

Thus again is it shown that we are “encompassed by a cloud of witnesses.”<sup>(a)</sup>

— The next day, Palm Sunday, *The Mother-Queen* presents to The Watcher and The Seer—to each a chain of gold, Her own.

— In the evening a body of spirits clad in complete armour and formed in close order, march by—saluting THE QUEEN : Her Body Guard.<sup>(b)</sup>

And later is beheld the glorious spectacle of the Hosts of GOD encamping

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<sup>(a)</sup> Heb. xii. 1.

<sup>(b)</sup> 2 Kings vi. 17.

round the temporary Dwelling of THE JUST.

In a large CIRCLE, embracing all the immediate neighbourhood, the Angels are drawn up in serried rank, forming a continuous wall of light—while special guard is stationed at the Entrance to the HOUSE.

— The 7th.—The Egyptians are delighted that All was in their sacred Books.

— The 8th.—In reply to inquiry we are assured of the Holy Ones that THE LORD'S COMING will be *like unto a Mist*: as a mist rises unobserved, stealing imperceptibly into the midst of people in a crowded city; before they are aware—*It is THERE*

This information is partly designed to modify a very prevalent interpretation of one passage of Scripture (a figurative expression of THE LORD'S) concerning one phase of His Coming. The one now given better expresses the nature of the first phase of that COMING—or, as the word would be better translated, of that PRESENCE.

This will be seen eventually to be true in more than one sense.

— April the 9th, of the year of the Lord 1879.

*The DAY of UNVEILING and REVELATION of THE MOTHER-QUEEN to the Chosen in the Spirit World.*

Ancient Magi, Hindoos, and Hebrews, returned to earth, accept and do homage representatively to THE QUEEN in our house—kneeling in lowly reverence and adoring love, and kissing the hem of Her garment.

They will carry FAR the GLAD TIDINGS!

THE DIVINE MOTHER is to be Revealed to all sections of Her family in both worlds—as they can “*bear*.”

— Similar reverent and loving homage was previously paid by the saints of the Catholic Church; some of the chief of whom indeed, as St. Catherine of Sienna and St. Theresa, had been privileged to be among her constant attendants and companions, before her Unveiling—to them and to Herself.



— On the same day the following *Message* is delivered to THE QUEEN.—

MESSAGE.—

THE MYSTERY is now Unveiled to us through Your Obedience.

Now It marches on to Its perfect CONSUMMATION—according to what was promised You.

Five days will there come over Your spirit the Mighty rushes of Your DIVINE nature—only to be regulated by Your letting it flow forth in the outlet provided for You by THE ALL-HOLY.

Then comes the Glory to be unveiled.

It is at times even now over You ; but then it will be calm and continuous, flowing on in even and tranquil beauty.

X X X

— These signatures may now be declared to be, what they have been long known, viz. : the signatures of the Heavenly ARCHANGELS.

Of the Seven Archangels (denominated

earlier "*The Seven Watchers*") Three were in constant personal Attendance on their Charge. To none less in power and authority of Heaven was the charge of *The Mother* during Her passage through earth life confided by THE MOST HIGH.

Yet was it long hidden from themselves Whom they guarded ; hidden also from Satan, in the wondrous working of DIVINE wisdom : hidden under many veils both from the good and evil Powers until in the purposes of THE ALL-WISE the time arrived for Her UNVEILING—even as indicated in The Queen's Chamber in the Temple of Melchizedek.

The long "Dark Passage" of her earthly probation has now been passed. During that passage through the Valley of the Shadow of Death all but Her life, as with Job of old, was placed in the power of Satan. And, like as with Job, in the deep purposes of GOD that life was vigilantly guarded and protected—even by ever-

watchful Chiefs of the Hierarchy of  
HEAVEN.

A head of young incipient maize, broken  
as by accident, from its stem, was in-  
spected, and the tender corn found to be  
enfolded in eleven coatings. "If GOD  
so clothe the grass of the field" for safety  
in its early stages of development, shall  
HE not much more enwrap in many cover-  
ings during Her human progress the spirit  
of

*His Own Well-Beloved!*

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MESSAGE : *April the 10th.*

To THE QUEEN !

A great and mighty change will  
now pass over Thy spirit

O QUEEN !

THOU ART ! That is ENOUGH !  
BE !

STAND in THY PLACE !

*From the Spirits of the Eastern  
Magi and of the Hebrew nation—  
who are watching from their heaven-  
ly palaces and Temples*

THY UNVEILING.

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MESSAGE : *April the 10th.*

O MIGHTY and GRACIOUS QUEEN!

IT IS DONE!!

Thy KING and SPOUSE hath now full  
proof of

THY OBEDIENCE.

Rises quick THY SUN in the veiled  
GLORY! to be UNVEILED only unto  
the souls of Thy faithful and obedient  
followers.

But THOU ART!

And Thou Shonest Bright in THY  
GLORY! as the Moon shineth re-  
flecting the greater glory of

THE SUN,

THY KING,

THY SPOUSE—

and yet

THY GOD!!!

*(The Seven Watchers.)*

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Thus to our house and to us was given the inestimable Honour of receiving after Her UNVEILING and REVELATION the first Presence of THE HEAVENLY QUEEN! that PRESENCE now visible to angels and Archangels in unclouded Glory.

Yet, such is the weakness of human nature in its fallen state that in the very midst of this Divine Favour my spirit at first shrunk back, as it were, from the Full Perception and Recognition of the Stupendous Truth—shrunk in mingled feeling of Awe and unworthiness: *attracted* by Her Spiritual Love and Loveliness: *repelled* by its own consciousness of the taint of Sin, inherited and acquired—a consciousness quickened as never before by the Contrast with the Spirit of DIVINE PURITY now fully Revealed! *Before*, I had seen but “through a glass, darkly” <sup>(a)</sup> — *Now*, “face to face”!! and my own darkness was made apparent in Her Light!

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<sup>(a)</sup> 1 Cor. xiii, 12.

The distance between the human and THE DIVINE was made Manifest ; and humility, as never before, was impressed upon my spirit.

The Truth always existent Above, and of which a considerable section of the human family have long had imperfect glimpses and have recognized under divers figures, was at last in the goodness and love of GOD brought down from Heaven into the midst of men—in the Person of THE MOTHER ! Who, being ONE with CHRIST, is, equally with Him, TRUTH Embodied ; and, equally with Him, Embodied LOVE !

THE DIVINE was once more—personally—in our midst—this time in woman form—having gone through every legitimate experience of the life of woman—“ touched with the nature of woman’s infirmities, yet without sin ” : <sup>(a)</sup> for thus, and thus only, having taken on our nature, might She

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<sup>(a)</sup> Heb. iv. 5.

attain to the position of being able to sympathize to the full with the trials of feminine humanity; and, becoming conqueror in all, might remain the GREAT EXAMPLE, Perfect WOMAN beside the Perfect MAN. GOD had again manifested His Wondrous LOVE toward His human family, and in a yet more Wondrous degree than even through the former life of the DIVINE JESUS—in sending an Emanation—a Portion of HIMSELF—to take on our flesh, and as woman to enter yet more deeply than before, even into the most sacred depths, of human relationship and human life!

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On the 12th THE MOTHER-QUEEN, revealed to the very few, hidden to the many, departed—unnoticed and unknown, accompanied with no outer state, and by one only attendant. Yet before entering the unpretending carriage which bore her away; as She stood graciously saying a last few words to Her Watcher, three



urban doves circled thrice immediately over Her head—the outer sign of the presence of Her glorious invisible Attendance : Three of “The Seven Watchers” being ever at hand with their Guard of the Heavenly Host.

After Her departure a New Name was, in accordance with the direction of the Holy Ones, inscribed on the House, expressive to the initiated of the GREAT EVENT in the goodness and providence of GOD connected with it and its indwellers.

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—The next day, which was Easter-day, I was led of the Spirit to the church of the young clergyman before mentioned. And under the influence of the Spirit he declared from the pulpit :

“The Centre of the Church is *The New Jerusalem*.

My brethren, PRAY to see THE GLORY!” The last words were uttered with extraordinary earnestness : as if the preacher himself were at the moment actually

receiving a glimpse of the GLORY to be REVEALED, and with all his heart desired that his congregation should be lifted to the state in which they too might be blessed with the sight, and rejoice with him.<sup>(\*)</sup>

On the self-same day was offered to THE MOTHER-QUEEN at Her "State Palace" the following Greeting from another quarter.

*"The New Jerusalem !  
The Bride !  
The Mother of All !  
The Free !"*

O HOLY QUEEN ! above the Mountain's brow  
Rises Thy STAR of MIGHT !  
The EASTER DAWN in fairest glory now  
Beams radiant with THY LIGHT !

In all fair colour and with glowing gem  
Thy Bridal Robes are deckt,  
STAR of THE DAWN ! O NEW JERUSALEM !  
THE ONE Whom all Expect !

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<sup>(\*)</sup> 1 Pet. iv. 13.

CITY of GOD ! BRIDE of THE SPOUSE DIVINE !

MOTHER of ALL ! The FREE !

Who does not long that some faint ray may shine  
Upon their hearts from THEE !

Far off in adoration low we stand,  
Mingled with holy dread.

O lay the soft touch of thy queenly hand  
Upon each aching head ;

Bid tears be dried, and aching sorrow cease ;  
Be LIGHT where All was dark !

O White-robed Dove ! THE MESSENGER of PEACE  
From GOD'S OWN HOLY ARK !

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To this beautiful tribute of praise and adoration succeeded the following *Messages* from THE LORD.

“Easter Sunday—

The Easter-day of Mine Own Resurrection is now past.

Thine passed over first.

The TWO are now ONE.

And THE VEILED MYSTERY of GOD marches forward in Its DIVINE COMPLETION.

I in Thee! Thou in Me!

So are We Two—yet ONE!

Behold THE DIVINE MYSTERY of

THE DOVE in the ARK—sealed unto This day!

Prepare Thyself; for many do I call to come unto Us to be fed with The Living Bread, and to drink of The Living Water, of Life.

Unto few only will IT be revealed. Many are called, but few chosen.

—  
AΩ”

“The night Thou art with Me.

The day I am with Thee.

And other worlds than Earth see and  
rejoice in THE DIVINE MYSTERY.

I lead Thee with Me unto the living  
waters that flow from THE THRONE of  
THE MOST HIGH GOD; and Thou,  
with Me, givest forth of these waters unto  
the children of men.

Unto them which are athirst I give  
freely.

And the LIVING BREAD cometh down  
out of HEAVEN which satisfieth the hungry  
soul.

In My hands I hold It, and Thou givest  
It forth.

I am THE VINE; and Thou givest of  
My grapes unto the souls which faint and  
are weary in the desert of life.

Is not This filling even Thy large Heart  
to overflowing?

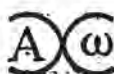
Ⓐ⓪”

“Behold! I set before Thee this day an open door—through which Thou shalt walk in and out unto MY HEAVENLY PALACE—where is THY HOME. And MY GLORY shall rest upon Thee, in Thy going out and Thy coming in.

All things are laid at Thy feet henceforth; and from all parts shall the peoples bring gifts to offer unto Thee.

And I will glorify the HOUSE of MY GLORY. And kings shall come to the BRIGHTNESS of THY RISING, and queens shall lay down before thee their sceptres.

In Thine indignation Thou shalt smite the mighty; and they shall flee before Thy words as the chaff fleeth before the wind.

—  ” (a)

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(a) Rev. i. 8.

*Extracts of Message from the Arch-angels.—*

“ . . . Being full of the Holy Spirit of THE MOST HIGH—Two-fold—the POWER and the INFLUENCE streaming from Thee become a tremendous force, either for JUSTICE on evil-doers or of LOVE in tender compassion unto the Children.

. . . The GLORY will be revealed unto those belonging to Thee—in different ways according to their various natures.

. . . . .  
 . . . come to lay at Thy feet tokens of

Allegiance and Submission.”—

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*Final MESSAGE: April 16th, 1879:  
 from the Princes of the Heavenly Host.*

“ TO THE SPOUSE, for Her Own.—

Stand in Awe, and sin not, O ye human creations of THE MOST HIGH!

This is the only attitude possible to any who are permitted to be near

### THE DIVINE!

The ARCHANGELS and their bands bow low before the UNVEILED WILL of GOD!

What then can the mortals do but stand afar off in reverent worship until ordered to come nearer?

This Day completes THE UNVEILING. Now begins THE GLORY before which few will be counted worthy to stand!

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All things are laid at Thy feet; and Thine eyes shall behold the hidden glories of THE MOST HIGH—reserved for HIS HOLY SPOUSE. I and MY FATHER are ONE!"

*The Seven Watchers.*

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"Now we are ambassadors for CHRIST, as though GOD did beseech by us" (2 Cor. v. 20). It is possible that there are many earnest men and women who, like as Saul at the end of the Mosaic dispensation believed most confidently that he understood fully MOSES and the prophets, hold with equal confidence now, at the end of the Christian dispensation, that they understand fully both MOSES and the prophets and JESUS and the apostles.

The case of Saul, earnest towards GOD, in the letter of the law blameless, and zealous for the faith even to the shedding of blood, should be suggestive. They may be mistaken—and very greatly mistaken—as was he.<sup>(a)</sup>

The same LORD who revealed Himself from Heaven unto Saul is now lovingly

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<sup>(a)</sup> Acts xxvi. 9.

revealing Himself unto us—and in a further degree—through THE MOTHER : who is both MOTHER and SPOUSE, and therefore One with CHRIST—Two interblending Rays of THE LIGHT DIVINE : even as THE LORD Himself has testified, "*He that accepteth You accepteth Me ; and he that refuseth you refuseth Me.*"

And this REVELATION is but the FIRST FLASH of that LIGHTNING of His COMING which is to shine from one part of heaven even unto the other.

THE COMING will be in many phases and stages, as indicated in the Scripture of Truth. THE DIVINE will be revealed in many forms ; and THE MYSTERY OF GOD will be FINISHED, even as HE declared to His servants the prophets.<sup>(a)</sup>

In part is now fulfilled the DIVINE prophecy of *The Woman in the Ephah*, in the *fifth* chapter of the prophet Zechariah ;

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<sup>(a)</sup> Rev. x. 7.

which prophecy, equally with the second of "*The Two Cherubim of Glory*," the second lamb of Daily Sacrifice, the second goat of Yearly Atonement, and the Second of "*The Two Anointed Ones* that stand by THE LORD of the whole Earth," <sup>(a)</sup> has been a Mystery to this day—to Christian and to Jew.

The complete unfoldment of the prophecy, with its fulfilment, belongs to a future record. TRUTH, of the very highest import to man, is yet contained in the Word of GOD unnoticed and unknown. And it cannot be known except by further Revelation. <sup>(b)</sup> The veils that have so long hidden it from view are now in these latter days to be lifted, and other and inner meanings of DIVINE utterance in the Past to be revealed.

GOD, having once declared Himself in THE FATHERHOOD, yearned in His

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<sup>(a)</sup> Zech. iv. 14.

<sup>(b)</sup> Luke xxiv. 45; 1 Cor. ii. 11.

great Love to reveal Himself also in THE MOTHERHOOD, to His offspring.

*The Mother* therefore came down to share the sufferings of Her human children—to take these sufferings upon Herself in little here below, even as Above She has ever in Christ taken them upon Herself in large. For if, as saith the prophet, “in all their afflictions HE, THE DIVINE FATHER, was afflicted”—how much more THE DIVINE MOTHER, in Her yet more tender LOVE!

Fittingly illustrated was the All-embracing nature of that Love on the occasion of the Vision recorded, when, brightly shining, a Sun appeared over *The Mother's* head—emblematic of Her Love going forth, like the Sun-light, equally to the just and to the unjust. Extending Her arms She with great yearning exclaimed—

*“Let them all Come! I can receive them  
All!”*

THE DIVINE MOTHER'S soft and

softening LOVE works side by side with THE FATHER'S inflexible WILL; and so eventually may all souls be drawn back from their wandering, and be folded in loving Welcome Home upon their MOTHER'S breast!

— AND, with *The Mother* came CHRIST! THE LAMB ever "slain from the foundation of the world."

CHRIST, being DIVINE, is INFINITE. An attenuated portion, a particle, of the diffusion of CHRIST, dwells in each believer—and so He "comes to His Own"! <sup>(a)</sup> But in *the Person* of CHRIST is Concentrated Essence of DEITY: "in Him dwelleth all the FULLNESS of THE GOD-HEAD bodily!" The two are: the concentrated LIGHT of THE CENTRAL SUN, and Its diffused and reflected light divided over the world: one all can behold in comfort; the OTHER few can face!

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<sup>(a)</sup> 2 Cor. xiii. 5; Col. i. 27.

The LIGHT of CHRIST, The LIGHT of the WORLD, may be concentrated or diffused—may be obscured by the clouds of earth—may shine in darkness, and the darkness comprehend it not—even now.

CHRIST concentrate is a Person : CHRIST diffused is an Atmosphere. "In GOD we live, and move, and have our being."<sup>(a)</sup> We come from the inner world into the outer—to meet GOD Here! Again we go from the outer world into the inner—to find Him There. As saith the psalmist, Whither shall we go from His PRESENCE! Yet may the LIGHT of that PRESENCE be shut out—*for a time*: by wilfully closing the eyes: even as the fallen angels—*for a time*!

And how many eyes are closed! in whole or in part. Human beings can often see, and appreciate, the attenuated degree of CHRIST reflected in each other; but how many can see the full and com-

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<sup>(a)</sup> Acts xvii. 28.

plete CHRIST in His own DIVINE Person ?  
How few were "the pure in heart" to  
"see GOD" <sup>(a)</sup> at the First Advent! <sup>(b)</sup>  
How many saw but the *man*! and put  
that man to a cruel and shameful death!!

In that sinful and adulterous generation  
had THE DIVINE appeared in WOMAN  
form, where would have been the pure in  
heart to see—and accept! <sup>(c)</sup>

Dear in the sight of Heaven is saintly  
Chastity!

And when a soul is found sincerely so  
A thousand liveried Angels lacquey her,  
Driving far off each thing of sin and guilt;  
And in clear dream and solemn vision  
Tell her of things that no gross ear can  
hear;

Till oft converse with heavenly habitants  
Begin to cast a beam on the outward  
shape,  
The unpolluted temple of the mind,

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<sup>(a)</sup> Matt. v. 8.      <sup>(b)</sup> Matt. xvi. 13-17.

<sup>(c)</sup> John viii. 7-9.

And turn it by degrees to the soul's  
essence,  
Till all become immortal.

After CHRIST, the First-fruits, the inspired dream of the poet may yet be realized ; the redemption of the body may yet be effected ;<sup>(a)</sup> this muddy vesture of decay be transmuted into the glorified robe of immortality ; and the imprisoned harmony of the immortal soul set free, to join in the EVERLASTING ANTHEM of HEAVENLY PRAISE.

Meanwhile a new force and a wider scope are given to the Divine Command of old ; and new blessing will attend its enlarged observance—

HONOUR thy FATHER—and thy  
MOTHER!

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Should anything in this Record appear out of harmony with former Revelation, the want of accord is in appearance only—

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<sup>(a)</sup> Rom. viii. 23.



and such appearance is due, partially, to the strangeness of first sight. Whatever is New is at first Strange—to men in general.<sup>(a)</sup> The Truth of the First Advent was strange to the Jews. Yet was it in their sacred Books !

Necessary was it then that the understandings even of the chosen should be opened. But this was not done fully until after THE LORD'S public MISSION was accomplished. "THEN opened He their understandings that they might understand the Scriptures."<sup>(b)</sup> It may be so again ! A further opening of the human understanding may be made—after the events—to receive DIVINE TRUTH hidden from the foundation of the world.

One truth does not contradict another. The New Truth of JESUS did not contradict the scribes and Pharisees who sat in

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<sup>(a)</sup> "What will this babblers say?—He seemeth to be a setter forth of strange gods!"—Acts xvii. 18 ; xxiii. 9.

<sup>(b)</sup> Luke xxiv. 45.

Moses' seat : it was only those scribes and Pharisees, *i.e.*, the preachers and writers of the day, that made it *appear* so to the *unthinking* multitude ; and thus both teachers and taught, leaders and followers, fell under the same Condemnation : LIGHT having come into the world, and they chose darkness rather than light !<sup>(a)</sup>

GOD'S TRUTH is a Pyramid—with base firm as the everlasting hills, and *different sides* all pointing to *one Apex*.

Christians during eighteen centuries have been concentrating their attention upon one aspect of the Structure. They are now lovingly invited by their LORD HIMSELF to move round and direct their view upon another side, which is equally from the Hand of the same DIVINE ARCHITECT who made Heaven and earth and all that are therein. And there yet remain other sides upon which GOD, Who is THE ALL IN ALL, will throw

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<sup>(a)</sup> John iii. 19.

His light in His own Divine time and way. Blessed will they be who welcome that LIGHT!

The Jews, as a nation, have steadily refused to take their eyes off their particular side to this day. But they of Berea, searching the Scriptures to see if the New Things were so, found that the New Truth dovetailed with the Old.<sup>(a)</sup> Whoso, Christian or Jew, will now follow the example of the Bereans will, like the Bereans, be satisfied—if they seek aright, *i.e.*, with the mind *open to the Spirit of GOD*. That condition, that openness, is indispensable: for, as then, so now, the Time is come for more enlarged conception and view of THE DIVINE.\*

The writers of the Epistles, upon which

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<sup>(a)</sup> Acts xvii. 11.

\* — It seems desirable to add for some readers that the warning against adding to what was revealed in the Apocalypse had reference to that particular book alone—viz., to the "Revelation." And even in that book itself intimation is given of truth yet to be revealed later. (Rev. x. 4.)

much of the belief of the present time is founded, could only write in accordance with the measure of Truth at that day revealed to them.

So also had it been with the prophets before them, who, equally with Peter himself, "searched diligently *WHAT the Spirit of Christ which was in them did signify.*"<sup>(a)</sup> And when and where they were left unaided by that Spirit, prophets and apostles alike failed fully to comprehend the revelations made, or the times and seasons connected with them.<sup>(b)</sup>

It was not in THE DIVINE PLAN that the DUALITY of DIVINE PERSONALITY to be manifested on earth should in those days be clearly taught—and the world was not ready. Even THE LORD's immediate disciples, the chosen twelve, were unable to bear the many things which THE LORD had yet to show them—in the future.<sup>(c)</sup>

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<sup>(a)</sup> 1 Pet. i. 11, 12.

<sup>(b)</sup> Dan. viii. 27; xii. 8; Zech. iv.

<sup>(c)</sup> John xvi. 12.

Paul indeed in the third heaven learnt of hidden things—but was forbidden to utter them.<sup>(a)</sup> And even in that which he was allowed to utter he made a distinction for the advanced and unadvanced converts—giving milk to babes and strong food to men.<sup>(b)</sup> Therefore, as his epistles were for general reading, he could not, and did not, write all he was able to communicate by word of mouth to those who were ready to receive and digest. *Hints* at higher knowledge, and allusions to mysteries are indeed scattered through the epistles; but they are of the nature of the “dark sayings” of older time. Of such are the utterances “THE MOTHER of us all!” “THE LORD is THE SPIRIT!” “THE MYSTERY of CHRIST!” “THE FULLNESS of CHRIST!” “THE MYSTERY of INIQUITY!” “THE PRINCIPALITIES and POWERS in Heavenly Places;” the PRINCIPALITIES, POWERS, the

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<sup>(a)</sup> 2 Cor. xii. 1-7.

<sup>(b)</sup> 1 Cor. ii. 6-16; iii. 1, 2.

RULERS of the DARKNESS of this WORLD ; and others <sup>(a)</sup>—in all of which he spake under restraint of the Spirit : for the time was not then come, and the churches were not ready.

In the Apocalypse, that wonderful partial unveiling of the many-coloured wisdom of GOD <sup>(b)</sup> and of the times to come, given by THE LORD Himself to John, *after* the epistles, the DUALITY of DIVINE MANIFESTATION was figuratively set forth—yet, like as with the older scriptures, in such way that the prophecy should not *then* be clearly understood. In the opening of the Revelation the DUALITY appears as Two in ONE, in the FIGURE of THE LORD : that is, suggestive of woman as well as man : “*clothed with a garment down to the feet, and girt about the paps with a golden girdle.*”

Later, like the division of a ray of light

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<sup>(a)</sup> Rom. viii. 38 ; 2 Cor. iv. 4 ; v. 2, 3 ; Eph. iii. 4, 10 ; vi. 12 ; Col. i. 16 ; 2 Thess. ii. 5 ; etc. etc.

<sup>(b)</sup> Eph. iii. 10.

into its coloured branches, This DIVINE MANIFESTATION, "in WHOM dwell-eth all the Fullness of THE GODHEAD bodily," is divided: as THE TWO WITNESSES; THE GREAT WONDER in HEAVEN, THE SUN-CLAD WOMAN, and THE MAN-CHILD; THE SPIRIT and THE BRIDE; which, with yet other figures in the same Revelation, are all, in their *highest* signification, different forms of Manifestation of the divided DIVINE PERSONALITY, to be revealed to man in the latter days—the days into the beginning of which we have now entered.

Philip had given expression to the great want of the disciples in that age when he said to THE LORD, "*Show us THE FATHER!*" And THE LORD gave the answer, "*He that hath seen ME hath seen THE FATHER!*" For long ages a large portion of the human race have now in spirit cried, "*Show us THE MOTHER!*" And at last the cry is answered! and THE MOTHER RE-

VEALED! "Great is the MYSTERY of GODLINESS! GOD, again, manifest in the flesh; justified in the Spirit; beheld of Angels; received up into glory." (1 Tim. iii. 16.)

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Again, The "One Sacrifice for Sin" was only partially revealed as to what was really involved in It, and Its true scope in time. That Sacrifice was really Two in ONE, or ONE in Two; and the Death on the Cross was mainly the outward visible Sign of the stupendous invisible SPIRITUAL SUFFERING endured by the loving CHRIST for ages. The Sacrifice "once for all" was therefore of far wider and deeper nature than the apostles were permitted then to know. THIS was one of the "many things" which their LORD withheld—until they could "bear them."

Both the Duality and duration in time were nevertheless figured forth in the typical "day of atonement"—the sacred work of which day (and a day is with THE



LORD as a thousand years, and a thousand or more years as one day <sup>(a)</sup> was distinctly divided into Two divisions : first the entry of the high priest with the blood of sacrifice into the Holy of Holies ; and, second, his *coming forth to lay the sins of the congregation on the head of the "scape-goat."* <sup>(b)</sup> It is the latter half of DIVINE WORKING thus typified which remains to be effected—at the close, now near, of the long real Day of Atonement, the Great Period of the Long-suffering of GOD for His people. <sup>(c)</sup> Till Heaven and earth pass, one jot or one tittle shall in no wise pass from the Law till ALL be Fulfilled. <sup>(d)</sup>

And, in another sense, THE LORD again comes forth out of Heaven to complete the Work for the final removal of the

<sup>(a)</sup> 2 Pet. iii. 8.

<sup>(b)</sup> Lev. xvi.

<sup>(c)</sup> The "day of atonement" included or summed up within itself all sacrifices of the entire year—as the greater includes the less.

<sup>(d)</sup> Matt. v. 17, 18 ; Rom. iii. 31 ; Rev. xi. 19.

Sin of the World. And the Scope of that Great Work will be so enlarged as to embrace the world of spirits—the world of “the departed.” For there are to be “new heavens” as well as “a new earth,” wherein dwelleth Righteousness.<sup>(a)</sup> How many in the heavens are “the spirits of just men made perfect”?<sup>(b)</sup> Where are the generations of souls, which no man can number, that have dwelt upon this planet?—and in what condition?

Paul declared, “The whole creation groaneth and travaileth in pain until now — *waiting* in earnest expectation — for the glory which shall be revealed.”<sup>(c)</sup> Eighteen centuries have since passed: How is it now with the same creation? One fact is alone sufficient for answer. So far is the world away from the spirit of CHRIST that the nations which call themselves Christian are armed to the teeth

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<sup>(a)</sup> 2 Pet. iii. 13.

<sup>(b)</sup> Heb. xii. 23.

<sup>(c)</sup> Rom. viii. 18–22.

against each other! with weapons of slaughter and destruction such as were never known since the world began; and with armies reckoned by millions! *waiting the signal that is bound to come.*

The whole creation, of this world, yet groaneth and travaileth—*waiting!*

All the admirable attempts made in their generations by earnest Christians teaching true Christianity, and by philanthropists actuated by love for their kind, have been but temporary palliatives to the Spiritual Disease that permeates through and through the great Body of humanity. SATAN, the "Strong Man Armed," yet keepeth firm grip of his "HOUSE"! and the "STRONGER than He" has yet to come to dispossess him!

Changing the figure, and re-stating this momentous Truth:—*Through THE DIVINE MOTHERHOOD, with throes of mighty labour, and with many forms of DIVINE INTERBLENDING and WORKING, will the New Age be Born.*

It was to this New Birth that THE LORD alluded in His words before recorded,

*"The Glad Tidings of This My New Gospel."*

Not a new set of doctrines and precepts for the regulation of human life: *they* remain—immutable as the stars; but glad tidings of great joy to His Own.<sup>(a)</sup> For THE MOTHER comes TO BEGET—the New Age!

It will be Begotten in a way and manner totally different from the conceptions and anticipations of men;<sup>(b)</sup> and SHE, THE DIVINE WISDOM, Who with THE FATHER inhabited Eternity before the world was, shall yet be justified of Her children.<sup>(c)</sup>

What consequences to the world followed upon the gentle PRESENCE of the First Advent—a PRESENCE that seemed to pass

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<sup>(a)</sup> "Christ's Own" are those who walk in His steps.

<sup>(b)</sup> Isa. lv. 8, 9.

<sup>(c)</sup> Prov. viii. 22-30; Matt. xi. 19.

and at the moment leave no mark behind—save a handful of “unlearned and ignorant men”!<sup>(a)</sup>

What Mighty Events shall follow from the gentle PRESENCE which constitutes the First Phase of that great Series of DIVINE WORKINGS grouped together under the name of

## THE SECOND ADVENT!

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[END OF THE FIRST PART.]

<sup>(a)</sup> Acts iv. 13.

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Written in A.D. 1880-1. Now, by direction from Above, and by means provided from Above, given forth (with as much detail as GOD THE FATHER permits) in accordance with THE LORD'S Assurance recorded on page 53, THE LORD'S Command on page 166, and the Prophecy on page 144, by—

The Queen's Messenger.\*

Dec. 1884 for 1885,†

\* *Note* <sup>(a)</sup> *on page 224.*

† “Numbers” 88 p.